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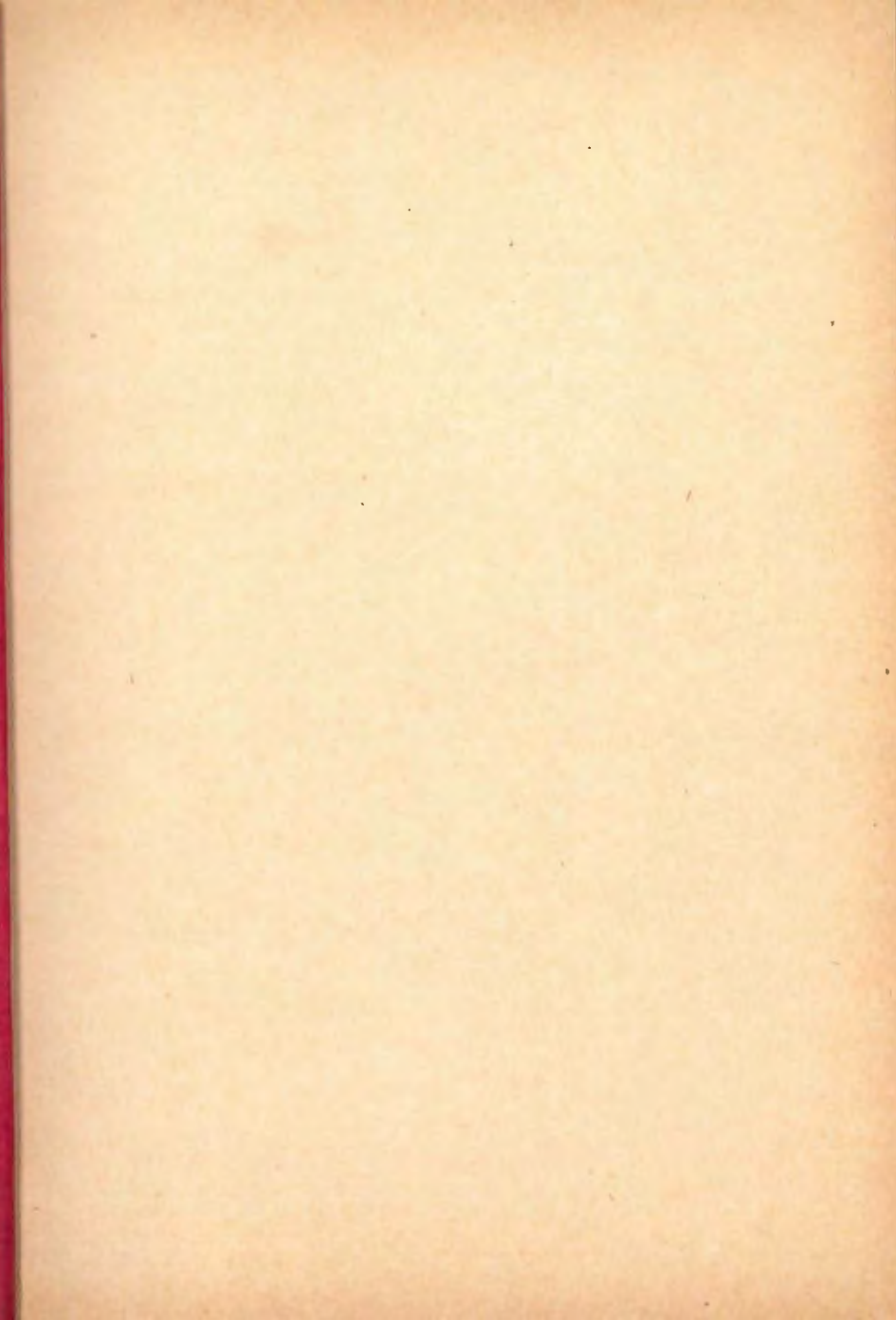
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Debate On The Tithe







DEBATE ON THE TITHE



AFFIRMATIVE—

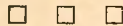
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Lincoln, Nebraska.

NEGATIVE—

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Debate on the Tithe

AFFIRMATIVE

JOHN G. ALBER, Lincoln, Nebr.

NEGATIVE

W. H. HANNA, Pittsburgh, Pa.

OPENING AFFIRMATIVE STATEMENT

Mr. Alber

Debates may be out of date, but human reason or research including "search of the Scriptures to see whether these things be so" is not out of date.

Some of us believe in the tithe as an abiding life principle. Others say it has no application to the Christian. Let the proponents and opponents state their reasons in clear language, and let him who reads be the judge.

Right here in the beginning let me suggest to those who read this discussion as it appears from week to week in *The Christian Standard* that you write to the authors and give all possible aid. I am fully aware that there are many who in their private thinking favor the negative of our proposition. I will be glad for you to write to Mr. Hanna and pick every flaw in my reasoning. I shall be disappointed if the opposition is not as formidable as it is possible to make it. In like manner realizing my own shortcomings to do justice to my theme I will appreciate any suggestions that anyone wishes to make.

As for myself, I propose to enter this discussion with an open mind. If I am unable to sustain the affirmative of this thesis, I am perfectly willing to change my views. I once held views similar to those of my opponent. (I call him my opponent. He is that only in this debate. I count him a Christian gentleman, as interested in the affairs of the Kingdom as I am myself.) It was the evidence that I propose to present here that caused me to change my position. I hope that our readers will carefully weigh this evidence, without prejudice, and thereupon base their final judgments.

In dealing with the question of the tithe we deal with more than a method of getting money for the enterprises of the Kingdom. We deal with a profound spiritual principle, adherence to which, we believe, is necessary to our spiritual well being as well as the advancement of the Kingdom of God.

Money has a spiritual value. Someone has well said, "The money that belongs by every right to God, but is kept back from Him by His people, is probably the greatest hindrance to vital spirituality that there is in the world today."

We hear much these days about when the church gets right with

God spiritually there will be no trouble about the money. The scriptures teach the reverse. You cannot get right with God spiritually unless you are right with Him financially. If you don't believe this, try it on your next door neighbor. Money is more than "cold cash" or "filthy lucre." It is the energy of the body and brain transformed into currency. It is "liquid personality." It represents life. If I sell my labor and get a five-dollar bill for a day's work, what is this piece of currency? It represents a day of my life. If I give it to the advancement of the Kingdom of God, I have given a day of my life to the Kingdom of God.

Giving is a spiritual exercise. There is a very close relation between the giving of self and substance. That the giving of self to the Kingdom of God is a religious act no one will question. It is a highly spiritual exercise or experience. The giving of substance, or money, is the same unless there be a difference in degree.

From the very dawn of human history the offering at the altar was the central act of worship. The supreme religious experience centered here even from the days of Cain and Abel to the Cross of Calvary. Yet in many a church and in the private thinking of many a disciple the offering has been completely divorced from the worship.

When man first gathered the fruits of the field, orchard, and herd, and saw that but for these gifts of God he could not live, he built an altar and brought some material token of his acknowledgement of God's goodness. Would it have been more spiritual had he come with songs and words only? Songs and words may be used in worship, but love demands something more. What young man, when he had found the one in whom his heart had complete satisfaction, ever failed to bring some token of his love, flowers, bon-bons, or shining jewels? Carry it on into the realm of the divine lover. Read the golden text of the Bible. "God so loved... that He gave..."

One may give without loving, but one cannot love without giving. Genuine spiritual exercise leads to giving. When Jacob passed through that exalted spiritual experience and saw the vision of the ladder to heaven, he not only said, "This is the house of God, this is the gate to heaven," but he said, "Of all that Thou shalt give me I will surely give the tenth unto Thee."

If money has a spiritual value and the giving of money is a spiritual exercise, then every follower of Him who gave Himself for us needs this exercise for his own spiritual development.

Every member of the church, irrespective of wealth, position, or age, needs the spiritual exercise that centers in the offering of our gifts at the altars of God. Paul says, "See that ye abound in this

grace also," i.e., the grace of giving. I hope that the readers of this discussion will see that we are trying to render a spiritual service.

Our Basic Proposition: Resolved: "That according to the New Testament norm of the church there is as good reason for the Disciples of Christ to accept, preach, and practice the principle of the tithe as the minimum of their obligation to the Kingdom of Christ as for them to accept, preach, and practice the weekly observance of the Lord's Supper or immersion as the proper action in Christian baptism."

Explanation and Definition of the Proposition.

"New Testament Norm of the Church" — by this we mean the standard set by the New Testament writers in their teachings and practice.

"The Principle of the Tithe"—We wish to distinguish clearly between the "principle of the tithe" and "the law of the tithe." Laws may be made and abrogated, but principles are eternal. The principle was in force long before the law of the tenth was enacted by Moses. The principle remains in force although the Mosaic law was "nailed to the cross."

The main distinction between the "principle" and the "law" is that when one accepts the principle of the tithe, the coercion to give is from within. It is voluntary. One is not compelled to tithe any more than he is compelled to be baptized. In the "law" the coercion is from without. "Thou shalt" and is involuntary. The principle applies to freemen. The law to slaves. The principle makes an infinitely higher appeal. It is in harmony with the ideals of the gospel. The coercion to give is the same in kind as the coercion to forgive, to love, or to serve.

This discussion, however, does not attempt to cover the whole ground of Christian stewardship which is broad and covers all our obligations. We are dealing only with one phase of stewardship, i.e., a Christian's obligation to support the Kingdom adequately with his material things.

"As a minimum"—We do not advocate the tenth as a maximum, but as the least possible amount that could satisfy Christian obligation. Nothing in my argument shall be construed to mean that a Christian ought not go far beyond the tenth.

"The Lord's Supper and baptism"—We do not call in question any teaching of the New Testament concerning these ordinances. Neither do we call in question the strong inferences supporting the weekly observance of the Lord's supper or immersion as the proper action in Christian baptism. Our only object in bringing these things into this debate is because they are accepted by our people, yet no New

• Testament writer makes any argument for the weekly observance of the Lord's supper or immersion as the proper action in Christian baptism. These things were taken for granted. No argument was necessary. These ordinances were thus universally practised in the early church. Had any New Testament writer argued these points it would lead us to believe that they were not universally practised at that time.

The same situation prevails concerning the principle of the tithe. No New Testament writer argues that a Christian should pay as much as a tithe. This and more was taken for granted. The tithe was an ancient and time honored custom both in the Jewish and Gentile world. It was universally accepted, and argument or command was unnecessary in New Testament times. The Jews carried it to the extreme of tithing mint and rue and every garden herb. The prophet of Nazareth did not have to call His people to repentance on that point. Baptism and the Lord's Supper were new institutions. We are surprised there is so little about them in the New Testament, especially with reference to the Lord's Supper.

The Line of Debate

In line with our original question on the basis of sound reason and divine revelation I shall endeavor to establish the following propositions:

I. The Sacred Scriptures, in all dispensations, Patriarchal, Jewish, and Christian, teach the doctrine of **divine ownership** as opposed to absolute human ownership; that man is not the real owner of his possessions but is only a steward to whom his possessions have been entrusted and must give an account of the same.

II. The Sacred Scriptures, in all dispensations, give recognition of a **sacred portion**, a first part of a man's income, which belongs to God in a special sense and is to be brought into His treasury. The doctrine of Christian Stewardship recognizes all things as belonging to God, yet the Christian Steward of necessity must use some of them if he is to live. On the other hand if he uses all of them upon himself, he ceases to recognize God's ownership and rights. This is exactly what has happened in the lives of tens of thousands of church members. This is the wedge of gold that separates them from God. They give nothing to the Kingdom, and therefore lose their interest in it. "Where thy treasure is, there will thy heart be also."

III. The Sacred Scriptures, in all dispensations, teach that this sacred portion is **at least a tenth**. Nowhere has God ever put his approval on a less amount. Every case of Christian giving mentioned in the New Testament went beyond the tenth.

IV. The Sacred Scriptures teach that the institutions of the Patriarchal age were not abrogated by Moses, but enlarged upon. "The law was added because of transgression till the seed (Christ) should come." **What was added by Moses was abrogated by Christ. But the original institutions of the Patriarchal Dispensation, the altar, prayer, praise, faith, the tithe, the holy day, and circumcision were all reenacted in the Mosaic dispensation and all passed through it into the Christian dispensation except the altar, which was a type and was fulfilled in the cross, and circumcision, the earthly family distinction which as a religious rite is plainly repealed in the New Testament.**

V. The Sacred Scriptures teach that the principle of the tithe was endorsed by Jesus Christ. Nowhere was this principle abrogated by Him.

VI. The Sacred Scriptures teach that the principle of the tithe was endorsed by the New Testament writers. Nowhere is there any hint that this principle was set aside. Rather it was enlarged upon.

VII. In the post apostolic age, for several centuries after the establishment of the church in the world, the followers of Christ taught the tithe as a christian obligation. This is valuable here only as a commentary on the teaching of the apostles who were their teachers.

We shall now take up these seven propositions and by clear, scriptural reference and logical deductions endeavor to establish them beyond any possible refutation.

If we are able to establish these seven things, viz. — 1. Divine Ownership, 2. The sacred Portion, 3. That this portion is at least the tenth, 4. That the principle of the tithe was not affected by the abolition of the Mosaic law, 5. That it was endorsed by Jesus, 6. That it was endorsed by the New Testament Writers, and 7. That it was taught as a Christian obligation in the early Christian centuries; if these things are clearly established, it follows, therefore, since the Disciples of Christ profess to "speak where the Scriptures speak" there is every divine and human reason for them to accept, preach, and practice the principle of the tithe as the minimum of their obligation to the Kingdom of Christ.

FIRST NEGATIVE INSTALLMENT

Mr. Hanna

Several months ago I received an enclosure from Lincoln, Nebraska, and on opening it, found some pamphlets and a letter signed by J. G. Alber. The pamphlets advocated tithing, among them being a baptismal certificate wrought out in the mold of sacerdotalism, the baptized shown that he is a priest under certain duties drawn by an-

alogy. The letter stated that there had been a comparatively large circulation of the literature among other fellowships, but rather a meager one among our brotherhood (Christians, Disciples). A reading of the above material revealed to me what I deem false exegesis, untenable interpretation, special pleading, confusion in religious authority. Therefore I wrote the sender, suggesting my reactions to the tithing literature (for such it was) and that possibly the reason why it had not reached acceptance among us was that we are set to be a New Testament people.

After an exchange or two of letters, Brother Alber proposed a debate upon the proposition which has been accepted for the present discussion. A counter proposal was made that he affirm something like this: "The New Testament Scriptures establish tithing as the minimum basis for Christian giving to maintain the cause of Christ." I felt that everything that needs to be said or written for us as followers of Jesus Christ could be compassed by that thesis. And moreover, it does not entangle tithing with other doctrines. However, Brother Alber was stoutly set on the proposition which he had framed and I have agreed to respond to his argumentation.

I dislike to feel that I am second to any brother who preaches the gospel in urging, upon those who may hear, the monetary support of the kingdom of God. I yield to any one who pleases, the right to set apart for Christian purposes a tithe of his possessions and income, but when I am informed that tithing is an obligation, divine and scriptural, then on behalf of myself and others I demand to be shown its divinity and scripturalness as applicable to Christians. I trust that I shall be amenable to the truth and if it lies embedded in the proposition for discussion and can be made to shine forth as clearly as that "Jesus is the Christ, the Son of the living God" or that "all authority in heaven and on earth has been given unto Jesus of Nazareth, who was slain for our offences and raised for our justification" or that Jesus the Head of the church, gave a gospel to be preached which calls for the immersion of those who accept Him, then I shall rejoice to lift my voice and advocate Christ authorized tithing and tithing plus.

