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ON  
**Tithes and Offerings.**

FOR SENIOR CLASSES.

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# TITHES AND OFFERINGS.

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## LESSON I.

JULY 6, 1889.

TO WHOM DO MAN AND ALL HIS POSSESSIONS BELONG?

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1. WHAT was man's nature before he sinned?  
Eccl. 7 : 29.
2. What relation did he sustain to the creation?  
Ps. 8:6-8; Gen. 1:26.
3. How did he lose this dominion? Gen. 3:6,  
17-19, 23.
4. How many were affected by his fall? Rom.  
5:12.
5. Who is the author of sin? 1 John 3:8;  
Gen. 3:13.
6. In what manner did man come under the  
control of Satan? 2 Peter 2:19.
7. What relation does he now naturally sustain  
to sin? Rom. 7:14.
8. How much was lost by the fall of man?  
*Ans.*—Holiness, dominion, and life.
9. Who came into possession of the earth  
through the fall of man? Job 9:24.
10. Of whom are those who sin? 1 John 3:8.
11. How does the apostle describe the world in  
its present state? 1 John 5:19.
12. Who is the acknowledged ruler of this  
world? Eph. 2:2.

13. What titles does he bear? John 12:31; 2 Cor. 4:4.

14. For what purpose did Christ come into the world? Luke 19:10; 1 John 3:8, last part.

15. In what way did he redeem man from death? Heb. 2:9, 14.

16. What assurance have we that the lost possession will be redeemed? Eph. 1:13, 14.

17. How much will then be redeemed? Rev. 21:4, 5; Ps. 104:29-31.

18. What relation will man then sustain to the creation? Rev. 21:7.

19. Through whom is this dominion to be restored? Micah 4:8; Eph. 1:10, 11.

20. What relation does man sustain to the purchased possession in this life? Rom. 8:17.

21. What was the price for man's redemption? 1 Peter 1:18, 19; 1 John 3:16.

22. Then to whom does man and all he possesses belong? 1 Cor. 6:19, 20.

23. From whom does man derive power to get wealth? Deut. 8:17, 18.

24. Can man therefore glory in what he possesses? 1 Cor. 3:21-23; Jer. 9:23, 24.

#### NOTES.

It is stated in answer to question 8 that man lost by the fall holiness, dominion, and life. This will be evident to all who will briefly consider the matter. 1. God created man upright and pronounced him good. Eccl. 7:29; Gen. 1:31. Man was therefore holy, not righteous; for righteousness implies a character formed in harmony with a rule of right, but holy in the sense that he belonged to

God, and was wholly free from sin. He transgressed the command of God and became a sinner, or lost his holiness. 2. God gave him dominion over the earth. Gen. 1:28; Ps. 115:16. But when man transgressed he became a child of Satan, a slave of sin (Rom. 7:14); and therefore his dominion passed to Satan, to whom he had yielded. 3. If man had continued to obey God, he would never have died. Righteousness tendeth to life (Prov. 10:16, 17; 11:30); but man sinned, and the wages of sin is death. Rom. 6:23. Therefore man lost by the fall holiness, dominion, and life.

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“THE earth is given into th. hand of the wicked.” Job. 9:24. The wicked of course includes wicked men, but it does not refer to them primarily. Satan is the root of wickedness—wicked men are the branches. Said Jesus to the Jews, “Ye are of your father the devil.” John 8:44. That is, as regards character, wicked men are the offspring of Satan. When man was created, God gave him dominion over the earth (Gen. 1:26); but when man turned from God and yielded to Satan, he became subject to Satan, and the world passed under Satan’s control. Hence Satan is called in the Scriptures, “the prince of this world” (John 12:31), and “the god of this world” (2 Cor. 4:4); or, according to another Scripture, “We know that we are of God, and the whole world lieth in the evil [wicked] one.” 1 John 5:19, Revised Version. Therefore when Job says, “The earth is given into the hand of the wicked; he covereth the faces of the judges thereof,” it means that Satan and his servants so rule that the faces of the righteous judges are covered for shame and grief. See 2 Sam. 19:4, and Jer. 14:4.

**LESSON II.**

JULY 13, 1889.

**COVETOUSNESS.**

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1. WHAT is more than food and raiment? Luke 12: 23.