It may not be orthodox debating to take exceptions to preliminary statements. This appears necessary, for I must deny that "In dealing with the question of the tithe . . . we are dealing with a profound spiritual principle." "In the very dawn of human history the offering at the altar was the central act of worship"—the dawn in my Book (and Brother Alber is referring to the story of Genesis) indicates that before the altar there was communion, fellowship, intimacy between, the Creator and the primal pair. The altar seems to have entered

after the sin.

Every word—almost—by which Brother Alber celebrates and magnifies giving as a duty, a pleasure, an act of worship, we are pleased to applaud, but let it be well noted that giving and tithing are as different as their letters and spelling. The latter (tithing) is a method of giving, specifying the amount that is given; the former (giving) is general, not specific and has a range all the way from next-to-nothing to all.

Passing on to the section headed "Explanation and Definition of the Proposition" there is in the second paragraph a revelation of the play upon words which has ushered our brother into "tithe-ology." It is asserted that there is a profound difference between "the principle of the tithe" and "the law of the tithe." "The principle (of the tithe) was in force long before the law of the tenth was enacted by Moses." Here are some definitions of "principle": "Source or origin; element; fundamental truth or doctrine; settled rule or law of action or conduct"; "an opinion or belief which exercises a directing influence on the life and behavior; a rule (usually a right rule) of conduct consistently directing one's actions." Just which of these fits in with "the principle of the tithe"? In some way it is insinuated that principle is better than the law of Moses and divorced from sanction. "The principle was in force long before the law of the tenth was enacted by Moses." We shall be interested in learning whether this was an innate principle, a copied principle, an impressed principle, an imaginary principle or what. "The main distinction between the 'principle' and the 'law' is that when one accepts the principle of the tithe the coercion to give is from within" is a distinction without a difference. Whether what is accepted be called "principle" or "law" in both cases the acceptance brings coercion from within, for sense of duty, conscience, love and loyalty to the sanctioning power produce compliance and all these are from within.

"One is not compelled to tithe any more than he is compelled to be baptized." For instance: If there had been "the principle of the tithe" operative among the patriarchs would they not have been compelled to tithe if they expected to have the blessing of Jehovah? They would have been under the same compulsion as were the Israelites later, who had the tithing law and were called robbers of God when they side-stepped the obligation. If under the Christian dispensation, there is an obligation by "principle" to tithe, there follows the compulsion. But there is incontestable word of the Lord Jesus which creates the obligation to be baptized. He commanded and so created moral, spiritual compulsion. One is compelled (of course not by

physical energy) to be baptized if he desires to possess the promises of the Lord Jesus. Now does tithing (either by principle or law) come to us with a definite command of the Christ creating a like obligation with baptism? This much of the sentence is true, "One is not compelled to tithe any more"! "Chapter and verse" to the contrary, please.

And herein is the center of our contention. Much space and time and many words will be saved if Brother Alber will give us just one verse from the lips of our Master which creates as clean an obligation as is found in the verses dealing with baptism: or even a clear word of the apostles which is precedent for general Christian tithing or tithing-plus. In the customary fashion of tithing writers, our brother maps out high-sounding propositions which tie together Old and New Testament Scriptures. It may be of some interest to go rummaging around among the ancient patriarchs and the covenanted Jews and their laws and practices, but the question is not to be determined by ancient historical and fanciful analogical presentations, but by Him who uttered: "All authority hath been given unto me in heaven and on earth."

In this debate, I shall perforce speak for myself. I represent no one and simply shall try to represent Christian teaching. However, I shall be pleased (for I do not presume to know it all) to have any suggestions from my brethren who feel with me that the effort to graft the tithing system clothed in either the supposedly beautiful robe of "principle" or the more somber one of "law" upon the brotherhood and Christianity is not of Christ and His apostles.

FIRST AFFIRMATIVE ARGUMENT. Proposition I.

Mr. Alber

Space does not permit any lengthy rebuttal of my opponent's opening statement. We shall endeavor to cover every question that is raised in the proper place under our seven propositions. In doing this we are anxious for every reader to feel that it is done in the spirit of deepest humility with the one consuming passion, that the truth shall be made "to shine forth clearly."

I am truly surprised at some of the statements of my worthy and honorable opponent. In his opening paragraph he asserts, "We are set to be a New Testament people" yet the appellation of Christians as a "royal priesthood," I Peter 2:9, he brands as "sacerdotalism." This is true New Testament terminology. He must fight it out with Saint Peter.

It is disappointing to me that my opponent "must deny that in

dealing with the question of the tithe we are dealing with a profound spiritual principle." Will he deny that from the first altar to the cross of Calvary, the bringing of the gift was the central act or worship? Will he deny that the communion is a spiritual institution? The author of Hebrews says, "We have an altar, of which they have no right to eat who serve the tabernacle," and instructs his readers to bring more than a sacrifice of praise, "but to do good and KOINONIAS (make an offering) forget not for with such sacrifices God is well pleased." Heb. 13: 10-16.

I note his criticism of my expression "from the dawn of human history" relative to the altars of Cain and Abel. The distinction is too fine for one of my ability to appreciate. Were Cain and Abel born too late to be classified as belonging to the "dawn?"

It surprises me that my opponent has difficulty in distinguishing between a "principle" which Webster defines as a fundamental or general truth; as, the principles of religion, and a "law" which is a legislative enactment.

The master stroke of my opponent's article comes at its close. Here he takes one of my sentences, "One is not compelled to tithe any more than he is compelled to be baptized," and makes it read, "One is not compelled to tithe any more."

This reminds me of the preacher who used a part of the text, "He that is on the house top shall not come down," and preached a vigorous sermon advocating that women should bob their hair from the text, "topnot come down."

My opponent also seems to want me to make no use of the Old Testament in this interpretation of the New Testament teaching. This is contrary to the spirit and practice of the New Testament church. The New Testament writers made much use of the Old Testament, and Jesus speaks to our age as he did to the disciples on the way to Emmaus, "O foolish men and slow of heart to believe in all that the prophets have spoken."

Finally, my opponent wants me to save time and space by giving "just one verse that creates the obligation to tithe." This could be done, and all would be over. But that is not in harmony with our history. My opponent, who is an author and an authority on the Campbells, should know this. I read most of the published debates of Alexander Campbell when I was in my teens. I have never ceased to admire the thoroughness with which he went at his task. How rich a heritage he would have left us had he gone into the subject of stewardship as he went into the subject of baptism! From the beginning his rule was to make his preaching without cost. His fath-

er criticised him for it, and we have suffered from it ever since. Had Alexander Campbell been right on everything, we probably would be worshipping him today. Nevertheless we admire him greatly. With his spirit, but without his genius we propose to deal, in as thorough a way as we are capable, with this important issue on which he was silent.

To build a great superstructure we must lay the foundation deep and strong. This we now undertake in our first proposition.

PROPOSITION I. The Sacred Scriptures, in all dispensations, Patriarchal, Jewish, and Christian, teach the doctrine of divine ownership as opposed to absolute human ownership; that man, therefore is not the real owner of his possessions, but is only a steward to whom his possessions have been entrusted and must give an account of the same.

We wish to begin by calling attention to two theories of ownership, the Pagan and the Christian. The Christian conception is that God is the Sovereign Owner of all things. Man, therefore, is only a steward of his possessions. The pagan theory leaves God out of the picture. Man is the absolute owner of his possessions. It is surprising how much of Paganism has fastened itself like a leech on our modern civilization.

To the primitive man conquest gave title to property. Ownership depended upon physical ability to get possession and to hold. This primitive notion became a custom of the people. Their customs were the germs of the civil law when they organized into states. Barbarism passed this theory of ownership to paganism, and pagan Rome wrote it into her laws and passed it on to our modern civilization.

To the pagan, God is impersonal. He reasons thus—"Personality is necessary to ownership. God is impersonal. Therefore God cannot own anything." The major premise is true. Without personality there can be no property. Ownership of property means attachment to personality. But the minor premise of the syllogism cannot be accepted by the Christian. To think of God as impersonal is paganism.

The only logical conception of God for the Christian is that, being the Creator, He is the absolute owner of His creation. The pagan idea has no place for a Jehovah God, "possessor of heaven and earth," who can say, "The silver is mine and the gold is mine and the cattle on a thousand hills."

But the pagan conception still surrounds our ideas of ownership like a mist, and blurs the meaning of Faith for millions of Christian men.

Out of the pagan idea, that man is the owner, have come two "dark streams of error" which have carried the pagan teaching to the Middle Ages and bestrew them with debris like after a flood.

The first of these is asceticism. This is the doctrine that the material world is essentially evil; that salvation is obtained by mortification of the flesh; that one must renounce the material world, dress in rags, and withdraw from it like a hermit.

If human ownership is the true doctrine of property, asceticism is a necessity. The sin of covetousness is rooted deep in the human heart. How else can we get rid of it? If riches clog the higher life, the cure is poverty. Thus reasoned the Christian ascetic. Under this conception there was no place for Christian stewardship; for property was considered an earthly treasure and not a heavenly trust.

The second dark stream of error which flowed from the pagan theory was feudalism, the curse of the Middle Ages. It affected the political and social life as asceticism affected the religious life.

Under the Feudal System all land in theory belonged to the king. Under him were the feudal lords. Sovereignty meant not only the ownership of the land but of the people on the land.

This is the basis of autocracy. No man can tell the whole story of the suffering endured by mankind because of this idea, or picture the woes that have followed in the train of the pagan conception of ownership. Yet this is the common idea even of Christian men in our day.

Let us turn now to the Theistic or biblical theory of ownership and study it from the standpoint of the three Dispensations.

"In the beginning God created the heaven and the earth." They were His. When "God put man into the Garden of Eden to dress it," He still owned it. Man has never owned a square foot of it any more than that man owns your lawn whom you have employed to care for it. At the very birth of the race God put the stamp of His ownership on all things and told man what part he could have and what not to touch.

We turn next to Gen. 14:18-23. "And Melchizedek—priest of God most high—said, 'Blessed be Abram of God Most High, Possessor of heaven and earth.' And he (Abram) gave him a tenth of all. And Abram said to the king of Sodom, 'I have lifted up my hand unto Jehovah God Most High, Possessor of heaven and earth.'" etc. Such texts leave no doubt as to the conception of ownership in the Patriarchal Dispensation.

In the Mosaic dispensation we have a clearer revelation. To the starlight of the Patriarchs is added the moonlight of the Mosaic Age.

The "law" is added, and the ceremonies of the Tabernacle and Temple foreshadow the Christian Institution. There is "more light," but it is still an incomplete revelation. The moon shines by a borrowed light. It is only a reflector of the "Sun of Righteousness."

The fundamental principles of the Patriarchal Institution are re-enacted in the Mosaic law with many additions. To the ancient principle of the seventh are added the Sabbatical observances of the law. To the original principle of the tenth is "added" other tithes for national purposes and twelve different kinds of offerings foreshadowing great facts in the Christian system.

Under the theocracy of the Mosaic institution God was the absolute owner of everything. "Now if ye will obey my voice and keep my covenant, ye shall be my own possession from among all peoples, for all the earth is mine." Ex. 19:5. "The land shall not be sold forever, for the land is mine, for ye are strangers and sojourners with me." Lev. 25:23. David said, "All that is in the heavens and the earth is thine—All things come from thee, and of thine own have we given thee." I Chron. 29. "The silver is mine, and the gold is mine, saith Jehovah of Hosts." Hag. 2:6-8.

In the Christian Dispensation we have the light of God's perfect revelation. "The Sun of Righteousness has arisen with healing in His wings." The stars have gone out, and the moon grows dim in comparison with the greater Light. Now what is the status of this age long principle here under discussion, in the light of Christian revelation?

There is no question on which this revelation is clearer than that Jesus is owner by right of creation. "In the beginning was the Word." ("And the Word was made flesh and dwelt among us.") "All things were made by him." John 1. "God hath spoken unto us in His son, whom he hath appointed heir of all things, by whom also he hath made the worlds." Heb. 1. The world is His, and we are His by the right of creation and by right of purchase, "whom He purchased with His own blood."

In Matt. 19:16-22 is the story of the rich young ruler. "And Jesus said unto him, 'If thou wilt be perfect, go sell what thou hast and give to the poor and thou shalt have treasure in heaven.' But the young man went sorrowfully away, for he had great possessions."

This young man's trouble was in his conception of ownership. If he had regarded himself as a steward, it would not have been hard for him to have parted with that which was Another's. But he considered it his. This was the thing that stood between him and salvation. Christ put the test to him as God did to Abraham. But he

could not stand the test.

Had he met the test as Abraham did when God told him to offer his child, Jesus, in all probability, would have stopped him as God stopped Abraham, giving him back his boy and infinitely more, for He did not want Isaac's blood. He wanted Abraham's heart. So Jesus did not want the young man's money. He wanted to save his soul. Jesus is putting the same test on us today. To meet it we must become stewards.

After Jesus' interview with the rich young ruler, He said, "Verily I say unto you, that a rich man shall hardly enter the Kingdom of heaven. It is easier for a camel to go through the eye of a needle."

Yes, it is easier than for a man to give up his wealth as long as he holds to the pagan conception of ownership. As long as he holds this theory he will keep his wealth though it damns his soul. This is the trouble with the church today. There is no hope for us unless we drive out the last vestige of paganism and become Christian to the core.

In Matt. 20 we find the parable, "for the kingdom of heaven is like unto a man that is a householder which went out to hire laborers in his vineyard." It is needless to say that the householder is God; that the vineyard is His and that we are only laborers and not owners.

In Matt. 21:33-42 we have the parable of another householder "who planted a vineyard and set a hedge about it, and digged a winepress in it, and built a tower and let it out to a husbandman, and went into another country." Time after time He sent His servants, but they killed them. Then He sent His Son. They crucified Him. "When therefore the Lord of the vineyard shall come what will He do unto these wicked husbandmen? He will miserably destroy those wicked men and will let out His vineyard unto another husbandman who shall render Him the fruits in their seasons." How can anyone read this lesson and miss its teaching of divine ownership and human stewardship?

In Matt. 24:45 Jesus again teaches divine ownership and human stewardship. "Who, then is the faithful and wise servant, whom his Lord hath set over His household, to give them food in due season?"

We shall now take a glimpse into the 16th chapter of Luke. "And He said unto His disciples, there was a certain rich man (God) which had a steward (man) and the same was accused that he wasted His goods, and He called him, and said unto him, how is it I hear this of thee? Give an account of thy stewardship for thou mayst be no longer steward." The steward then devised a very ingenious plan for which the Lord commended him. Jesus then adds this comment, vs. 9-13.

"Make to yourselves friends of the mammon of unrighteousness (money) that they may receive you into everlasting habitations (heaven). If, therefore, ye have not been faithful in the unrighteous mammon, who will commit to your trust the true riches?" "And if ye have not been faithful in that which is Another's, who shall give you that which is your own? Ye cannot serve God and mammon."

"That which is Another's" evidently refers to our possessions not being our own but belonging to God.

The very word "stewardship" is brought into use by the Master. His comment on the "unrighteous mammon" (money) is unmistakable in its meaning: "If, therefore, ye have been unfaithful in the unrighteous mammon, who will commit to your trust the true riches?" (Spirituality)

Note the parable of the Talents. "For it is as when a man going into another country called HIS own servants and delivered unto them HIS goods. And unto one he gave five talents, (\$150,000.00) to another two (\$60,000.00), to another one (\$30,000.00), to each according to his ability." Matt. 25:14-30. All the talents belong to Another. They were only to use them for a time.