2. What assurance does Christ give that we shall be clothed? Verse 28.

3. Why would he not have us live in careful suspense regarding the necessities of life? Verses 29, 30.

4. Of what does he exhort us to beware? Verse 15.

5. What parable is given to illustrate covetousness? Verses 16-20.

6. How does this parable show the covetous spirit?

7. What kind of men was Moses to select for responsible positions? Ex. 18: 21.

8. Is the same instruction brought into the New Testament? 1 Tim. 3: 1, 3.

9. What spirit should characterize a bishop or elder? Titus 1: 7, 8.

10. With what class of sins is covetousness placed? 1 Cor. 6: 9, 10.

11. Should Christians fellowship those who are covetous? 1 Cor. 5: 10, 11. See note.

12. How does God regard a covetous man? Ps. 10: 3.

13. Should it be so much as named as becometh Christians? Eph. 5: 3.

14. What other commandment is broken by a covetous man? and can such ever enter Heaven? Verse 5.

15. What is one of the ways in which covetousness manifests itself? 2 Pet. 2: 2, 3.

16. How will the preaching of God's word affect such persons? Eze. 33: 31, 32.

17. What is the characteristic sin of this world? Jer. 6: 13.

18. When does this text especially apply? Verses 14, 16, 17; 1 Thess. 5: 2, 3; 2 Tim. 3: 1, 2.

19. What is the difference between a righteous and a covetous man? Prov. 21: 26.

20. For what did David pray? Ps. 119: 36.

21. What promise is made to him who hates covetousness? Prov. 28: 16.

22. To what does the apostle exhort God's people? Heb. 13: 5.

23. What is the grace of our Lord Jesus Christ? 2 Cor. 8: 9.

24. What is the difference between the grace of Christ and covetousness? *Ans.*—The grace of Christ gives all, and covetousness takes all.

#### NOTES.

HEB. 13: 5 reads: "Let your conversation be without covetousness." The word *conversation* did not mean when the Bible was translated what it now does. It is now generally used to denote verbal intercourse between persons, familiar talks, etc., whereas it formerly meant, "behavior, conduct, deportment," and that is what it means in the above passage. The Greek word translated conversation in this text is *tropos*, and is defined by

Bagster as "mode, manner, way;" "turn of mind or action, habit, disposition." And this is the meaning that the word conversation has in every place where it occurs in the Scriptures, with the exception of Phil. 1: 27 and 3: 20, in which texts it means citizenship. But these meanings take nothing from the word as applied to our verbal intercourse or the words which we speak; for "way, manner of life, behavior," certainly include our words

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COVETOUSNESS is an unlawful desire. It is classed among the worst of sins, for it is directly opposed to every principle of the gospel of Christ. The plan of salvation rests wholly on Heaven's gift to man. It was a gift of infinite love, and was at an infinite sacrifice. When there is one single prompting of that spirit in the soul, it so far makes men unselfish and generous. The two spirits are as far apart as Heaven and hell, as light and darkness. No man possessing the spirit of covetousness is fit to bear any responsibility in a work so sacred as that which is laid in such an infinite cost. Every attempt to advance it by such a person would only mar the work. Our efforts are weakened by such a spirit. It paralyzes the greatest effort. But the smallest act and the feeblest effort clothed with the spirit of appreciation of the gift of Heaven, has a power beyond description. It conquers Satan every time, and only works good. God would have his people despise covetousness, and cultivate the opposite spirit.

In 1 Cor. 5: 11 we are told not to keep company or even eat with certain characters, and among others are mentioned covetous persons. The keeping company is walking in church-fellowship, and eating is at the communion table. No stronger language could be used to show how God regards that sin. The tenth verse shows that we will have to min-



gle with them in this world as long as we are in it. But to take them into Christian fellowship is contrary to the principles of this gospel of Christ.

Mankind are naturally selfish, but the grace of Christ is unselfish. It is a heavenly plant growing only in that heart which has been renewed. It is a jealous principle, and will admit of no rival. It makes a lovely character, admired by all. It cannot live without action, and every act increases, strengthens, and extends it. The unconverted heart cannot originate or produce this plant of heavenly growth, which lives and flourishes only where Christ reigns. If this spirit of unselfishness is nourished, it will prove an evergreen. Its branches will not decay; its leaves will not wither. It is immortal, eternal, watered continually with the dews of Heaven.

But covetousness is the reverse of all this. It withers the soul; it dries up every liberal feeling; paralyzes unselfish emotions; prevents every generous act, and while it may say, Yes, yes, to the opposite principles, there is nothing that can move the individual to action. This is covetousness. It should be hated as we would hate poison, and dreaded as we would dread the bite of a deadly viper. It should not be so much as named among saints.

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## LESSON III.

JULY 20, 1889.

### THE GRACE OF CHRIST.

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1. Is it necessary to have a living connection with Christ? John 15:4-6.
2. How was grace revealed in Christ's first advent? John 1:14.
3. By what are men saved? Eph. 2:8.

4. Unto how many has this grace appeared?  
Titus 2 : 11.

5. What does it teach men? Verses 12, 13.

6. How extensively is this grace bestowed?  
Ps. 84 : 11.

7. What condition of mind must men be in to profit by this grace? James 4 : 6.

8. What sustained the apostle Paul in his trials?  
2 Cor. 12 : 9.

9. What will enable us to serve God acceptably?  
Heb. 12 : 28.

10. How will the grace of God affect the heart?  
Heb. 13 : 9.

11. How did it affect the churches of Macedonia?  
2 Cor. 8 : 1, 2.

12. What did it do for them in affliction and poverty? Verses 3-5.

13. Wherein was the church at Corinth inferior to others? 2 Cor. 12 : 13.

14. In how many gifts did this church abound?  
2 Cor. 8 : 7.

15. On what occasion was great grace poured out upon the apostles? Acts 4 : 32-34.

16. By what had they been redeemed? 1 Pet. 1 : 18, 19.

17. To what does the apostle appeal to show the nature of the grace of giving? 2 Cor. 8 : 9.

18. Can any be saved without the manifestation of the fruits of the grace of Christ? Rom. 8 : 9; 1 John 3 : 16-18.

19. From the testimony of this lesson, what will be the effect of grace upon those who receive it?  
Acts 20 : 35.

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**LESSON IV.**

JULY 27, 1889.

**FIRST-DAY OFFERINGS.**

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1. WHAT was Christ's position with the Father before he came to this earth? John 17: 5, 24.
2. What relation did he sustain to the Father? John 1 : 18.
3. From what time did he become a sacrifice? Rev. 13 : 8.
4. In what manner in the former dispensation did the people show their appreciation of this gift of Heaven? Neh. 10 : 35-37.
5. Is God robbed by the withholding of offerings? Mal. 3 : 8.
6. What is it to be guilty of robbery? Ex. 20 : 15; James 2 : 10. See note.
7. What special promise is made to those who give an offering of all their first-fruits? Prov. 3 : 9, 10.
8. How is the continuation of offerings taught in the New Testament? 1 Cor. 16 : 2.
9. What other churches had previously been instructed to do the same thing? Verse 1.
10. What other churches were encouraged by the example of those at Corinth? 2 Cor. 9 : 2.
11. In Paul's second epistle to the Corinthians, which was written one year later, how does he allude to the instruction he had given them in his first epistle? 2 Cor. 8 : 10, 11.
12. To what miracle in the Old Testament does the apostle allude to encourage them in bestowing their liberalities? Verses 12-15; Ex. 16 : 16-18.

13. What further encouragement does the apostle give on the same point? 2 Cor. 9: 8.

14. How should Christians give? Verse 7.

15. How would this affect those who received the donation? Verses 11, 12.

16. What would the poor saints at Jerusalem be led to do in return for this liberality? Verses 13, 14.

17. What argument from sowing grain does he bring to encourage their liberality? Verse 6.

18. What argument does the apostle use to show that this act ever will be remembered in Heaven? Verses 9, 10.

19. How many think it worth while to do this? How many studying this lesson are doing it? How many not doing it will do it?

#### NOTE

Christ's position with the Father, being equal to him, made him the only being who could pay the penalty of the broken law. He was first and the best that Heaven possessed. The first religious services of which we have any account were the bringing of offerings and sacrifices by man. The sin-offering was a lamb without blemish, for it represented Christ. Men were also to bring the first-fruits of everything which they received, as a wave, or thank-offering to God. By withholding these offerings, they robbed God, and showed that they did not appreciate the sacrifice that Heaven had made for their salvation. We do not read in so many words in the New Testament that men were to bring the first-fruits of all they received as an offering to God, but the apostle, in writing his second epistle to the Corinthians, referred directly to their offerings, and taught them to believe that God would help to make up their offerings if they had

willing hearts, even to the working of a miracle such as was wrought in the supplying of an omer of manna to each man in the wilderness. Certainly no one can read the eighth and ninth chapters of Second Corinthians without feeling that the apostle attaches great importance to this matter of weekly offerings. More than this, it is an institution owned and approved directly by God himself; and none will be poorer in this life for following the instruction thus given; but it will secure to them promises that they otherwise would fail to receive.

Another important thought gathered from these chapters is that the apostles would not have the brethren give because they felt compelled to, but from choice. This spirit is a most precious gift of the grace of Christ. The natural feeling, to see that self is cared for first, arises from a love of self more than from a love for the cause of Christ; but to do for the cause of Christ first, arises from a heart renewed by the grace of God.

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## LESSON V.

AUGUST 3, 1889.

### GRATITUDE APPRECIATED.

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1. WHAT does God require of all? Micah 6: 8.
2. What is of more value than burnt-offerings and sacrifices? Mark 12: 33.
3. What called forth these words? Verses 28-31.
4. Because the scribe discerned these principles, what did the Saviour say to him? Verse 34.
5. What sacrifice must be the foundation of all other sacrifices? Ps. 51: 17.