Next note the parable of the Rich Fool. What terrific lessons are necessary to pound any sense into our thick skulls! The Rich Young Ruler, the Camel and the Needle's Eye, the Householder, the Talents, the Rich Fool!

There was no sin in the way he got his wealth. His land produced plentifully. The sin was in the way he used it, all of it upon himself. "Soul, THOU hast much goods—take thine ease—" Then came the voice of God, like a thunderbolt out of a clear sky, "Thou fool, this night thy SOUL shall be required of thee." Tell me now "WHOSE shall these things be which thou hast prepared?" You thought they were yours. "So is he that layeth up treasure for himself and is not rich toward God." Lu. 12:15-21.

The doctrine of divine ownership which finds such abundant space in the teachings of Jesus has an equally prominent place following Pentecost.

Let us read Acts 2:41-47. "Then they that gladly received his word were baptized and the same day there were added unto them about three thousand souls. And they continued steadfastly in the apostles' doctrine and fellowship and in the breaking of bread and in prayers,—and all that believed were together and had all things common; and sold their goods and parted them to all men, as every man had need."

Now, what was the occasion of such action? Acts 4:32 will

answer. "And the multitude of them that believed were of one heart and of one soul, neither said any of them that aught of the things he possessed was his own."

This was not a communism. It was not a leveling up or a leveling down process. No one was compelled to do it. Acts 5:4. Distribution was made as there was need. It was a stewardship, based on divine ownership.

Extraordinary circumstances had laid the necessity upon them. Thousands of people had embraced a new religion. Many were strangers in the city, others had been driven from their homes. The church must provide for them or the gospel would become a stumbling block.

But this was the test of their stewardship. Those that had goods or possessions sold them. Why not? No one considered his possessions his own. He was administering for Another. So extraordinary was the need that the steward was justified in turning his Lord's property into cash. He impoverished himself, but he enriched the world for all the coming centuries.

Twenty-five years later, Paul taught that man was not constituted to be absolute owner of anything. "For we brought nothing into the world and it is certain that we can take nothing out."

A man says, "This is my farm." It is? A few years and "dust to dust, ashes to ashes." "Whose now shall these things be?"

There is but one conception of ownership for the Christian; that is that all is God's, that we are stewards to administer His possessions in accordance with His will.

This applies not only to property. The whole life is a stewardship. Our bodies and souls belong to God. "Know ye not that your body is the temple of the Holy Spirit, which is in you, which ye have of God and are not your own? For ye are bought with a price: Therefore glorify God in your body and in your spirit which are God's." I Cor. 6:19.

There is also the stewardship of time, talent, personality, prayer, etc. "As every man hath received the gift, even so minister the same one to another as good stewards of the manifold grace of God. If any man minister, let him do it as of the ability which God giveth, that God in all things may be glorified through Jesus Christ to Whom be praise and dominion forever and ever. Amen."

Having established our first proposition by many infallible proofs we now pass to the second.

SECOND NEGATIVE INSTALLMENT. Answer to Proposition I.

Mr. Hanna

Protecting myself from the aspersion that I am at odds with "Saint Peter" in his speaking of Christians as "a royal priesthood," I aver that I accept it fully. But our tithe-advocate has turned the "royal priesthood" into a Levitical priesthood and brings Christians under the tithing law of that order. Therefore my quarrel is with "Saint John" (Bro. Alber) and I fight it out with him.

No, I will not "deny that from the first altar to the cross of Calvary, the bringing of the gift was the central act of worship," but all those gifts were not tithes, least of all that in which the Son of God made himself the Lamb of God. I will hold my opponent to a clear distinction between a gift and a tithe, giving and tithing. Yes, "the communion is a spiritual institution," but that altar referred to in Hebrews 13:10-16 points to the Christ who was both altar and victim. The communion is not an altar. Why force KOINONIA to mean an offering, a single act, when it seems that a sustained attitude of life is indicated by "doing good and communicating?"

The "dawn of history" had two chapters at any rate: one covering the sojourn in the Garden of Eden, where there is no record of altar or sacrifice; and the other covering the period from expulsion on, in which there was the Cain and Abel episode.

It is good that Bro. Alber has chosen "a fundamental or general truth" as his meaning of his word "principle" so we shall see him exhibiting "the fundamental or general truth of the tithe." Dictionaries also give "opinion or belief" and "a rule of conduct" as meanings for principle. Therefore he was under obligation to select his meaning.

Oh, if our leader in this debate would only follow the directness of Alexander Campbell in his debating! That debater was led into far fields of patriarchs, covenants, circumcision, Mosaic washings, etc., because his opponents would not confine themselves to the strictly germane. So are we being led in the discussion of a strictly new Testament subject all through the Old Testament. That is a fine way to make a long debate, but I doubt that it will be any clearer in the end than to have our leader cite right away his New Testament grounds for wanting all Christians to tithe and tithe-plus. It might interest him and others to know that Thomas Campbell also took the ground of making the gospel free to his hearers, following Alexander, his son, and Paul. But why blame our parsimony, our suffering from preaching without cost on the Campbells? We have the New Testament. What says it?

Now to look at Proposition I. This appears to be vulnerable in several places. First of all, if in any one of the dispensations there was not divine ownership solely and alone, then the proposition is untrue. Second, if instead of the two suggested types of ownership—the divine and the human—there could be shown to be a third, a joint ownership (divine-human), the proposition falls. Third, if it can be shown that there is not divine ownership alone, but that human ownership is created and recognized, whether that be what the proposition calls “absolute” or not, the proposition strays from the truth.

This third and last is abundantly demonstrable from the Scriptures. God did not create this world for himself. He made it for his crowning creature, man. In the divine economy, God has been pleased to concede to man the possession of himself (man) and the created world. We own ourselves with a freedom which enables us to give ourselves to God or to evil. Now what say the scriptures about land and things? In the creation narrative, man is given dominion over all living things. This is celebrated in Psalm 8. The book of Genesis tells about the lands of the various peoples. Coming to Abram, Jehovah said, “Unto thy seed will I give this land.” It is recorded that Abram had much substance; that Pharaoh made munificent gifts of his own property to Abram on account of Sarai, palmed off on the ruler as a sister. In Gen. 13:14 ff. Jehovah promised to give all the land that Abram could see to him and to his seed after him forever. Deuteronomy is full of the idea that Jehovah is giving the land of Canaan to Israel as a possession. Passing on into Joshua, we see the idea of private ownership, if words mean anything. “Go over this Jordan, thou (Joshua), and all this people into the land which I do give them, even to the children of Israel. Every place that the sole of your foot shall tread upon, to you I have given it, as I spake unto Moses. . . . Be strong and of good courage: for thou shalt cause this people to inherit the land which I sware unto their fathers to give them (Josh. 1:2b-6). Then came the conquest. Is it not true that Israel gained the land of Canaan by conquest, even though Jehovah aided them? Yes, Israel’s “ownership depended upon physical ability to get possession and hold” (using Bro. Alber’s sentence). The Levites were given cities to dwell in with suburbs for their cattle and their substance (Josh. 14:4). “So Jehovah gave unto Israel all the land which he sware to give unto their fathers, and they possessed it and dwelt therein.” (Josh. 21:43.) Now was the Holy One’s giving of the land, and Israel’s possession of it and their dwelling in it a reality, or just a juggling of words, a divine figment, a holy joke?

If God had wanted to give the land to Israel, what other words could he have used than these which have been cited? The prophets recognized the reality of Israel's possession and ownership of the land. See Amos 9:14-15. Even the prized passage from Malachi, upon which tithers lean, uses the terminology of actual ownership: "your ground," your vine." (Mal. 3:11.)

Likewise, if words have any connotations of realities, the New Testament recognizes the idea and existence of private, human ownership. The wise men from the East brought "their treasures" and offered them to the new-born king. Jesus taught men how to give their alms, that they could dispose of their treasures freely; the apostles forsook their goods and possessions on beginning to company with the Lord Jesus. Zaccheus talked about owning his goods and never a word of protest from the lips of Jesus as though he were mistaken. The rich young ruler had great possessions and Jesus recognized his rights of ownership by giving him the chance to give them all away or to keep them. The most remarkable giver of all, the poor widow who had but two mites, possessed them and gave them away. The women from Galilee who had been healed by the Lord had possessions and without any compulsion used them as genuine owners. The Rich Fool, Dives also, had possessions. They were their own and not God's. Jesus did not insinuate that these two men were not owners, but condemned them for lack of stewardship. In the mind of Jesus, **private ownership and proper stewardship can go together.**

The early chapters of Acts are replete with the facts of human ownership and disposition according to free-will so as to create a fellowship fund. Where in all the words of the Master do we find him saying that men are not owners, but that God alone is?

Just here we shall advert to some of the early philosophizings of the affirmant. His sentences are not clear and related as they should be, and so it is not easy to ascertain just when he writes his beliefs and the "pagan" ideas. If the pagan conception (of ownership) still surrounds our ideas like a mist, where did we get it from if not from both Old and New Testaments? It is too bad that our brother was not there to tell God and the Jewish historians and the prophets and Christ and the apostles that they were entertaining a pagan idea of ownership! It appears that our minister brother has married human ownership and the sin of covetousness, but granting that Israel lived under the conception of divine ownership (which is contrary to the records), there was not only danger of covetousness, but it actually existed. The very law against covetousness in the "ten words" shows private ownership, by the way. It would take a long

day to establish the thesis that private ownership gives issue to the two dark streams of error, asceticism, and feudalism.

Our father Abraham was rich, and yet he did not need to become an ascetic. He rather showed great generosity and avoided covetousness. But that is not the sin of the rich only. The poor may covet. However the poor (in worldly goods) Apostle Paul rejoiced that he coveted no man's silver or gold or apparel. The sense of divine ownership is not the cure for covetousness, for remember Achan and the "devoted" things at Jericho. The very tithers may be enticed into covetousness. One man's cure for envy and covetousness is suggested in Psalm 73. Jesus makes clear the way to avoid and conquer them. But that was not the way of so-called "divine ownership."

Possibly now we ought to review some of the exegesis indulged in by our Brother and see whether something to the contrary is demanded. I hold to the creatorship of God, but what is said about the Garden of Eden is little to the point. It was God's, and man was put out of it and was denied re-entrance. But the whole outside world was at his disposal, as far as he would travel. God does not seem to have set any limit to ownership outside of Eden. In Gen. 14:18-23, both Melchizedek and Abram are shown to be one in faith in "the Most High God, possessor of heaven and earth." Numerous Bible students are convinced that the word possessor ought to be creator or maker in the text. Both of those great men were surrounded by worshippers of little local deities that were thought to have very limited control, so they rejoiced in monotheism and a confession of faith therein. But that the Most High God is primary possessor (or creator) of all visible things, did not interfere with the thought of both of the men that they could have possessions and actually own them. Melchizedek was a king and had a city; Abram was a high father and owned servants and various types of animals in flocks and herds. Later we discover him coming to possess by purchase a parcel of ground for burying purposes. He would not have it as a gift. And to refer here to Isaac. Was Abram the actual owner of his son or not? If he was not, then the whole story is pointless.

The two passages (Ex. 19:5 and Lev. 25:23) which contain the phrases "for all the earth is mine" and "for the land is mine" must not be so interpreted as to render nonsensical all God's other words about giving the land to Israel. God is owner of all nations of men and retains supremacy in the detail of not permitting a family's ownership to the land to be permanently voided. The word from I Chron. 29, from Haggai, and from such Psalms as Ps. 24 recognize all as coming from the creative hand, but as coming back to him by man

when he wills to give, for he is owner. Private ownership has a place for God as Creator, God as Providential Benefactor, and God who may be served and honored by gifts of love and devotion.

Here we enter into the New Testament with Bro. Alber. The Christ (as not-yet-incarnated) created all things and so has been made heir of all things (Heb. 1:2). So he is owner of all? Not according to the Apostle Paul, for he says in Rom. 8:16-17 that Christians have become children of God, heirs of God and joint-heirs with Christ. And there is the joint-ownership which disproves the ponderous Proposition I in this debate, if nothing else does!

In Mat. 19: 16-22, the private possessions of the rich young ruler are recognized by Jesus, the Lord. The quandary of the young man was not about ownership, but how to get eternal life. Jesus did not tell him that his fortune was God's, but that he could find life by making use of his goods for the poor and by following Christ. He might have been the thirteenth apostle as well as have been told by Jesus that he was just trying him.

The parable in Mat. 21:33-42 has naught to do with money. Even the chief priests and Pharisees perceived that Jesus had spoken the parable of them. As functionaries they had not discharged their duties about the nation and the kingdom; the Gentiles were to be given their chance. All stewardship is not the same, but the principles of honesty and faithfulness rule in all. Bro. Alber is a steward of the Nebraska Missionary Society, as secretary, tho he does not own it. He is also steward, as a Christian, of the money he receives and of his other possessions.

In Mat. 24:45, the word lord does not appear with initial capital in the book, though the debator's manuscript uses it that way. But if it does refer to God, or to Christ, we grant that men can be chosen for special tasks and still be left as private owners of their goods.

Dealing with Luke 16, the affirmant endeavors to make the parable "walk on all fours." I doubt that Jesus had God in mind as the certain rich man and mankind in general as steward. My denial is as weighty as his affirmation. Our Lord centers attention on the astuteness of the steward. Before men get their discharge from this life by death, they can make friends in heaven for themselves by use of "the mammon of unrighteousness." The steward was unfaithful in the assigned duty and so he did not get what was his own—the job and his wages or portion. If the word another's means God and deserves a capital, pray what means "who shall give you that which is your own?" Does not that mean private ownership?

Time fails to deal at length with the parables. If that of the

talents with its ponderous amounts teaches the divine ownership of all things, let us recall the near-by parables of the Wise and foolish virgins and the Great Judgment in which we have possessive pronouns—their lamps, their oil, goods used for the needy.

Now the Rich Fool. Our good leader in the debate is like a Christian Scientist who denies the existence of sickness and pain and yet talks about them and endeavors to cure them. No stronger way of setting forth human ownership can be conceived than that used in this parable. And Jesus used the words too. "The ground of a certain rich man brought forth plentifully." Jesus used a "pagan" concept of property without any apology. Bro. Alber says there ought to be no extant conception of private ownership but writing about the Rich Fool he uses his wealth, his land (the Rich Fool's). And well does he, for he follows the good and correct phraseology of the Lord. The man in question had not one sin, but several: boastfulness — my barns, my grain, my goods; luxuriousness—take thine ease, eat, drink, be merry; selfishness— no thoughts about others with him; blindness —to the uncertainties of life and to the poverty with which he would enter the grave. He laid up treasures for himself, but had not become rich toward God. Another would become owner in his stead. He was an owner, but utterly devoid of social responsibility.

And the records in Acts about property also confute utterly the Proposition I. The disciples who had possessions and goods sold the same. So we read in Acts 2:44-45 and 4:32-36. The historian, Luke, a devout Christian who had lived under Paul's tutelage for years, employs the "pagan conception" in writing church history. He believed in private property and wrote about it. But there is still more sure word of the Apostle Peter. Con over carefully the verses in Acts 5:1-11. They tell about Ananias and Sapphira who sold a possession (their own is indicated). Hear Peter say to Ananias: "While it remained, did it not remain thine own?" It is too bad that Bro. Alber was not present to reconstruct Peter's idea of ownership! In the Jerusalem church we see stewardship based not on "The principle of the tithe" nor on "the law of the tithe" but of loving brotherhood flowing fresh from the heart of the just ascended Lord and the influence of the newly-descended Holy Spirit. A sense of personal responsibility for the welfare of the infant body of Christ was felt and as kings, the adoring disciples, brought their treasures. By the alchemy of divine love, "my" and "mine" were turned into "ours" and "yours." What wonder that God was glorified and multitudes were added to the Lord?