6. In whose heart has God promised to dwell?  
Isa. 57 : 15.

7. How will such a heart be affected by God's word? Isa. 66 : 2.

8. How does the prophet speak of those who cannot discern the sacredness of divine things? Verses 3, 4.

9. Can these things be in the heart and not be seen in the life? Matt. 7 : 16-20.

10. What did David say when he saw the judgment of God upon the people on account of his sin? 2 Sam. 24 : 17.

11. What response did God make to his repentance? Verse 18.

12. With what reception did David meet when he went to make his sacrifice? Verses 20-23.

13. Did David accept this offer? Verse 24.

14. Did God accept David's offering? Verse 25.

15. What important lesson is drawn from this?

16. What did David do after he was forbidden to build the temple? 1 Chron. 29 : 2.

17. What did he ask of the others? Verse 5, last clause.

18. What effect did this have on the leading men in Israel? Verse 6.

19. How did the people show their interest? Verse 8.

20. How were they affected by this move? Verse 9.

21. Whom did David acknowledge as the real owner of all the gifts which they had made? Verses 14-16.

22. What was the design of God's providence in bringing about circumstances where means were required of the people to build God's house? Verse 17.

23. Does our work see the same spirit in the heart toward the wants of the cause at the present time?

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## LESSON VI.

AUGUST 10, 1889.

### THE LOVE OF CHRIST EXEMPLIFIED.

1. OF what does godliness have promise? 1 Tim. 4 : 8.

2. How much should a man forsake to be a true follower of Christ? Luke 14 : 33.

3. How extensive is the promise to all such? Mark 10 : 29, 30.

4. How long will such be in remembrance? Ps. 112 : 5, 6.

5. In what manner does real devotion manifest itself? Acts 10 : 2.

6. How is such devotion of mingled almsgiving and prayer regarded by God? Verses 3, 4.

7. What instruction did the angel give Cornelius? Verses 5, 6.

8. What do we learn from this circumstance?

9. After the healing of Simon from his leprosy what did he do in honor of Christ? Mark 14 : 3; John 12 : 2.

10. What scene transpired while he sat at meat? John 12 : 3; Luke 7 : 38; Mark 14 : 3.

11. What language would imply that this woman had not been invited? Luke 7 : 37.

12. Who was this woman? John 11 : 1, 2.

13. Who found fault with her? John 12 : 4-6.

14. In what way did Christ comfort her? Matt. 26 : 10, 13.

15. What shows that Simon questioned the propriety of her conduct? Luke 7 : 39.

16. In what manner did Christ reprove Judas? John 12 : 7, 8.

17. How did Christ reprove Simon? Luke 7 : 41, 42.

18. What response did Simon make? Verse 43.

19. How did Christ apply his teachings? Verses 44-48.

20. What lesson can we draw from this?

#### NOTE.

THE love of Christ flows spontaneously from the heart. It is heavenly in its nature. It labors not for a reward but it always receives a reward. It forgets itself in its labors for others' good. Angels are interested for the development of its principles. They watch its development in individuals who possess it. They know all the circumstances of their daily life. This is illustrated in the case of Cornelius. All this shows the tender care which God has for his people. An important lesson is taught in the case of Simon the leper. He loved Christ, but he never realized how much the Saviour did for him in forgiving his sins. He appreciated his blessing of health to a limited extent, but the forgiveness of sin was of far greater value. Mary realized the blessing of the forgiveness of her sins. She showed the love she had for Christ on



all occasions. She was the last at the sepulcher, and the first to greet her Lord when he arose. Simon must have known Mary's character before the Saviour forgave her sins. He had suspicions of her when she came and anointed Christ. He did not appreciate her motive. But her love knew no bounds. This arose from the fact that she realized how great a sinner she had been. But she was now free from the power of Satan.

"The Saviour had observed all that had taken place and knew the motives of all who were there assembled. He read the object of Mary in her costly offering. Though she had been very sinful, her repentance was sincere, and Jesus, while reproving her guilt, had pitied her weakness, and forgiven her. Mary's heart was filled with gratitude at the compassion of Jesus. Seven times she had heard his stern rebuke to the demons which then controlled her heart and mind, and she had listened to his strong cries to his Father in her behalf. She knew how offensive everything impure was to the unsullied mind of Christ, and she overcame her sin in the strength of her Saviour. She was transformed, a partaker of the divine nature. Mary showed how highly she prized the Saviour when she accounted the most precious gift none too costly for him; but Judas valued Jesus at the price for which he sold him. His niggardly soul balanced the life of the Son of God against a paltry sum of money. The same cold, calculating spirit is manifested by many who profess Christ to-day. Their offerings to his cause are grudgingly bestowed, or withheld altogether under various plausible excuses. A pretense of wide philanthropy, unlimited by church or creed, is not unfrequently one of them, and they plead, like Judas, it is better to give to the poor. But the true Christian shows his faith by investing in the cause of truth; he is known by his works, for faith without works is dead. Jesus in mercy had

pardoned the sins of Mary, which had been grievous, and her heart was full of love for her Saviour. She had often heard him speak of his approaching death, and she was grieved that he should meet such a cruel fate. At great personal sacrifice she had purchased an alabaster box of precious ointment, with which to anoint the body of the Saviour at his death. But she now heard many express their opinion that he would be elevated to kingly authority when he went to Jerusalem, and she was only too ready to believe that it would be so. She rejoiced that her Saviour would no longer be despised and rejected, and obliged to flee for his life. In her love and gratitude she wished to be the first to give him honor, and, seeking to avoid observation, anointed his head and feet with the precious ointment, then wiped his feet with her flowing hair. Her movements had been unobserved by the others, but the odor filled the house with its fragrance, and published her acts to all who were present. Some of the disciples manifested displeasure at this act, and Judas boldly expressed his disapprobation at such wasteful extravagance. Simon, the host, who was a Pharisee, was influenced by the words of Judas, and his heart filled with unbelief. He also thought that Jesus should hold no communication with Mary because of her past life. "Judas, the prime instigator of this disaffection among those who sat at the table, was a stranger to the deep devotion and homage which actuated Mary to her deed of love."

We learn a very important lesson from this: First, we appreciate Christ in proportion as we realize our past sinfulness, and the blessing of pardon which has come to us; second, our offerings to his cause show that appreciation; third, consequently our offerings are a manifestation of the appreciation of the Saviour as a sin-pardoning God to us. In taking this view of the matter we might well inquire, "How much owest thou my Lord?"

**LESSON VII.**

AUGUST 17, 1889.

**GOD REQUIRES FAITHFULNESS.**

1. FOR what purpose did Christ sanctify himself?  
John 17:19.

2. By what means are we to be sanctified?  
Verse 17.

3. What is it to sanctify anything? Ex. 19: 23,  
12, 13.

4. When a person is thus sanctified, what work  
will be wrought in him? 2 Cor. 10: 5.

5. Upon what will his mind dwell? Phil. 4: 8.

6. What was the law respecting the sanctifying  
of a man's substance to the Lord? Lev. 27: 14-19.

7. If he chose to exchange that which he had  
sanctified, how much was he to add to it?—*Ib.*

8. Could that which had been sanctified be  
taken back, and no equivalent be given? Lev. 27:  
28, 29.

9. Does the Lord require men to devote their  
substance to his service, and make offerings to him?  
Ps. 76: 11.

10. Under what circumstances do men usually  
make vows? Ps. 66: 13, 14.

11. When God delivers his people from trouble,  
are they not under obligations to pay their vows?  
Ps. 56: 12, 13.

12. When a vow or promise was made to give  
unto God, what was the offering called? Deut.  
23: 21-23.

13. When a man questions the vow he has made, and appropriates it otherwise, what does it become to him? Prov. 20: 25.

14. When such promises are not regarded, what is such a sacrifice called? Eccl. 5: 1, 2.

15. What judgment is threatened against those who disregard such vows? Verses 4-6.

16. Who among the apostles made a consecration of his possessions? Acts 4: 36, 37.

17. What shows that twenty-six years later Barnabas labored with his hands to support himself? 1 Cor. 9: 6, 7, 12; 2 Thess. 3: 8, 9.

18. What other persons consecrated a certain possession? Acts 5: 1.

19. In keeping back part of the price, what sin did they commit? Verses 2-4.

20. What was the result of this sin? Verses 5-10.

21. What will give us confidence to ask God to deliver us in the time of trouble? Ps. 50: 14, 15.

22. Are such acts as keeping back part of our vow any less sinful to-day?

23. Are any of us guilty of the same sin?

NOTE.

“THE brief but terrible history of Ananias and Sapphira is traced by the pen of inspiration for the benefit of all who profess to be the followers of Christ. With others, Ananias and his wife Sapphira had the privilege of hearing the gospel preached by the apostles. The power of God attended the word spoken, and deep conviction rested upon all present. The softening influence of the grace of God had the effect upon their hearts to cause them to release their selfish hold upon their earthly possessions. While under the direct

influence of the Spirit of God, they made a pledge to give to the Lord certain lands; but when they were no longer under this heavenly influence, the impression was less forcible, and they began to question and draw back from fulfilling the pledge which they had made. They thought that they had been too hasty, and wished to reconsider the matter. Thus a door was opened by which Satan at once entered, and gained control of their minds.