Just how does the fact that one brings nothing into the world

and can take nothing out disqualify him from owning property as long as he lives and using it for the good of God's cause? Man must act in accordance with his nature just as God must act in accordance with his. One owns his body as long as he lives, unless he suffers the accident of enslavement. One owns his soul, for God made it so, and man can yield it to God for holiness or to Satan for corruption. Accepting Christ, I become saved, his servant, his friend, his brother, his disciple. "He is mine, and I am his." Is it any more true that he owns me than that I own him? The actual word that man is God's steward is not found in patriarchal or Jewish records. The idea is not there. Abraham had a steward and he feared that he would possess his house. (Gen. 15:1ff.) Pharaoh and Joseph in Egypt had stewards but where are God's named in the record? The "devoted thing," "the tithe" were not taken from God's possessions but from those of men (Lev. 27.28-33). God owned the sanctuary "(my house") and the people brought of their things to it (Deut. 12:5-7).

Now a closing word is demanded because of two bland, naive assertions which beg the whole question and befuddle both sabbatarians and tithe-arians. We are told that "to the ancient principle of the seventh are added the Sabbatical observances of the law." So you see we can incorporate in this discussion a section on whether Adam and Eve kept the sabbath in the Garden of Eden and the patriarchs in their day also. They looked at the moon and had a hebdomadal week. Out of that was wrought the Mosaic sabbath. And "to the original principle of the tenth is 'added' other tithes for our national purposes" etc.! One swallow makes a summer with our affirmant. One single act of giving a tenth makes Abraham a life-long tither. By such reasoning, we can prove that Abraham was a constant offerer of human sacrifice, a constant liar when it saved him and his, a taker of concubines whenever he desired. But Jacob promised a tithe—Where is the record that he paid it and to what priest did he render it? "Twelve different kinds of offerings foreshadowing great facts in the Christian system!" What infinitesimal rabbinical typology we seem to be in for! I counsel him not to forget also to explain the blood that was placed on the tip of the right ear, on the right thumb and the right great toe of Aaron and his sons. I wonder if such things do not remove us from the simplicity that is in Christ. "The law was added because of transgressions until the seed should come." It was done away in Christ and now analogy would fasten it on to Christianity! What about Jesus, the Christ, the seed of Abraham, the prophet like unto Moses unto whom all the people shall give ear, the supreme head of the church—did he ordain tithing for the sons of

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Adam who became his followers? Delay not, I beseech you to get me into tithing according to your principle lest my sins of neglect become mountainous.

SECOND AFFIRMATIVE ARGUMENT. Proposition II.

Mr. Alber

In this debate I am determined to be sweet spirited no matter what happens. I am not objecting, but I just want my opponent to know that I do not like to be misrepresented. He opens his second article by stating that "St. John (referring to me) is trying to bring Christians under the tithing law of the Levitical priesthood." If I thought he did not know better, I would pity him.

Next he advocates that we should "make our preaching without cost." This play to the galleries will bring a cheer and a thousand amens from many covetous churchmen who would like to see the minister's salary eliminated from the church budget. Does my opponent practice what he preaches, or does he receive a salary from the Knoxville Christian Church at Pittsburgh? He cites Paul, who did not use to the full "his right in the Gospel." Please note I am not saying Paul made a mistake in preaching for nothing to the Corinthian church, but Paul himself says, "For what is there wherein ye were made inferior to the rest of the churches except it be that I myself was not a burden to you? Forgive me this wrong." II Cor. 12:13.

But do not get the idea that Paul was not supported at least in part. He says, "Did I commit a sin because I preached to you for naught? I robbed other churches, taking wages of them that I might minister unto you." II Cor. 11:7-8.

As to Alexander Campbell, he married into wealth. He was a man of great wealth for his time. Had he ever felt the pangs of hunger things might have been different. Just today two of our Nebraska ministers have been in my office. Both of them preach full time for churches. Neither of them has received more than \$5.00 for any one week for the last two months, while covetous, God-robbing elders and deacons smile with satisfaction that they are "getting by" with it.

As to the rest of my opponent's article, it is a concordance of texts showing the places in the Bible where somebody possessed something. I have no quarrel with him over these. Other texts might be added that he did not find. We accept the principle of human ownership in the sense of possessions. God has given us these possessions—as the Lord who "went into a far country called His own servants and delivered unto them His goods." These possessions we are to use to His glory "till He come again." But we must give an account of

how we use them. If we are the owners of our possessions in any other sense why would we have to give an account for the use we make of them? If man is the real owner, where does our "stewardship" come in? Why does my opponent not take his dictionary and find out what the word "steward" means? He utterly denies the New Testament idea of stewardship. He makes himself equal to God in his power to own. He asks, "Is it any more true that He owns me than that I own Him?"

All that galaxy of brilliant texts, such as "all the earth is mine," "the land is mine," "of thine own have we given thee," my opponent brushes aside by saying, "God gave all away to Israel." How could He give it, if it was not His? He did give it as a possession, but wrote a condition into the "deed," "If you will keep my covenant." But did they keep it? Even if they had kept it, would the land have been theirs in fee simple? "If ye will obey my voice and keep my covenant ye shall be mine own possession from among all people for all the earth is mine."

Five centuries after God was supposed to have given all this land to Israel, David, who the Apostle Peter on Pentecost declared was a prophet, wrote, "The heavens and the earth are thine. All things come from thee and of thine own have we given thee." Why should God's spirit guide His prophets to write such words if all of these things were given to Israel in the sense my opponent urges?

My opponent says, "Even the prize passages from Malachi, upon which tithers lean, uses the terminology of actual ownership: 'your ground,' 'your vine.'" Let me ask, if the ground and vine were no longer God's but man's in the sense that my opponent urges, what right did God have to demand a tithe and use such extravagant language as "Will a man rob God?" "Ye are cursed with a curse" all because they did not bring in the tithe?

My opponent argues that Christ was owner of the physical universe by right of creation while He was "not yet incarnate," but after the incarnation we become "joint heirs with Him." He says this "joint ownership disproves the ponderous Proposition I in this debate." "Joint heirs" of what? Land? I hope my good brother does not mean what he seems to say. Does it not mean "joint heirs" with Christ of eternal glory?

My opponent goes so far as to say we are owners of our bodies and our souls. Of course we speak of them in that way. "My body." "My soul." But what saith the Scriptures? "Know ye not that your body is the temple of the holy spirit which is in you which ye have of God and ye are not your own for ye are bought with a price?"

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Therefore glorify God in your body and in your spirit which are God's." I Cor. 6:19. Choose ye this day whom ye will believe, Hanna or Paul.

My opponent argues, "We own ourselves with a freedom which enables us to give ourselves to God or to evil." True. We were created free moral agents. The cohorts of the damned may go the limit in unrighteousness. But there is another class of individuals who have died to sin, and have been buried with Christ in baptism and raised with Him. These Paul calls the "bondservants of Christ." His stewards, those who call themselves Christian. It is upon them that I urge the obligation to "render unto God the things that are God's", that is if they are God's!

My opponent gets around the idea that God is "possessor of heaven and earth" by telling us that this passage means something else than what it says. I have had several encounters of late with the ultra liberal modernists. They have a habit of explaining the Scriptures away.

There are a few questions my opponent wishes me to answer. "Pray what means 'who shall give you that which is your own.' Does this not mean private property?" I think not. I believe the Savior referred to spiritual riches.

Now the question concerning "the ground of a certain rich man," etc. "Jesus used a 'pagan' concept of property without any apology." "My barns, my grain, my goods." Here Jesus simply quotes what the man said. Then with the speed and force of a tornado He sweeps away the debris, leaving the rock-ribbed truth standing before our eyes, "Thou fool — whose shall these things be" which you thought were yours?

My opponent says "the records in Acts about property confute utterly Proposition I." "The disciples who had possessions and goods sold them." Why not? If they were stewards why should they not turn their Lord's property into cash if He needed it? Stewards they were. Why is my opponent so utterly blind to the record of the inspired historian who says "not one of them said that aught of the things he possessed was his own." Acts 4:32.

I have not covered every part of my opponent's article that needs to be covered. While space must be conserved I will be glad to take up any other point if it is his wish.

In his last paragraph we read, "I counsel him not to forget to explain the blood on the ear, thumb and toe of Aaron. I wonder if such things do not remove us from the simplicity that is in Christ?"

Since this has no particular bearing on this debate I am led to wonder whether this is sarcasm or whether he is in earnest. Giving

him the benefit of the doubt I will venture an answer that is satisfactory to me at least.

In the ceremony of the consecration of the High Priest in Israel they took blood from the great altar and put it on the High Priest's ear that he might hear the word of God, on his hand that he might do the things of God, and on his foot that he might walk in the ways of God. But back of all this is something infinitely profound and precious. The Author of the universe was picturing in a grand and prophetic way the consecration of a greater High Priest who is "consecrated forever" "not by the blood of bulls and goats but with His own blood." When they pressed the crown of thorns on His brow and drove the great nails blood appeared on His head, His hands and His feet. Thus was fulfilled in a marvelous way the age long prophecy set forth in the consecration of the High Priest of Israel who was a type of our Great High Priest.

God gave us these dramatic pictures in the typology of the Old Institution. Brethren of the ministry, let us not sneer at them. They are not meaningless, but pregnant with powerful possibilities in preaching Him who said (referring to the Old Testament), "Ye search the Scriptures,—These are they that bear witness of me." John 5:39.

PROPOSITION II.—The sacred Scriptures, in all dispensations give recognition of a **sacred portion**, a first part of a man's income, which belongs to God in a special sense and is to be brought into His treasury.

The doctrine of Christian Stewardship recognizes all things as belonging to God, yet the Christian Steward of necessity must use some of them if he is to live. On the other hand if he uses all of them upon himself, he ceases to recognize God's ownership and rights. This is exactly what has happened in the lives of tens of thousands of church members. This is the wedge of gold that separates them from God. They give nothing to the Kingdom, and therefore lose their interest in it. "Where thy treasure is, there will thy heart be also."

The principle of the sacred portion applied to more than income. It applied to time. The holy day, or one-seventh of the time was a sacred portion. This has its counterpart in the Christian Lord's Day. It applied to the man power. One tribe, one-twelfth of the man power in Israel was a sacred portion set aside for the service of the sanctuary. In Christianity this has its counterpart in the ministry of the church. But we are not attempting to cover the field. We are dealing only with the sacred portion of income.

To show that this is an eternal principle we go back to the beginning. Man was placed in the garden, "to dress it." He never

owned a foot of it. For his compensation God said, "Of every tree of the garden thou mayest freely eat." But one tree "in the midst of the garden" he reserved unto Himself and said, "In the day that thou eatest thereof thou shalt surely die."

Thus the principle of the sacred portion was established in the very beginning. Violation of that principle affected the whole destiny of the race. Man did eat of it. The consequences were terrible. The sin was in appropriating God's portion to man's own needs.

The Old Testament opens with the story of man's violation of this principle and because of it the curse was pronounced on the race. The Old Testament closes with a like story. "Will a man rob God? Yet ye rob me. Wherein? In tithes and offerings. Therefore ye are CURSED with a curse."

The major portion of the fruit of Eden was given to man for his labor, but the other part, whether it remained on the tree or rotted on the ground, was a sign forever, not only that all is God's, but that a certain proportion of the fruit of man's labor is sacred to Him in a special sense. The sin of our first parents was that they dared to violate that principle. Therefore, they were driven from the Garden.

A second argument that establishes the antiquity of this principle is taken from the story of Cain and Abel. Both made an offering. Cain's offering was rejected. That something was radically wrong is evident. What was the sin of Cain? The Septuagint, the most ancient Greek version of the Old Testament, says, "If Thou hast offered aright and hast not divided aright hast thou not sinned?" It would seem from this that the sin of Cain was that he had not divided aright; that he had kept back a part of God's portion. Abel brought of the "firstlings of the flock and the fat thereof." But Cain brought the "little potatoes."

Light is thrown on this ancient passage by the writer of the Hebrews. "By faith Abel offered unto God a more excellent sacrifice than Cain." The Greek word translated "more excellent" is PLEIONA and means richer, larger, or more complete. The sin of Cain was covetousness, "robbing God." It was the same as the sin of Adam and Eve. He kept God's portion. Again the curse is pronounced as the penalty. "Cursed art thou from the ground—."

It was different with Abraham. He recognized the principle of the sacred portion and was blessed. No one can read the story of Abraham, the father of the faithful, the type of the Christian, paying the tithe to Melchizedek, the type of Christ, without knowing that the root of the principle of the tithe was planted in the Patriarchal Dispensation. Four centuries before the Mosaic Law was given Abraham

recognized God as "possessor of heaven and earth," and that the tithe was a sacred portion.

Another clear revelation concerning the sacred portion in the Patriarchal Dispensation is the case of Jacob. In the spiritual ecstasy of that exalted vision of the ladder that leaned against the stars, God revealed Himself to Jacob. This vision resulted in a most practical vow to establish God's house and maintain it with the tithe. Thus in the dim starlight age of the patriarchs the light was sufficient on this subject to establish the principle. A certain definite proportion was sacred to God.

In the Mosaic Dispensation we have a clearer revelation, and no end of texts to prove the fact of a sacred portion. This was recognized not only in that the first tithe was God's but under the law, the "first fruits" of the orchard, the vineyard and the field were sacred to Him. Also the first born of man and beast was God's. The first part not the last, or what might be left was sacred, holy, devoted, to the Lord. Therefore, Jericho, the first city taken in the conquest of Canaan, was a devoted city. "All the silver and gold and vessels of brass and iron are holy unto Jehovah: they shall come into the treasury of the house of Jehovah."

Jehovah had commanded them not to take of the "devoted thing" lest the "curse" come on the camp of Israel. This was the same penalty pronounced on Adam and Eve and on Cain in the beginning for violating the same principle. So it is all the way through the Old Testament.

In the sight of God it was a very great sin for man to put God's portion with his "own stuff." God's portion must be kept separate and not appropriated to man's own ends. Jehovah said to Joshua, "Israel hath sinned. . . They have taken of the devoted thing, and have also stolen, and they have even put it with their own stuff." Joshua 7:11.

So great was this sin in God's sight, that "the curse" was pronounced on Israel and the death penalty imposed for violation. So serious was the offense that not only Achan but all Israel suffered. Her armies were overwhelmed with defeat. "The hearts of the people melted and became as water." "And they put dust on their heads." Jehovah stops Joshua in the midst of his wailing prayer, tells him that the reason for their failure is in the fact that Israel sinned in taking the devoted things. "Therefore the children of Israel cannot stand before their enemies."

My opponent will probably agree to the idea of a sacred portion in the old institutions, but will argue that in the Christian Dispensa-

tion all is sacred and that there is no difference between the part the Christian Steward uses on himself and the part he designates for the maintenance of religion. He believes in giving, but not in the sacred portion or the tithe. In his opening statement he says, "Let it be well noted that giving and tithing are as different as their letters and spelling. The latter (tithing) is a method of giving specifying the amount that is given; the former (giving) is general, not specific and has a range all the way from next to nothing to all."

I feel that the distinction is far greater. In giving you donate something that is yours. In the sacred portion you "render unto God the things that are God's." When my opponent conducts a campaign in his church for raising its budget he will probably appeal to his people to make donations in order to carry on the work.

No wonder people become disgusted with the church, and say "the church is always begging for money." Our freewill, donation plan of church finance makes beggars and paupers out of Christ's Church and ministry. It is all wrong from the roots up. The system makes us benefactors and Christ becomes the object of our benevolence. He does not ask for charity, but commands, "Render unto God the things that are God's." Jesus evidently understood that there was a sacred portion that belonged to God in the same sense that the tax belonged to Caesar.

Out of this which is Christ's in His own right, He is able to maintain His house and support His bride, without gifts of charity from His people. To conjecture that Christ has not made provision for the maintenance of His house is to make Him out an infidel. "If any provide not for his own house he is worse than an infidel." I Tim. 5:8. We maintain Christ has made ample provision for His bride in the sacred portion. But multiplied thousands of church members today refuse to recognize it. They are in silent revolt against the kingship of Christ. They look upon their gifts as an act of benevolence instead of a tribute to the King Eternal. They dictate to Christ what He shall have. No wonder He says, "Why call ye me Lord, Lord and do not the things I say?" The very essence of Christianity is that Christ shall have first place in the heart of the disciple. "If ye love father or mother, . . . son or daughter . . . more than me, ye are not worthy of me."

Inasmuch as the church must have financial support in order to function, the church should be the first item in the budget of the Christian Steward. Recent statistics show that sixty-five per cent of our church members give next to nothing at all to the church. They simply say, "We've got to eat, we've got to dress," etc. Christ an-

swers back, "Wherefore are ye anxious concerning food or raiment? Consider the ravens . . . Consider the lilies . . . O ye of little faith. Seek ye first the Kingdom . . . and all these things shall be added unto you."

Who can read the parable of the wicked husbandmen and not know that Jesus taught the principle of the sacred portion? "When therefore the Lord of the vineyard shall come what will he do unto those wicked husbandmen? He will miserably destroy those wicked men and will let out HIS vineyard to other husbandmen who shall render HIM the fruits in their season." Matt. 21:33-41.

Who can read the parable of the talents (Matt. 25:14-30) and not know that God expects that our possessions be used to His glory? The parable not only teaches that our possessions belong to God, but that God expects the interest. v. 18. "But he that receiveth one went and digged in the earth and hid his lord's money." The lord called him a "wicked and slothful servant"—"I should have received mine own with interest." "Cast ye the unprofitable servant into outer darkness." Think of the unprofitable church members today!

Consider again the parable of the rich fool. (Luke 12:14-21.) His land produced plentifully. Wherein was his sin? He probably thought of himself with satisfaction and that Providence was smiling on him. This should teach us forever that the Christian Steward has no right to use all his income on himself. He has an obligation to God. There is a sacred portion that he may not appropriate to himself without losing his soul. "So is he that layeth up treasures for himself and is not rich toward God." Thus Jesus taught throughout His ministry.

The apostles taught the same. The stewardship idea was deeply engrained in the Apostolic Church and was the basis of the action following Pentecost.

With the principle of divine ownership and human stewardship woven into the very warp and woof of the early church we are not surprised to read, "And they continued steadfastly in the apostles' teaching and fellowship (KOINONIA) and in the breaking of bread and in the prayers." "And all that believed were together and had all things common (KOINOS). And they sold their possessions and parted them to all men as every man had need." "And the multitude of them that believed were of one heart and of one soul, neither said any of them that aught of the things he possessed was his own."

The Greek KOINONIA here translated "fellowship" is often translated "contributions." See Rom. 15:6; II Cor. 9:13. TA KOINA, "The Public Money," is the Greek word for our word "coin." The

But there is another section on the page under review just now. "A Royal Priesthood. I Pet. 2:9." Again after the fashion of the sacred five (because it is one half of ten?) there is a fifth item: "Pays tithes to the King Eternal. Heb. 7:8." This is the interpretation written into the booklet: "Here men who die (the Levites) receive tithes, but there one (Jesus receiveth tithes) of whom it is witnessed that he liveth." Note with all care now. In the scripture text the two parentheses are not found. Bro. Alber inserted them by way of interpretation. Leaving out the question of fairness to the untaught reader, I submit that the second parenthesis (Jesus receiveth tithes) is utterly unwarranted by the context and produces false doctrine. The context shows that it is Melchizedek who is intended by the words "one of whom it is witnessed that he liveth" and not Jesus Christ. Beginning with v. 7, the life and character of Melchizedek are under survey. In v. 3, it is said that he had no end of life and that he "abideth a priest continually." Opening with v. 4, there is treated the greatness of the mysterious king-priest over Abraham and the sons of Levi, the priests. There is no question that the words "here men that die" refer to the Levites as Bro. Alber indicates by his parantheses. The words "but there one" are left to indicate the other situation and person who had been mentioned, namely Melchizedek. He lives, because it was maintained that he had no end of life and that he abideth a priest continually (verse 4). Not only the preceding context as just treated, but the succeeding context drives us by truth and reason to the same conclusion. Mark verses 9 and 10: "And, so to say, through Abraham even Levi, who receiveth tithes, hath paid tithes; for he was yet in the loins of his father when Melchize^{ek} met him." No mention of the Christ there. You see that it is only by addition to the text, disregard of the context, and mistake in the purpose of the author of Hebrews that tithes can be gotten paid to our Lord Jesus Christ in Heb. 7:8. Enough now from Exhibit A.

Here it is my turn to assume the hurt air and affect heroics and make charges, but I forbear. Can it be that there is another single reader in addition to Bro. Alber who got the impression that I advocate making "our preaching without cost"? He dragged in Alexander Campbell and criticized his personal financial plans in the gospel. I cited the fact that his father (Thomas Campbell) followed Alexander's plan which was Paul's. The debate leader blamed our (the disciples') state and practice of poorly supporting the ministry on Alexander Campbell. I wrote and write again: Why blame our parsimony and niggardliness on Alexander Campbell? We have the New Testament. What does it say? Now if from the foregoing, our brother can con-

lude that I think the New Testament warrants parsimony and niggardliness and that preaching should be without cost, I say that he has utterly mistaken in the intent of the paragraph. I pass by a chance to become indignant, because he insinuates that I am hypocritical and insincere in respect of ministerial support. If he seeks information, I give it. Yes, I receive a salary now; always have done so in a rather long ministry; believe to my heart's core that the laborer is worthy of his hire and that churches which grind the face of the poor minister, keep back his wages so he cannot pay his debts and live without financial worries, — such churches show no brotherhood, no Christlikeness, no sense of justice or honor. Now let those "many covetous churchmen" who our brother imagines misunderstood my words as he did, turn their cheers into wails for their sins and their thousand amens into ten thousand fruitful purposes to make those who preach the gospel to live of the gospel as the Lord has ordained and in no half-starving fashion.

Why be afraid of the wonderful grace of God when he says that he gives land and things to men and nations? Who is the more glorious God: He who having created all things keeps all things as his own and holds men as slaves on the land and simply users of things, or the God, who having created all things with man and his life-development in view, gives the same fully and freely unto men as theirs? Give me the second God and he is the one whose dealings with man and men and races are set forth in Old and New Testaments. Jesus, our Lord, developed a doctrine of stewardship or use and administration of life and office and things, but this is foreign to both patriarchal and Jewish dispensations. Instead of twitting me about a concordance of texts, our brother should have used some such method. He might have come to believe as say the scriptures that God gave and gives, instead of striving to maintain sole divine ownership.

Writes he: "We accept the principle of human ownership in the sense of possessions." Take the Melchizedekian and Abrahamic profession of faith: "God Most High, possessor of heaven and earth." I have called attention to the fact that Maker or Creator might be as good or even a better word. Very well. So be it. If it means actual ownership, divine ownership on God's part, why is man or Israel any less a real owner when God gives his possessions to men and Israel that they may possess? All scripture writers and Israelites always believed in the reality of men's ownership—use, possession, proprietorship, inheritance, having, getting—they all were included. Objection is made to real human ownership, because man is conditioned by giving account to God. Man cannot be held responsible for being as God

created him—related as creature to God, related to himself as an intelligent moral being and to society. Man is no more conditioned in his actions, than God, as God, is conditioned in his actions. God chose Israel to be his people; he gave them the land; he entered into covenant with Israel and made a bargain which conditioned God's freedom of action. Israel accepted the offer to be God's people and chose Jehovah as its God; Israel received the land offered and proceeded to possess it, entered into the covenant and was conditioned by the provisions of the same covenant. God was just as much bound to help Israel conquer the possessing nations, to give the people prosperity, to avert plagues and sicknesses, etc., as Israel was bound to have him as its only God, to keep all the ordinances and laws and serve God in the appointed ways. What a wonderfully bold prayer was offered by Jeremiah, the prophet, for God's people: "We acknowledge, O Jehovah, our wickedness and the iniquity of our fathers, for we have sinned against thee. Do not abhor us, for thy name's sake: do not disgrace the throne of thy glory: remember, break not thy covenant with us" (Jeremiah 14:20,21). The prophet pleads the accountability of God to his people, his name, the throne of his glory and the covenant. How could there be stewardship in the technical, dictionary sense in the relations set forth above? It was a partnership, an alliance, not a stewardship affair.

"A Roland for an Oliver!" Long before King David, that God-inspired prophet and law-giver and chronicler, Moses, the man of God, wrote about the patriarchs and nations owning things and lands by taking possession and holding and by purchase and natural increase; wrote about the fulfillment of God's promise to Abraham and Isaac and Jacob to give Israel the land promised so that they should possess it, dwell in it, inherit it, sell it (according to covenant), hold it as theirs and all the live stock and trees and vines and their proper increase as theirs. Why should God's Spirit guide his prophet to write such words if those words were empty of significance, had no reality, were just the by-play of a great God? The celebration of the glory of God as primal source of all things, as is done in bits of poetry and ecstatic religious fervor here and there in the Old Testament together with his co-operation with things and man in producing increase did not hinder Old Testament writers from holding to and writing of and presenting as natural and normal a genuine, proper human ownership.

"Let me ask, if the ground and vine were no longer God's but man's in the sense that my opponent argues, what right did God have to demand a tithe and use extravagant language as 'Will a man rob God?', 'Ye are cursed with a curse' all because they did not bring in

the tithe?" Answer: Because Israel and God were partners, parties to a covenant and Israel was not keeping its part of the bargain. There is dishonesty among partners as well as among stewards, if you will believe it. Moreover it is not "Ye are cursed with a curse" but "with the curse." The prophet indicates his familiarity with the book of Deuteronomy and seems to have in mind Deut. 28:15 ff. "Joint heirs with Christ. Of what? Land?" Well, of all things which Jesus possesses or owns. He is very liberal in dealing with his people. I read in Revelation 5:10, "And madest them to be unto our God a kingdom and priests, and they reign upon the earth."

Hanna and Paul agree as to the bodies and souls of men. Before men become Christians, they belong by sin to Satan. They were free to be his and they became so. Having become believers in Christ, they gave themselves to him and the body went with the soul for God's service.

I feel that the principal trouble with Bro. Alber is that he would force life in all dispensations into the one mold of lord, steward, and property. This did not hold in the patriarchal and Jewish dispensations as has been shown. Now coming to the New Testament we discover that our Lord Jesus uses some parables about stewardship, but he does not cast all his teaching into the mold of lord, steward, and things. Jesus sets forth the manifold riches of the grace of God and the manifold ways in which he (Jesus) relates himself to men and men to him and also the conception of property. Jesus is Teacher, Master, Lord, Friend, Brother, Judge, Priest, Shepherd, Bread, Water, etc. As to the property of men, our tithe-advocate seems to hold that if one does not think of himself as a steward of God's property who tithes and more, he is a heretic of the first water. But if I think of Jesus as my brother, my friend, and deal with him as such, am I not as truly Christian as if I think of myself only as a steward? What genuine brother or friend places at the disposal of his friend or brother money on the ten per cent basis? Thanks be to God for the manifold riches of the character and office and work of his only Begotten Son!

What a let-down in the picture of the early Jerusalem church when we are asked to think of the disciples as acting because of a compulsion of stewardship! They were the brethren of the Lord Jesus and of each other. Again the words of the context confute Bro. Alber's interpretation,—“but they had all things common.” It was not as God's but as their own, they had pooled their interests. Putting Acts 2:44,45 and Acts 4:32 together it does not seem to me that I am an “opponent so utterly blind to the record of the historians” as he

is who tries to turn them into just stewards.

Turning to a word on typology. There is no sure key to what is the truth, especially when interpreters go after the jot and tittle of the type as Bro. Alber seems to be wont to do. I introduced the blood on the tip of the right ear, the right thumb and right great toe as a sample where interpretation is uncertain. Even Bro. Alber seems to be unsure for he writes of the whole ear, the whole hand, and the entire foot. Now if God had been intending to teach the high priest and others that he has to hear the word of God, do the things of God, and walk in the ways of God, God would have had the blood put upon both ears, both thumbs, and both big toes. There are too many one-eared, one-handed, and one-footed Christians in the world today. Yes, the old scriptures spoke of him, but the ridiculous allegorizing of the rabbis of his day vexed the soul of the Lord Jesus, and he would have nothing of it. There is truth and value in certain mountain-high personages, events, and institutions, but beyond that, the Lord and his apostles did not go.

PROPOSITION II. The effort to make all records of the three dispensations speak solely and only of God as owner of all things has been shown to disregard the actual scripture records and conceptions of God and his law-giver and prophet, and his Christ, and his apostles. Now the second universal about a **sacred portion** calls for investigation. The proposition is untrue if it can be shown that in any one dispensation there was no **sacred portion**. I essay to do this in dealing with the patriarchal dispensation. We enter the Garden of Eden with our "sacred portion" seeker. It will develop that the sacred portion is supposed always to be first in God's thought and man's also. In the garden narrative, what is made to be the sacred portion is mentioned last of all. Then it turns out that instead of one "sacred portion" there are two, for there are two trees in the garden that man was deprived of—the tree of life and the tree of knowledge. I presume we ought to be grateful that our leader in the excursion does not try to make us believe that there were just ten trees in the garden, or twenty, so as to get a good leverage for the tithe. The "sacred portion" is no more there than the tithe is. The "sacred portion" (using that term for the tithe) is always taken from what man is using and as such it is not prohibited. The two trees in the midst of the garden were of another sort and were named and were not commonly used. Man did not need the fruit of either of the trees. The lesson of the garden is not "sacred portion" but obedience to the command of God. Satan persuaded Eve to disobey, disregard the will of God by beguiling her. Adam was in the open transgression. The tithing commentator

errs in the statement that a curse was pronounced upon the race. The serpent was cursed; the ground was cursed because of Adam's flagrant rebellion. Chapter and verse for the curse upon the race. Please.

It does look and sound sort of awe-inspiring "that the Old Testament closes with a like story." Well, there is no accursed race at the beginning, and the last story loses its fearfulness when we consider that it does not involve the whole human race but concerns one race, the sons of Jacob who were under the law of tithes and offerings. It does not frighten me one bit to see the word CURSED written in upper case. Who speaks? A Hebrew prophet, Malachi. To whom does he speak? To the recreant sons of Jacob, guilty of not maintaining their side of the covenant. For what purpose? To induce them to repent, moved by the promises couched in the language of other prophets. If God had been trying to school man in the "principle" of a "sacred portion" the natural way would have been to order him to surrender to God as a gift (tithe?), an entailed amount of what the man was using day by day. There is nothing of sharing with God, or paying rent for the garden, or stewardship, in Eden. Man lost Eden and innocence because of disobedience to a particular command, not a disregard of a "sacred portion."