“This case should be a warning to all to guard against the first approach of Satan. Covetousness was first cherished; then, ashamed to have their brethren know that their selfish souls grudged that which they had solemnly dedicated and pledged God, deception was practiced. They talked the matter over together, and deliberately decided to withhold a part of the price of the land. When convicted of their falsehood their punishment was instant death. They knew that the Lord, whom they had defrauded, had searched them out; for Peter said: ‘Why hath Satan filled thine heart to lie to the Holy Ghost, and to keep back part of the price of the land? while it remained, was it not thine own? and after it was sold, was it not in thine own power? why hast thou conceived this thing in thine heart? thou hast not lied unto men, but unto God.’

“God, in his wise plans, has made the advancement of his cause dependent upon the personal efforts of his people, and upon their free-will offerings. By accepting the co-operation of man in the great plan of redemption, he has placed a signal honor upon him. The minister cannot preach except he be sent. The work of dispensing light does not rest upon ministers alone. Every person, upon becoming a member of the church, pledges himself to be a representative of Christ by living out the truth he professes. The followers of Christ should carry forward the work which he left for them to do when he ascended into Heaven.”

**LESSON VIII.**

AUGUST 24, 1889.

**GOD'S PROMISES.**

1. WHOM does God love? 2 Cor. 9: 7.
2. What is necessary on our part in order that God may accept the gift we make? 2 Cor. 8: 12.
3. How will liberality affect the soul? Prov. 11: 24, 25.
4. Upon what principle should man always give? 1 Cor. 16: 2, last clause.
5. How much of a man's possession does God sometimes require? Mark 10: 21.
6. Does the Saviour notice the smallest gift in the Lord's treasury? Luke 21: 1-3.
7. Upon what principle did this widow give more than all the rich? Verse 4.
8. What encouragement is here given to those who do all they can?
9. What church contributed to the apostles while in Thessalonica? Phil. 4: 15, 16.
10. Why did the apostles encourage them to give? Verse 17.
11. To what extent was their liberality? 2 Cor. 8: 3.
12. How did God regard such sacrifices? Phil. 4: 18, 19.
13. In what manner can we lend to the Lord with the assurance that he will repay? Prov. 19: 17.
14. What special promise does the Lord make to those who consider the poor? Ps. 41: 1-3.

15. To whom should we not give? Prov. 22: 16.

16. What words of Christ did the apostle's life exemplify? Acts 20: 34, 35.

17. What is the effect of the love of money? 1 Tim. 6: 10.

18. Is it a desirable thing to be rich? Matt. 19: 22, 24.

19. To what are riches compared? Prov. 23: 5.

20. In view of these things, what is true wisdom for the child of God? 1 Tim. 6: 8; Prov. 30: 8, 9.

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## LESSON IX.

AUGUST 31, 1889.

### PARABLE OF THE TALENTS.

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1. WHAT led the Saviour to leave Heaven, endure the cross, and despise the shame of coming to this world? Heb. 12: 2.

2. What joy will all the saved share? Matt. 25: 21.

3. What will be the joy of Christ? Isa. 53: 11.

4. In what will the saints rejoice in glory? 1 Thess. 2: 19, 20.

5. In the parable of the talents, what had the individuals done which led their Lord to speak such words of commendation? Matt. 25: 20, 22.

6. What did the man do who had the one talent? Verse 25.

7. How did he feel because his Lord asked him to invest it where it would increase? Verse 24.

8. To whom did his talents belong? Luke 19: 23.

9. How did the Lord judge him? Verses 22, 24.

10. What was his final sentence? Matt. 25: 30.

11. What will be said to everyone who enters the kingdom of God? Luke 19: 17, first clause.

12. Can our means be so used as to bear fruit throughout eternity? Ps. 112: 9.

13. Is it the amount or the motive that makes the gift acceptable? Matt. 10: 42.

14. What things does the apostle mention, which may be so used as to insure to us eternal life? 1 Tim. 6: 18, 19.

15. What forcible illustration does Daniel give to represent the condition of those who are saved? Dan. 12: 3.

16. Who are illustrated by the parable of the talents? Matt. 25: 14.

17. Is everyone responsible? and to what extent? Verse 15.

18. What period of time is referred to in the parable of the talents? Verse 19.

19. In what way are we to lead others to Christ? Matt. 5: 16.

#### NOTE.

CHRIST'S joy will be in bringing many souls into glory (Heb. 2: 10); it was for this that he became obedient unto death, and it is declared (Isa. 53: 11) that "he shall see of the travail of his soul, and shall be satisfied," and all who are saved will be partakers with him; to each one it will be said, "Well done, good and faithful servant;" "enter thou into



the joy of thy Lord." Matt. 25:23. But Christ labored and suffered for the salvation of souls, and if we share the glory we must also share the labor and the suffering. As it is written (2 Tim. 2:12), "If we suffer, we shall also reign with him; if we deny him, he also will deny us." To deny Christ it is not necessary that we say in words, as did Peter, "I know not the man," but we may deny him by refusing to suffer hardship or self-denial for his sake or in his cause. To acknowledge Christ is to serve and obey him in all things, and this we cannot do without, to some extent, suffering with him.