We accept the invitation to look at the sacrifices of Cain and Abel. Again the story is "loaded" with a "sacred portion." As to the sacrifice itself there were such essential considerations as **kind** (animal or vegetable); **amount** (much or little); **quality** (good or otherwise); **place** (on an altar or on the ground); **end** (consumed by fire or otherwise disposed of). In anyone of those respects Abel's offering might have been better than Cain's. As to the sacrificer, items: **freedom** to choose kind and amount; **obedience** to whatever law of sacrifice there was; **condition** of soul as to fellow-men; **actuality** of faith in God. Out of such items have come numerous interpretations of why Abel was received and Cain rejected. Bro. Alber has chosen what has met his necessity and made Cain a skimpy and covetous sacrificer. And he forces Hebrews 11:4 to yield **quantity** of sacrifice. Neither is demanded by the text, but just by the "sacred portion" theory. Now Abel's sacrifice may have been accepted irrespective of the kind and amount of his sacrifice, God looking into the man's soul-condition that it was better than Cain's. Again, Abel may have been accepted together with his sacrifice because it was animal, had fat that would burn, while Cain's would not, being vegetable. Cain may have been rejected because he came to sacrifice with thoughts of envy, because his brother seemed to be more prosperous, and that God did not honor his sacrifice would have added fuel to his envy's flame. The Septuagint

translation, old as it is, has been rejected as an utter mistranslation. Therefore the getting of a "sacred portion" by taking one only of a dozen equally good reasons and one mistranslation spells failure.

It is the "sacred portion" hunter and "tithe-compeller" who holds that Abraham knew the tithe was a sacred portion. The Genesis text does not say so. Two great men of old exchanged courtesies and gifts. The king of Salem and priest might have charged Abram with trespassing. Instead he acted as host and friendly fellow-believer. What should Abram do? He had gained a lot of spoil as Melchizedek said and was not intending to keep it as later events show. Therefore he made a gift, a tenth, not the tenth nor the tithe. Mark that it was not of his own original property, but suddenly recovered booty. The rest, after deductions for three men or groups, he gave to the King of Salem lest he be open to criticism. There might be a "sacred portion" element to this story if it related that Abram had taken from his own flocks and herds and money a tenth and had gone to give it to Melchizedek.

Let us see how convincing the "sacred portion" is in the case of Jacob. It can be said here that from Adam on to Noah there is no record of tithing. In the rather extended history of Noah while there is sacrifice, there is no "sacred portion" or tithe recorded. One time in Abraham's long life he gave a tenth. Of Isaac, Abraham's son, we have no "sacred portion" story. Now Jacob. If he had grown up in a "sacred portion" atmosphere and that a tithe, we would have had him offering the morning after his great vision a tithe of oil and food. He used oil alone, no portion specified. Then in response to God's promise and his own longed-for prosperity he promises a tenth, to be paid at some indefinite, distant day. If he was a tither, a sacred portioner, why does he not promise to tithe regularly in the land whither he is bound? That would have been more to the point. He does not indicate that he will habitually give a tenth. One sole, lone gift is promised. Among all that is said of Jacob's courtship, marriage, service, and attainment of affluence, not a word about a "sacred portion." Impelled by their love for and their faith in the covenant-making God, the patriarchs were voluntary worshipers, spasmodic in times and things. No law yet. Under Moses, Israel that had kept neither sabbath nor sacred portion in a land "not theirs," was brought forth. There was no need for tithing in the wilderness for all people received the manna and quails or what there was equally. The first giving of Israel recorded was not based on sacred portion or tithe but on necessity—the tabernacle was to be constructed, and on the free-will basis. See Exodus 25 and 35. Even the golden calf of Aaron was made from

free-will offerings.

Now there would seem to be no need for discussion of the Mosaic dispensation. There was taboo, devoted stuff, tithing and lots of it. And the records are so indefinite that it is hard to know whether the basis of the giving was one tithe, two tithes, or even three. It is certain that the tithe was not the minimum which the Jew was to give.

Passing into the New Testament, I do not find where the Master designated any "sacred portion" in the sense of a part. Love to God and to neighbor was to be supreme. The kingdom of God was to be supreme in men's thoughts and plans and acts. Jesus demanded to be set above men's relatives and property. Those who labored for him were worthy of their hire and receivers of what was given freely were to dispense that freely and to get freely in return. The Lord forsook regular daily toil for wages and became a prophet living on the gifts, donations, and benefactions of men. He was not entitled to tithes, not being a Levite or a temple servant. Why all this phobia, cholera, and ridicule against giving, donating? God gave, God gives but does not tithe to men. Our Christ taught giving, commanded it and blessed givers: No, I do not find Christ setting a "sacred portion," a tenth, a ninth, a fifth, or any part as such for his followers. The Jews seem to have had as much trouble with their tithers as we Christians have with our givers. Is there really any more delinquency among Christians in giving than there is in loving, forgiving, worshipping, praying, —just being Christ-like? Quoting: "Christ does not ask for charity, but commands 'Render to God the things that are God's.' " You are wrong, brother! Christ did ask for charity, benevolence, alms, gifts for the poor and for his preachers under the first commission. When charity is love, then he commands that we love him as he has loved us. Now as to Christ's command. He said it to the disciples of the Pharisees and the Herodians (Mat. 22: 15-22), not to his own disciples. And it would seem that he did not mean tithing, for he knew that the Pharisees were already fine tithers of money, but they were neglecting the weightier matters of the law. And they were neglecting most of all to receive that prophet like unto Moses who would save them from the law and themselves and the devil. I am not here setting forth any system of church finance, nor doing anything else except to show that the proposition II of John G. Alber is false. There was no "sacred portion" in the patriarchal dispensation as has been shown.

There is none taught by the Lord Jesus Christ, unless the loose meaning is given that the interests of God, his kingdom, and his people are to be put first. No sane person will deny that. But the way

is being paved by the debate leader for the tithe as that sacred portion. See previous explanations of parables and the community life of the first church disciples of the Lord. Proposition II has failed in its flamboyant universality. It is true of the Jewish but not of the patriarchal and the Christian dispensations.

THIRD AFFIRMATIVE ARGUMENT. Proposition III.

Mr. Alber

My opponent begins with a long dissertation on "The Royal Priesthood," which he designates as "Exhibit A." It may be true that this has something to do with this debate. I have written several other booklets. They might be brought in too. At least I am grateful for this advertising of the Royal Priesthood. A copy should be given to every convert. I am perfectly willing that the booklet stand on its own merits. I enclose a copy for the editor of the Christian Standard to publish if he sees fit and has space. I will be glad to send a copy to any reader of the Christian Standard if he will send the postage. I will leave it to the reader that it does not bind the tithe law of the Levitical Priesthood on Christians.

The real point at issue is whether Heb. 7:8 refers to Jesus or Melchizedek. I will deal with this in my sixth proposition. If I am unable to present irrefutable arguments that this refers to Jesus, I will concede the debate.

My opponent reiterates his arguments for human ownership. I repeat with Paul, "We brought nothing into the world—we carry nothing out; but having food and covering we shall be herewith content. But they that are minded to be rich fall into a temptation and a snare and many foolish and hurtful lusts. —For the love of money is the root of all kinds of evil.—Charge them that are rich in this present world that they be not highminded, nor have their hope set on the uncertainty of riches, but on God who giveth us richly all things to enjoy; that they do good, that they be rich in good works, that they be ready to distribute, willing to communicate; laying up in store for themselves a good foundation against the time to come, that they may lay hold on the life which is life indeed." I Tim. 6:7-19. This is in harmony with the marking on the grave stone:

"What I spent I used.

What I gave away I kept.

What I saved I lost."

We may possess things during our sojourn here. But the moment the spirit leaves the body, it is possessor of things no more. We are not constituted to be absolute owners. But God is. Therefore

He could say, "All the earth is mine." I feel this is made perfectly clear by the Scriptures. I will let the argument stand on its merits. Shades of Alexander Campbell again! He made the gospel without cost. "He followed Paul." "Why blame him?" "We have the New Testament for it." If this is not an advocacy of preaching for nothing I am dumb to the meaning of words and sentences. But I accept my opponent's denial that that was what he meant.

My opponent says, "Now coming to the New Testament, we discover that our Lord Jesus uses some parables about stewardship, but He does not cast all His teaching into the mold of lord, steward, and things." What a magnificent argument that we are owners and not stewards! He says, "Jesus relates Himself to men as Teacher, Master, Lord, Friend, Brother, Judge, Priest," etc. Think of it. He even used the word "Priest." Is he not afraid of being charged with sacerdotalism?

If Jesus relates Himself to us in all these ways, is He not in reality all these things to us? Is He not our Teacher, etc., etc.? If it were in the line of this debate I would defend any of these relationships with all my might. Now because I am defending His relationship to us as Lord and Master, does that give my opponent a right to say that I would force everything "into the one mold of lord, steward and property"? Many a church member is willing to accept what Jesus has to offer but is not willing to "crown Him Lord of All."

My opponent speaks of the "compulsion of stewardship" in the Jerusalem church as a "let down." Does my good brother ever feel a compulsion from within, such as "I must be in my Father's house"? "I must work the works of him that sent me." This compulsion from within was even felt by Jesus Christ.

He argues that when the disciples sold their possessions and had "all things common," "It was not God's but as their own." Will he be good enough to tell me how anybody can give anything to God without giving it to his fellowmen? "If I were hungry I would not tell thee for all the earth is mine." "Inasmuch as ye did it even to these least ye did it unto me."

When my opponent comes to the subject of the sacred portion, he strongly affirms "there ain't no such animal." The fruits of Eden of which God commanded man not to eat, lest he die, he casts over the garden wall, at least in this debate. He denies any sacred portion in the offerings of Cain, or the firstlings of Abel's offering. He throws the Septuagint over the transom, gives a lot of fantastic explanations of what might have been wrong with Cain, and utterly disregards Heb. 11:4 which says, "By Faith, Abel offered unto God a more excellent

(PLEIONA, which Greek lexicographers say means richer, fuller, more complete) sacrifice than Cain, through which he had witness born to him that he was righteous, God bearing witness in respect to his gifts.

My opponent denies that the curse was pronounced upon man because he took of the sacred portion and asks for chapter and verse.—“God said to Adam, Cursed is the ground for thy sake; in toil shalt thou eat of it.—thorns and thistles—etc.—in the sweat of thy face shalt thou eat bread till thou return to the ground, for out of it wast thou taken”—etc.

Paul says in I Cor. 15:—“As in Adam all die,” etc. In Romans 5:17-19, “By the trespass of one (Adam) death reigned.” “Through one trespass judgment came to all men.” “Through one man’s disobedience the many were made sinners.”

For committing the same offence, God said unto Cain, “Cursed art thou from the ground.”

Joshua said of Jericho “the city shall be devoted.” To take of the devoted things would make “the camp of Israel accursed.”

Malachi states that God said to Israel when they failed to bring in the tithe, “Ye are cursed with the curse.” What rabbinical hair-splitting it would take to show that man is not under the curse when he steals the sacred portion.

He denies that Abraham knew the tithe was a sacred portion. He must have stumbled on it blindly! He says, “The King of Salem might have charged Abram with trespassing.” “What should Abram do?—Therefore he made a gift.” Can it be that to my opponent this is just a little thing that happened long ago, that it was put in the Bible to take up space and does not have any special meaning!

In the same light way my opponent refers to Jacob, who in the sublime ecstasy of an exalted experience vowed to establish God’s house and support it with the tithe. And now because all the details of just how this was done are not found in the text, the story is judged as meaningless so far as God’s house and its support is concerned.

Here is something interesting. My opponent says, “Under Moses, Israel that had kept neither Sabbath nor sacred portion in a land ‘not theirs’” etc. He is excusable for not knowing about the sacred portion if he does not know that Israel kept the Sabbath before they came into their own land even before the law was given on Mt. Sinai. Ex. 16. If he reads this chapter, especially about the manna, he might see a type of Christ, “the true bread which came down from heaven.” Here is one type that my brother can be sure of as to its meaning.

My opponent says, “I do not find where the Master designated any

sacred portion—. He was not entitled to tithes, not being a Levite." Neither was he then entitled to be a priest. "For it is evident that our Lord hath sprung out of Judah." Heb. 7: That argument does "not hold water." (That means it is no good as far as we disciples are concerned.) Jesus and the tithe will be presented in our fifth proposition.

I see that my opponent in his article gets back on "charity" again, and cites the commission to the seventy. Does he work under that commission? Neither were they to go to the Gentiles or Samaritans. They were to carry no wallet, neither two coats, nor staff, etc. Imagine a missionary today working under that commission! This argument is as thin as his next one, that "render unto God the things that are God's" does not apply to us because "He said it to the disciples of the Pharisees." Then the Golden Rule is not applicable to us!

As to charity, that is the care for the unfortunate and the poor, I am for it. But to me, Christ and the Church are not in that class. My Christ is a majestic, regnant Lord, seated at the right hand of the Majesty in the heavens. The church is His beautiful bride, the chosen of Heaven. Righteousness are her garments. Dignity and honor are upon her brow. She does not need to beg nor prostitute for her support. Christ has provided for her maintenance in that which is His in the sacred portion.

In his last sentence my opponent admits the sacred portion for the Jewish dispensation. While the revelation in the starlight of the Patriarchal Age is not as clear, I leave it to the reader, that the idea is there. It spans these dispensations like triumphal arches which in Christ join into a third arch supporting the world enterprise of the Gospel.

PROPOSITION III.—The Sacred Scriptures, in all dispensations teach that the sacred portion is at least the tenth. Nowhere has God ever put His approval on a less amount. Every case of Christian giving mentioned in the New Testament went beyond the tenth.

In our first proposition we submitted the unanswerable scriptural proofs for Divine Ownership. Our second proposition established the fact of a sacred portion. We now inquire as to what that sacred portion is or how much is required in Christianity.

In dealing with our fellow men there is no misunderstanding in this matter. If I borrow money, rent a house or a farm I acknowledge ownership by paying the interest or the rent, or a certain proportion of the crops.

If I rent a farm for instance, three things are universally recog-

nized.

1. That I do not own the farm. It belongs to another.
2. That my possession of the place is only for a limited time. At expiration of the lease it goes back to the "owner".
3. That because of the benefits I receive I am to pay the amount that was named by the owner and written in the contract.

For me occasionally to bring him a basket of apples or other fruits in season, would be a kindly thing to do but it is not the consideration named, and is not an acknowledgement of his ownership. The only acknowledgement that is valid in law or in common sense, is the consideration named in the lease. If in any way I evade this I am not acting "on the square" with him. Likewise, it is not enough that I, by verbal or written statement acknowledge his ownership. For me to do this and then not pay him his due is insincerity itself.

In dealing with God these same principles apply. Most interesting in this connection is Jesus' parable of the householder. "When the Lord, therefore, of the vineyard cometh what will He do? He will miserably destroy those wicked men and will let out His vineyard to other husbandmen who will render Him the fruits in their season."

The very illustration, therefore, that we are using, Jesus used. The principles named above that we recognize in our dealings with men also apply in our dealings with God.

1. He is the Owner of all things. We are only stewards.
2. We are only here for a short time. When we go hence we cannot take any of these things with us.
3. Because of the benefits which we constantly receive from Him and in acknowledgement of His ownership we should pay Him that definite proportion of our income which He asks.

It is not enough that we bring Him occasionally a "basket of apples," nor is it enough that we sign a card stating that we believe in His Sovereign Ownership and that we accept the principle of human stewardship for our lives. Unless we actually pay Him His due, this is insincerity itself.

There is only one way that we can act "on the square" with God, that is by paying Him the amount stated in "His Lease."

In dealing with our fellowmen there are two purposes in charging some definite proportion of the crops—some definite rate of interest, or some stated amount of rent.

First, material income. This is necessary that he may keep up the property and extend the business.