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## LESSON X.

SEPTEMBER 7, 1889.

### THE WAITING POSITION.

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1. WHAT will the Lord's people exclaim when he comes? Isa. 25:9.
2. Will they know that Christ's coming is near? Matt. 24:32, 33.
3. Will they know the exact time of Christ's coming? Mark 13:32, 33.
4. How does Christ describe those waiting for him to come? Luke 12:35.
5. Describe the circumstances from which this figure was drawn? Ex. 12:11, 12.
6. Can such a position be held without others knowing it?
7. How are those described who do not receive these truths? 1 Thess. 5:6, 7.
8. What special instruction does the Saviour give to his people in view of his soon coming? Luke 12:35, 36.

9. After hearing these things, what did Peter want to know? Verse 41.

10. How does Christ reply? Luke 12: 42; Matt. 24: 45.

11. Who are here referred to as stewards? 1 Peter 4: 10.

12. What is the position of the steward? 1 Chron. 28: 1.

13. What is the evil servant represented as saying and doing? Luke 12: 45.

14. What is it to beat the men-servants, and to eat and drink with the drunken? See note.

15. Are these unfaithful stewards represented as unbelievers? Matt. 24: 51; Luke 12: 46.

16. In what does their sin consist?

17. Will there be a difference in the punishment? Verses 47, 48.

18. What solemn lesson do we learn from this when applied to those who have so great light as shines from God's word at the present day?

#### NOTES.

To wait for Christ's second coming is to occupy a position of constant expectation. It could not be said that we were in a waiting position for a train of cars unless we had reached the station, and were ready for the train when it should arrive. Some will be prepared when the Lord comes, and such only can be said to be waiting.

THE parable of the unfaithful steward is one of the greatest importance. It shows that some will be teaching that the time has come to get ready for Christ's coming,—to sell and give alms. They

urge the necessity of immediate preparation for the event, while the unfaithful servant reasons that there is no necessity of being so much stirred up about the matter. He complains of the straight testimony, and he pursues the course of those who do not profess the truth at all; yet he claims to believe the same as the others, but in his heart he does not, and he shows it in two ways: First, he says that the preaching to move at once and act as though the day of the Lord was right upon us is too strong; second, his life is the same as those who do not make any profession at all. The first is to beat his men-servants; the second, to eat and drink with the drunken.

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## LESSON XI.

SEPTEMBER 14, 1889.

### TITHING.

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1. UNDER what circumstances was the first tithe paid, as recorded in the Scriptures? Gen. 14:16-20.
2. What was the office of Melchizedek? Verse 18.
3. Who was the greater, Abraham or Melchizedek? Heb. 7:7.
4. Of how much did Abraham give the tithe? Gen. 14:20, last clause; Heb. 7:4.
5. What proposition did the king of Sodom make? Gen. 14:21.
6. What response did Abraham make? Verses 22, 23.
7. Did Abraham make any exception, and for whom was the exception made? Verse 24.
8. Was the tithe before or after the young men had eaten? See note.

9. By giving a tithe of all, whom did Abraham acknowledge as the only rightful owner of the tithe?

10. How many years was this before the law respecting the tithe was given to the Israelites? Compare margin of Gen. 14 and Ex. 20.

11. Then to what priesthood did the tithing system properly belong?

12. What solemn vow did Jacob make 150 years after Abraham paid tithes to Melchizedek? Gen. 28: 20-22.

13. How can we account for the fact that Jacob knew God's claim to the tenth? Gen. 18: 19.

14. Who is our high priest? Heb. 3: 1.

15. After what order is Christ a priest? Heb. 5: 5, 6.

16. Then as tithing originated under the Melchizedek priesthood, and as Christ is a priest after the order of Melchizedek, what would we conclude in relation to the payment of tithes in this dispensation?

17. Did Christ teach the paying of tithes? Matt. 23: 23.

#### NOTE.

IN the fourteenth chapter of Genesis, every principle of the tithing system is given. Abram gave a tithe of all he possessed to Melchizedek, after which the king of Sodom proposed that he should have the persons, and Abram might keep the substance. That which he had taken from the kings was his by right of conquest, therefore it was his privilege to dispose of it as he thought best. He first gave to God his portion, the tithe of all; he then assured the king of Sodom that he would himself not take anything, even to a shoe latchet; but certain individuals who

went with him were to receive their portion, and the young men were to have what they had eaten, and their portion.

## LESSON XII.

SEPTEMBER 21, 1889.

### TITHING.

(Concluded.)

1. WHAT portion of a man's time does the Lord claim as his? Ex. 31: 15-17.

2. What portion of a man's substance has God reserved as his? Lev. 27: 30. See note.

3. Can a man dispose of that which is the Lord's as he chooses? Verse 26.

4. What class of offerings connected with the tithe went to the priest? Neh. 10: 37.

5. What does God say of those who withhold tithes and offerings from his treasury? Mal. 3: 8, 9.

6. What promise does he make to his people if they bring their tithes and offerings into the storehouse? Verses 10, 11.

7. If, while passing the flock under the rod to be tithed, the owner, for any cause, sought to exchange the tenth for some other, what direction did God give? Lev. 27: 27, 32, 33.

8. Could the tithe be given to the poor? Why not? Prov. 19: 17. See note.

9. Could a covetous man sacredly regard God's claim in the tithe and offerings?

10. Would it not then be reasonable to conclude that God's reservation of the tenth was to guard the heart from covetousness?

11. To whom, and for what purpose, was all the tithe appropriated? Num. 18: 21, 24.

12. What portion of the tithe were the Levites to give? Verses 26-28.

13. What other offering went to the priest who served at the altar? Verses 7, 11-13.

14. Is it a duty of those who receive the blessing of the gospel to contribute for its support? Gal. 6: 6.

15. How does the apostle enjoin this duty? 1 Cor. 9: 6-11.

16. How does the apostle show that the ministry should be supported? Verses 13, 14.

17. Does not the apostle show from this that it is just as important to support the worthy laborer in the gospel as it was formerly to support the priesthood?

#### NOTES.

IN a certain sense, everything we have and are belongs to God; but there are some things that belong to him in a special sense. Those things which he has never given to man for his own use are God's and his alone. The Sabbath, the tithe, and the first-fruits in the former dispensation, illustrate this fact. God has also permitted men to make gifts to him, and to consecrate a portion of their substance, their talents, or their time, especially to his service. This the Lord also accepts, and it becomes consecrated and holy. In the former dispensation after men had consecrated a portion of their substance, if in any way they wished

to change it the Lord would have them add one-fifth to it that they might realize the sacredness of his claims. When men realize and acknowledge the importance of God's claims, he has promised to let a special blessing rest upon them. The paying of the tithe also secured the heart from covetousness; for continual giving serves to cultivate the spirit of benevolence, which is a part of the grace of Christ.

THE Levitical priesthood received the tithe from the people, and they gave a tithe of what they received to the ones who had special charge of the work of God. Another tithe was taken for the poor. Thus there were two tithes, one going to the priests and the other going to the poor. The apostle, in 1 Cor. 9, teaches the duty of those who have received the gospel to support the same. He appeals to the law, and then applies it to the gospel. Men cannot give the tithe as a *donation*, because it never was theirs; but God has permitted them to handle the tithe, and then return it to God, that it may cultivate in them that spirit of liberality which was manifest in Christ's coming to this earth to die. The tithing system, therefore, is one of the greatest blessings to man.

## LESSON XIII.

SEPTEMBER 28, 1889.

### A DIVINE LEGACY.

1. WHO has ever maintained the right of the poor? Ps. 140: 12.
2. What provision did the law make for those too poor to bring a lamb? Lev. 12: 8.

3. What shows Christ's parents were thus poor? Luke 2: 24.

4. What was one evidence of Christ's Messiahship? Luke 4: 18; Matt. 11: 4, 5.

5. In what way could a rich man transfer all his wealth to Heaven? Mark 10: 21.

6. What class of persons has God specially chosen? James 2: 5.

7. What is "pure and undefiled religion before God"? James 1: 27.

8. Who on this earth personally represents Christ? Matt. 25: 34-40.

9. Will the people of God always have the poor with them? Deut. 15: 11.

10. What will give light, health, and righteousness to the people of God? Isa. 58: 7, 8.

11. What prominence did the apostles give to caring for the poor and widows? Acts 6: 3-6.

12. What was connected with the giving of the right hand of fellowship to the apostles? Gal. 2: 9, 10.

13. What provision was made for the poor, stranger, widow, and fatherless, in the law of Moses? Deut. 14: 28, 29; 26: 12, 13.

14. What arrangement was made for the poor in the time of harvest? Lev. 19: 9, 10.

15. By heeding this provision, who became one of the progenitors of Christ? Ruth 4: 13-17.

16. What difference does Jehovah make between lending to their brethren, and lending to strangers? Deut. 23: 19, 20.



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17. What are among the characteristics of those who shall dwell in the city of God? Ps. 15: 1, 5.

18. What expression of the apostle's shows that there was a special arrangement for poor widows in the early church? 1 Tim. 5: 9-11.


19. Where does the responsibility of caring for widows first rest? Verse 16.

20. What assurance is given to those who give to the poor? 2 Cor. 9: 9, 10.

21. In view of the above facts, is there any more important duty than to make provision for the poor? And if we have not done it, should we not do it at once?

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