Second, there is a legal purpose, that is, that the title to and control of the property which rests in another might be held in constant

remembrance. This and not profit is the real purpose of rent. Men will take less rent if necessary, but acknowledgement of their ownership in some definite amount is always demanded if ownership would be maintained. Whenever this acknowledgement cannot be demanded ownership has ceased.

In dealing with God the same principles hold true. The first is material income. This is necessary that the Lord's house might be maintained and the gospel preached to every creature.

In the Patriarchal and Mosaic Dispensations worship must be maintained. The priests and Levites must be supported..

In Christianity the need is as great as the width of the world. Our commission is "to all the nations." The need, therefore, for every Child of God to faithfully set apart some worthy portion of his income for Kingdom purposes is greater than ever before. The greatness of the need measures the greatness of the responsibility.

The second reason for a material acknowledgement of God's ownership such as the tithe, is spiritual. It is that God, the Owner and Sustainer of all things might be kept in constant remembrance.

In human dealings in rent or interest we expect the owner to name some amount. In fact this is a necessary part of the contract. Furthermore, it is universally agreed that the owner has a right to name the amount which he is to receive.

In our dealings with God we expect some proportion to be named. Surely, no one would deny God the right to name it. As a matter of fact, God did name it. It was the tithe. Furthermore, there is no hint that that proportion was ever abrogated. Neither do we know of any prophet among Jews or Christians who has named any other unless it be our opponent who believes in "giving" and says it "has a range all the way from next-to-nothing to all."

The proof of our thesis is as follows:—

We begin with Abraham. Some of my brethren will give this little weight as having any bearing on the Christian. Let me remind all such that Paul says (Gal. 3:8-29) that the gospel was preached beforehand to Abraham; that the righteous shall live by faith; that the law which came 430 years after Abraham cannot disannul to make the promise of none effect, and "if ye are Christ's then are ye Abraham's seed and heirs according to the promise."

Our very hope of salvation goes back to Abraham. The principle of the tenth was planted by the same hand in the same soil as the principle of justification by faith.

Somehow Abraham hit on the tenth. Our opponents will probably tell us that the tenth was adopted because man has ten fingers.

and ten toes and this was the easiest way to count. By whatever manner it was adopted, there it is, and the stamp of divine approval is upon it.

Jacob had ten fingers and ten toes. That makes twenty digits. Had he thought of this he probably would have offered a twentieth instead of a tenth! But God revealed Himself to Jacob in the marvelous vision of the ladder to heaven. Jacob understood the sacred portion to be the tenth and again we have divine approval in Jacob's vow to establish God's house and maintain it with the tithe. Like the rest of us Jacob may not have lived up to his vow but the tenth was recognized as the sacred portion in that far away starlit age.

It is of interest to note that the principle of the tithe was of universal acceptance in the ancient world. Clay tablets found in the ruins of ancient cities show that the nations of the earth to the east as far as Babylon and to the south as far as Egypt were tithing in the days of Abraham. Dr. Adam Clark says, "Almost all nations of the earth have agreed to give one-tenth to religious use." The learned Grotius says, "From the most ancient ages one-tenth was the portion due to God." While Montacutius says, "Instances are mentioned in history of nations that did not offer sacrifices,—but none that did not pay tithes." Herodotus, Xenophon, Pliny, Hesiod, and others bear witness to this claim.

In the Mosaic Institution the principle of the tenth was enacted into law with a great many additions. Jehovah declared that "The tithe is holy unto the Lord." That the tithe is recognized as a sacred portion under the Mosaic law is of such universal acceptance that any multiplication of texts is deemed unnecessary here.

How is it in the Christian Dispensation? Does the principle of the tenth apply to the Christian? This is the crux of the whole matter and the real issue in the debate. We maintain that the principle does apply to a Christian. It is not a law of external coercion,—a "thou shalt." But because of the world's needs and the inability of the church to meet those needs without adequate support, the Christian Steward has the tenth as a standard set up by God in remote antiquity, and endorsed by Him in every age, and if his heart is in harmony with the will and program of God he will endeavor not to fall below that standard. The coercion is from within. It is voluntary. It is of the same kind that Jesus experienced when He said, "I must work the works of Him that sent me while it is day." "I must," not because some one stands over me with a whip. That would be slavery. But because the principles of Christ have been written on the heart and the compulsion is from within.

Will my opponent argue that there is no standard; that there is nothing to go by? Then each man must set his own standard. When the covetous man may set it low and hide behind it. If he can figure out some reason why he needs all of his income for himself, the kingdom will get none of it, as in the case of multiplied thousands among disciples today.

If there is any way that my opponent can figure that a follower of Christ is justified in setting aside less than a tenth for Kingdom purposes it is now up to him to do so.

Whatever he may attempt to do I have the following questions which I wish to place squarely before him:

Is Christianity retrogressive? Does Christ demand less than Moses? Does the gospel sound a retreat? Has Christianity lowered the standard of liberality? May a Christian, if he feels like it, give less for the whole world than the Jew gave for Palestine? Is it right for a Christian to be more selfish than a Jew? Can a Christian do less under the law of love than the Jew under a loveless law? Does cold duty call forth greater sacrifice under the law, than gratitude under the gospel? Is Sinai stronger than Calvary? Is the outcome better when Moses sternly drives than when Jesus lovingly draws? For the sake of the world with all its heathenism and sin would it be better to return to the "yoke of bondage" of the Old Testament? Does such conjecture stand the light of reason even if there were no revelation? If Adam and Eve were driven out of Eden because they took the forbidden fruit, if the curse was visited upon Cain because he "had not divided aright," if the death penalty was inflicted on Achan because he stole the golden wedge, if in the Patriarchal and Mosaic dispensations "every transgression and disobedience received a just recompense of reward, how shall we escape" who live under the noontday splendor of the Sun of Righteousness if we commit the same sin?

FOURTH NEGATIVE INSTALLMENT. Answer to Proposition III.

Mr. Hanna

The other booklets and pamphlets which the affirmant refers to as having come from his pen may have objectionable material in them also. Here however we deal with the single point that in "The Royal Priesthood," five parallel items concerning the Levitical Priesthood and the Christian are drawn up, and the conclusion is inevitable that the service of the Levitical Priesthood in the sanctuary sets a standard for the Christian. Now if our brother denies that he intended that the fact of the receiving and paying tithes by the Levitical priest-hood should have any bearing on the priestly service of the Christian

priests, I shall be glad to be set right on my understanding of his booklet.

Just how the long passage from I Tim. 6:7-19 militates against human ownership is not clear. No claim has been set up for the everlasting existence of man on this earth. He owns when he comes of age and ability to own and he ceases to own when that same ability is curtailed by misfortune or death. But as long as he owns, it is a real ownership, according to the records of both Testaments. If what man once owned goes out of existence, he has owned it, just as God has had the experience of creating and owning the earth and of giving it to man even though the earth shall come to naught. When such a thing happens, can it be maintained that God never owned the earth? Man is not eternal on the earth, the earth is not eternal. But unless God changes the first decree that man should be lord of the earth and subdue it, man will be found owning the earth until the end of the chapter. The word from I Timothy deals at the beginning of the section with teachers who supposed that godliness was a way of gain (6:3-5). Paul, having renounced all things for Christ's sake, was content with food and raiment. But who believes that he taught that all men should do the same? The brethren in the churches who had more than food and raiment, Paul did not rebuke, nor did he urge them to give away all except the bare living. The tithe-advocates do not believe in the doctrine of "just food and raiment", for one of their arguments is that tithing will procure them greater prosperity. Paul knew as the Lord himself had taught and as human experience indicates that the desire to be rich brings responsibilities and spiritual dangers. The former of those must be assumed and the latter must be guarded against. The sententious epitaph acknowledges human ownership. If the man who coined it was honest, he could spend and use that which was his own; he could give away his own only; he could only save his own (by stinginess, illiberality, hoarding) and lose it at death. "I thank thee, Jew, for that word."

The scrap-text method has ever been eschewed by our brotherhood, yet writers on tithing are great devotees of that system of interpretation. Some of our brethren who follow these zealous champions of the tithe have fallen into the same mistake. Take the words "All the earth is mine". It comes from Exodus 19:5. The entire verse and the sixth also runs: "Now therefore if ye will obey my voice indeed, and keep my covenant, then ye shall be mine own possession from among all peoples: for all the earth is mine: and ye shall be unto me a kingdom of priests, and a holy nation". It is seen that the phrase "for all the earth is mine" relates itself to God's choice of

Israel out of and above all the nations and that he had set the people on the way to possess and inherit the land that he (God) had promised to them. It is not a claim to universal ownership and possession such as would prohibit God from fulfilling his promises to the patriarchs and Moses and all Israel. It is a reason for and not against human ownership.

It would be very far better for our debate-leader to make exact quotations rather than enclose his own ideas in parantheses and assign them to his opponent. In two of the three sentences indicated as quoted from the paragraph concerning the Campbells not receiving remuneration, our brother has made me say, by omission and addition just what produced his confusion. "Why blame him" does not represent at all "Why blame, our parsimony, our suffering from preaching without cost on the Campbells?" "We have the New Testament for it" utterly misrepresents "We have the New Testament. What says it? It has been our boast that we do not follow the Campbells, but the New Testament. Irrespective of what the Campbells did in their day as preachers, our obligation is to follow the revealed word.

Now as to the pooling of the resources of the first church in Jerusalem. Mr. Alber wrote that "It was a stewardship, based on divine ownership". In his quoting of Acts 4:32, he left off the essentially determining words "but they had all things common". The emphasis is entirely upon private ownership and what those private owners did. They did not conceive their things as belonging to God, but to themselves and the rest of their brethren. They gave not because God owned, but because God (God's people) needed. They did not act as stewards, but as brethren in Christ. Peter's doctrine of private ownership is seen in the case of Ananias and Sapphira and of Simon Magus. If Peter knew that they all belonged to God, why should he say to Simon "Thy money perish with thee"? Yes, we agree that things reach God when they reach his people with the right motive, but to give because it is God's already and to give in order that it may become God's are two quite dissimilar motives and actions. It may be recalled that in the dim days upon which our tithe-advocate relies so much, some had the crude idea that the smoke of sacrifice reached the nostrils of Jehovah.

Be relieved of all worry lest I shall fear a charge of "sacerdotalism". All that the New Testament declares about Christians being priests unto God, I accept, but when that priest idea is made by some teachers to crowd out or obscure, seemingly for the sake of the tithe, the ideas of discipleship to Jesus, sonship to God the Father, brotherhood to Christ and man, friendship to Christ, servanthood to the Lord,

then I call attention to the manifold relationship we sustain to **God** and his Christ and the brotherhood. So also, when stewards and stewardship are made to occupy an almost exclusive position, I would remind myself and others that such conception is not the **only one**, nor yet the commanding one in the Christian system. The Lordship of Jesus and his Masterhood are the very ground of reminding ourselves that disciples are privileged to pass into the circle of friends of Jesus, leaving even the idea of servanthood behind (John 15:12-17). Children of God, brothers of Christ, both have a higher rating than servants of both God and Christ, and I believe they will produce more money for the kingdom.

Passing strange it is that the first sentence of rejoinder touching Proposition II should contain the assertion "When my opponent comes to the subject of the sacred portion he strongly affirms 'there ain't no such animal' ". Then in the last sentence of his instalment he confesses, "In his last sentence my opponent admits the sacred portion for the Jewish dispensation". The contention is that the sacred portion is not to be found in the Patriarchal and the Christian dispensations. A re-reading of the argument shows that it was rather foolish to make the universal assertion, but it was essential to his thesis. His "orchard method" of treating the tree in the midst of the garden seems to put me in a sad light. Nevertheless, he is at fault. He dragged into the garden "sacred portion" and put it as a label on the inhibited tree and now complains that I fail to find it there originally!

Again he asserts that I gave no heed to his assertion on PLEIONA in Heb. 11:4. I counsel him to buy eye salve. Note this again: "And he forces Heb. 11:4 to yield **quantity** of sacrifice". Bro. Alber stands by the side of Cain and counts the number of "potatoes" that he uses or the size, sees that they are "little potatoes" and that with him deprives Cain of a sacrifice, "richer, fuller, and more complete". I hold that the word deals not with **quantity** but with **quality**, quality in the soul of the sacrificer. If faith made the excellency of the sacrifice of Abel, why should not lack of faith, rather than material sacrificed, have been Cain's fault?

How our brother labors to get Adam and Eve cursed by stating that they were punished! All of the under-scoring does not produce the word that God cursed Adam and Eve. His fanciful connection between one cursed race at the beginning and another at the end of the Old Testament has lost its point because it is not so. There was no cursing of Adam and Eve by God as there is to be found in Malachi. Adam's sin and that of Cain were different.

Since Abraham and Jacob are to be made to serve I know not

how many more times in this debate, we forbear to write of them here.

Our affirmant puts us under necessity of referring again and again to the actual text of the debate, because he injects both foreign ideas and matter into the same. Here is a complete sentence: "Under Moses, Israel that had kept neither sabbath nor sacred portion in a land "not theirs" was brought forth". I bring them into the wilderness and Bro. Alber thinks I took them into Canaan. There is no reason under heaven for his reading me a lecture on the sabbath and its observance. The wilderness life of Israel is taken up as it was related to the sacred portion and the tithe. He aggrandizes his wisdom in trying to convict me of ignorance about the sabbath. Let him show us about the sacred portion in Egypt and in the wilderness. I know enough about the sabbath not to try to fix it as a sacred portion of time upon the church. "Ye observe days and months and seasons and years. I am afraid of you, lest by any means I have bestowed labor upon you in vain" (Gal. 4:10, 11). I will take Jesus as my teacher in types, surely.

The very obvious statement that Jesus was not entitled to tithes, not being a Levite, is met with "Neither was he entitled to be a priest" and "For it is evident that our Lord hath sprung out of Judah" is quoted. Jesus surely was not entitled to be a Levitical priest; he did not covet that position. The dispensation, the covenant, the priesthood was to be changed and Jesus belonged to the new. But we shall refer to this priest hood of Jesus again and to his not having been a Levite.

If nothing else comes out of this debate, I hope that our brother will learn to put more into the good words charity, alms, benevolence, giving, for they belong to the Christian category.

Now as to the principles of interpretation which our tithe-seekers and slurs. Mat. 22:15 distinctly states that a trap was set for the Lord Jesus. The wickedness of the emissaries of the Pharisees drew from him "Why make ye trial of me, ye hypocrites?" Then he asked for the tribute money. He suited his teaching to those who gave it. And the natural interpretation is that the message belonged to those to whom Jesus spoke. The trouble is that sane interpretation deprives titheologists of needed verses. Now is it true that the Golden Rule is not applicable to us? It is in Matthew 7:11 and an integral part of the Sermon on the Mount. The very first verse says that the disciples of Jesus came unto him and the second runs "And he opened his mouth and taught them saying". It is applicable to disciples and we can get good from the Master's words to the unbelieving Pharisees and Herodians even though we may refuse to believe that he was

binding the tithe upon all men.

Proposition II is vincible because it claims too much, just as the others have done. It declares that all dispensations teach that the sacred portion is at least the tenth. Mark you, it does not say record. Teach is the word. It is certain that our brother is confusing a record a record of an act with its approval in the scriptures. There are many things written in the Bible that are not approved, that are not to be counted as an example, an approved precedent for men to follow. He begs the question in both the case of Abraham and Jacob and their relation to a tenth. In the Old Testament record of Abram's giving a tenth of the spoil to the priest-king, there is nothing whatsoever in indicate that God approved it, that it was an essentially religious act. The record is colorless even as it is when Abram gives the remaining nine-tenths to the King of Sodom. Reading back from later Hebrew legislation and acts, we say that Abram did a good deed for God. It is going beyond record to say that it teaches a tithe as a sacred portion.

We will agree to all the honor that is heaped on Abraham and even could add to it, but there is nothing to indicate that the tithe and justification by faith had a similar origin as Mr. Alber claims. Again and again God speaks to Abram, but never calls him or treats him as a steward. There was the call, there were the promises, there were the sealing of the covenant and circumcision. In such was to be seen the great faith of Abraham. God spoke, commanded, promised; Abraham believed God. There is no record at all of sacred portion or tithe-communication from God in Abram's life. It is only assumed that it was God-given. If tithing was so universal as is claimed, why not think that Abram was imitating people back in Ur of Chaldees—where kings and princes made gifts, exchanged courtesies, paid for trespass, supported priests and all of that by using the tithe (but not universally)? No stamp of divine approval was upon Abram's gift according to the Genesis record. To read back into patriarchal happenings our Christian conception is religious but not historically accurate. Human sacrifice, idolatry, slavery, prostitution, polygamy, all rate along with the use of the tithe as parts of ancient practices. There is as much right to claim divine origin for such things as the payment of tithes for the the tithes were used to support cruel governments and false and iniquitous priests and therefore were no more respectable. The why of a tenth is shrouded in mystery and the fingers are as good a theory as any. We do not have to settle the question of origin. It is claimed that in the patriarchal dispensation the tithe is taught. As far as the record goes, it is recorded as an act and no word or act of God approves it in the Genesis narratives of Abraham. Now there are stories about

Abraham which involve other amounts or portions. In Genesis 15:6, is the great passage "And he (Abram) believed in God (Jehovan), and he reckoned it to him for righteousness" and then follows God's command for an offering. Note: It is not a command to tithe or to take first-fruits and in no way could it be made such. Three animals three years old and two birds were called for. Why not three then the sacred portion of Abram and God? But the three animals were to be cut in twain. Originally there were five units—why not five the sacred number? Then after the division, there were eight parts—why not eight the sacred portion? All of them came from the command of God. Such command is lacking in the tithe. Abraham was called upon to sacrifice his only son. Why not hold that one, or all was the sacred portion of Abraham? One, three, five, eight, ten are all seen in Abraham's recorded life. The last is the only one that has no attached commandment of God. The first four have as much right to be called divine and sacred as the last. But no, it is to Abraham's tithe alone we are invited.

But what a scant amount the tithe-exacters will get if they hark back to Abraham! It was not a tenth of all his possessions, but a tenth of spoiled effects that he presented to Melchizedek. There is not one scintilla of evidence that Abraham ever before or after gave a tithe for any purpose. Will you tithe-apologists be satisfied with that? I trow not, but it is all you can get from the example of Abraham. What a wonderful eternal principle—the tithe—to rest on so shadowy a basis!

Now a look at Jacob. We are in the dark entirely as to what moved him to suggest a tenth as a promise. But we see him pouring out oil upon a stone as a gift. If he had been under the prepossession of tithing practice, we would have seen him offering a tithe of his oil and of the food he carried with him. Again you are invited to mark that during all the years of his absence, while he married and built up a movable fortune as well as a family, we have no record of anything like a tithe. It would seem that there is some ingenuity in the words "again we have divine approval in Jacob's vow to establish God's house and maintain it with the tithe", Just what was "the house of God" in Jacob's mind? "This stone which I have set up as a pillar, shall be God's house" (Gen 28:22). Not very stately nor expensive to keep up. Later Jacob did build an altar, but there is no story that God exacted a tithe, indeed it was not needed and probably it was a foolish vow that he made, for there were not any priests in such number as to need a tithe of Jacob's goods. If it is contended that the divine approval is seen in the prosperity of Jacob, then it

seems to me that we compromise the nature and character of God.

What a dissertation we are treated to as to rate of interest, amount of rent, material income, control of property! And we are assured that in dealing with God, the same principles hold true! I for one, refuse to think of the God and Father of my Lord Jesus Christ in such real estate and property terms. It makes him too aloof from men, too much of a money-changer, a feudal lord. It is not scriptural nor Christian. It would seem like the last despairing effort of religious teachers to move men to shell out money. And then after all this, we are assured that it is an inward compulsion, like that which the Master had when he devoted himself to doing the will of his Father. Abraham, the Father of the faithful and the friend of God, never thought of himself as a renter, a slave of God, a crop-sharer. Nor yet is such idea to be found in Israel's history. In the latter there was a priestly class, a tabernacle, community as well as individual interests. There was a formal partnership with God. He said: "My people"; Israel said, "Our God". Necessity, justice, right were the bases for the support that was given to the Levites, the priests, for they had no portion of the land given to them, except some cities and pasturelands.

We meet together on the common ground of the value of Christianity to all the world. The whole world needs it and ours is the duty of carrying it to the last man on the planet. Happy am I to find Brother Alber using the sentence "The need therefore for every child of God to faithfully set apart some worthy portion of his income for kingdom purposes is greater than ever before". Far better "child of God" than "steward of God"—it gets a Christian closer to his Father's heart. It is "his income" and not God's until he gives it, in whole or part. It must not be thought that in opposing this tithing thesis of my brother, that I am set to decrease anyone's interest in missions or the church. Larger and ever larger sharing of material resources for Christ's cause is my aim.

The use of the tithe for keeping God, the Owner and Sustainer in constant remembrance seems to me to be far less spiritual and Christian than to feel and know that our God and Father has come to dwell (together with his Son) in the heart of the one who has the words of Christ and is endeavoring to keep them.

Again we are summoned to go back to the land-holding, land-leasing God and find him setting the rental at a tithe of the produce. But how about the God who thinks of men through Christ as his children, in his family, his friends, his partners, the other party of the new covenant? Can such a God not reckon his interest in the kingdom and

a lost world's salvation by such elements as love, gratitude, conscience, mutuality, and trust that he will secure all that he needs?

We are indeed at the crux of the question, now that our champion of the tithe has reached the Christian dispensation. And at this point it would have been seemly to have introduced the command by Jesus to tithe. There is one as to baptism. Where is the command as to tithing from the lips of the Savior? Asks our affirmant, "Does the principle of the tenth apply to a Christian?" His opponent asks, "Where is the clear command of the Lord running something like this, "My disciples, tithe your incomes and possessions for the support of my holy faith"? Something similar is needed to correspond to "Go ye into all the world and preach the gospel to every creature; he that believeth and is baptized shall be saved". It has turned out that in the patriarchal dispensation there was no principle of the tithe, but there were two remote instances in which one man gave a tenth once in a lifetime and another made promise that he would. Our brother is too wise to argue from the Mosaic law. Now he asserts that the principle of the tithe, which has such generous scriptural support, belongs to the Christian. Not unless the Master of all said so. That inward compulsion of Jesus rested on his Father's commandments—"even as I have kept my Father's commandments and abide in his love".

As an almost final word, the affirmant asks me if I will argue that there is no standard. That is not the purpose of the debate. Your propositions, my brother, not my substitutions for them. But to re-join to his fear that if there is no standard (no tithe) "the covetous man may set it low and hide behind it": There has been as much trouble with the tithe as with any other standard. When no prophet charged the people with holding out on the tithe, then there was no acme of religious life and morality; when they held out, they robbed God and did other evil things. The tithe was no guaranty of good behavior. The tithe, however accurate it might once have been, came in many places to be very far less, one twentieth among Mohanmedans for instance. If we knew the history of the pledged tithers, we might find that among them there are to be found those that wriggle and connive and study deductions. We know that there are literally thousands who once took the tithing pledge and then renounced it. No, the tithe is not ordained to cure covetousness, nor unfaithfulness. I go so far as to deny that each man must set his own standard. There is a standard set for him by the Savior of his soul.

Now instead of answering the grand array of questions, I have one to leave with our affirmant: The word of our Master which fastens tithing on his disciples and his church—where is it?

FOURTH AFFIRMATIVE ARGUMENT. Proposition IV.

Mr. Alber

Upon reading the fourth installment of my honorable opponent in this debate, it seems that the main difference between him and myself is that he believes in giving in a general way, be it little or much, while I believe that there is a standard by which a Christian may have an idea as to what his duty is. My purpose in what I have written is to set forth clearly the obligation of all Christians to give adequate support to the Kingdom of God.

A recent study of a cross-section of our churches, made by Unified Promotion showed that 65 percent of the membership of these churches were not giving anything to the local church or its causes. In the Every Member Canvass campaigns conducted by myself in our churches, I have found that only a few of the members felt very much financial responsibility to the church's program. Fully 75 percent of the members in these churches give next to nothing at all. I am not satisfied with this so long as I have any responsibility "in the care of all the churches."

No institution can be a success very long that is not successful financially. The church that fails financially soon closes its doors and stands a monument of failure to the cause of Christ. I have seen too much of this where it was not at all necessary.

Our miserable failure to carry out our commission to witness, "in Jerusalem, and in all Judea, and Samaria, and unto the uttermost part," is crushing. The sin of covetousness is an open sore on the body of Christ. How may it be healed? Conscientiously and with deep conviction, I am trying to point the way.

Personally, I believe with all my heart in God's ownership of all things, and therefore in man's stewardship. It is the necessary corollary—I am thoroughly convinced that this is in harmony with the divine Word. A galaxy of scriptures, like the milky way, from Genesis to Revelation has been quoted to substantiate the thesis.

I also believe profoundly in the sacred portion. A part of my income must be set apart for the extension of the Kingdom of God. When I use it all myself, I do wrong. By my selfishness I rob God of that which should be used for his Kingdom.

I am most sincere in believing and advocating that when God prohibited man from using a certain part of the fruits of Eden He was establishing a principle that man was not to use all that came to him for himself, but that God, as owner, had a right to a part of it, not that He needed it but that man should ever be mindful of God's ownership and benevolence.

True, there was no priest to use it at that time. But with profound wisdom God looked forward to the time when that One who was to "crush the serpent's head" would need it for proclaiming the gospel of eternal salvation.

I have a deep conviction that the principle of sacrifice, from the days of righteous Abel on, is that man owes something to God. If man is covetous and stingy as Cain was, God is not well pleased. My opponent denies that the idea of quantity entered in. One thing is clear that the New Testament interpretation of the story says that Abel offered a (PLEIONA) offering. This word is used at least eight times in New Testament Greek. Jesus used it when He said in Matt. 5:20, "Except your righteousness shall exceed the righteousness of the Scribes and Pharisees ye shall in no wise enter into the Kingdom of Heaven." Matt. 21:36, "He sent other servants more than the first." Matt. 26:53, "More than twelve legions of angels." Mk. 12:43, "She cast in more than they all." Lu. 7:42, "Which one loved him most?" Acts 27:12, "The more part advized to depart." I Cor. 9:19, "That I might gain the more."

This use of the word in the New Testament indicates that Abel's offering was of a higher value, a greater portion, fuller, richer, more complete, than Cain's. Furthermore, it says that Abel "had witness born of him that he was righteous, God bearing witness in respect of his gifts." No doubt character and faith entered in, but the witness was in "respect of his gifts." Abel had faith that God would sustain him with plenty even if he offered the sacred portion in full. Cain was without faith, like many a churchman of our day who refuses to "render unto God," because he is afraid if he does he will starve to death. Jesus was always saying "O ye of little faith." Read all of Matt. 6:19-34.

That which is to be offered to God in any dispensation I have called the sacred portion. I stand corrected by my opponent in one thing. He did admit the sacred portion for the Mosaic Dispensation, but denied it in all others. I cannot see just how he can figure man's gifts to God as a sacred portion in this dispensation only.

I am sincere in my belief that the sacred portion be at least a tithe, one tenth. That the tithe was a sacred portion and "holy unto the Lord" in the Mosaic age even my tithe hating opponent admits. But so far as the tithe is concerned in the previous age, he says, "Human sacrifice, idolatry, slavery, prostitution, polygamy all rate along with the use of the tithe as parts of ancient practices. There is as much right to claim divine origin for such things as the payment of tithes." Now in all sincerity and truth does he really believe this?

As to human sacrifice, Abraham did not take the boy's life. God put Abraham and his blood covenant to a test to see whether or not Abraham was willing to do for God what God was going to do for him, and for us, give "His only begotten Son." As to the sinful things named by my opponent, I do not need to write. The Bible is a true book. It pictures men as they are, but never condones their sins.

When we come to Abraham and the tithe, we have an altogether different matter. With becoming dignity a king-priest enters the scene. He is "like unto the Son of God." Will my opponent deny that Melchizedek was a type of Christ? Does that mean anything to him who speaks so disparagingly of the idea of types? He may ridicule it, but let my readers be assured that God Almighty took oath, and swore concerning Christ, and "will not repent" saying "Thou art a priest forever after the order of Melchizedek." This Melchizedek brought bread and wine. There you may see at least the symbols of the Lord's Supper. Then he blessed Abraham and received a gift which represented a tenth part or a tithe. Just following this "the word of Jehovah came to Abraham saying, 'Fear not, I am thy shield and thy exceeding great reward.'" He who classes that kind of experience with idolatry, prostitution, and polygamy must have something wrong with either his mind or his heart.

My opponent points out how little Abraham really gave, "not a tenth of all his possessions, but a tenth of the spoiled effects" and no "evidence that ever before or after gave a tithe for any purpose." Then a shout rocks the primeval forest like the victory cry of Tarzan of the Apes, "Will you tithe-apologists be satisfied with that?"

Any idea that he may have about Abraham or Jacob as life-long tithers, he has taken from his imagination, not from what I have written. I do not know that they were any more than he knows that they were not.

As to Jacob, if he had shortcomings and failed to keep his vow, is that any excuse for us? I sense a spiritual recoil, and my soul revolts at the indignities heaped upon him and God's house by my opponent. He asks, "Just what was 'the house of God' in Jacob's mind? 'This stone which I have set up as a pillar shall be God's house.' Not very stately, or expensive to keep up!" It is not a question of what might have been in Jacob's mind but what was in the mind of God. There may have been no priest outside of the Patriarch to support at that time, but will my opponent deny to an omniscient God the wisdom and power to look forward to a time when there would be a house, more stately than the pillar of Jacob, the tabernacle of Moses, or the golden temple of Solomon, and a "royal priesthood" of the Melchize-

dek order, that would need support as it attended that spiritual altar referred to in Hebrews 13:10-16.

It should be noted that in the Melchizedek order there is praise, there is the blessing, there is the bread and wine, and the tithe. And in this exalted passage in the closing, climactic chapter of Hebrews, "We have an altar of which they have no right to eat which serve the tabernacle." Of what altar do Christians eat but the Lord's Supper? Here we also have sacrifice and praise. But "lip" praise is not enough. "But to do good and (KOINONIAS) (In Romans 15:26 this word is rendered contributions) forget not for with such sacrifices God is well pleased."

My opponent has spent a good deal of space belittling an already small book, "The Royal Priesthood." He has raised the cry of sacerdotalism and charged me with trying to fasten the Levitical law on Christians. Now he admits that all Christians are priests according to the New Testament. I ask of what order? Certainly not of the order of Levi, but of the same order as our great High Priest. If a man is able to add two and two and comprehend that it makes four, there is some hope for him to see a place for the tithe in the Melchizedek order. For it is there.

The tithe is also in the Levitical order. While this order, like the law it served, was temporary there is value in it for us by way of example. Will my learned opponent deny this? In speaking of experiences of Israel, Paul says, "These things happened unto them **for types**, (Greek—TYPOI. This is exactly our word type) and they were written for our admonition upon whom the ends of the ages are come." I Cor. 10:11. Furthermore, the New Testament says of these Levitical priests "who offer gifts according to the law, who serve that which is a **copy and shadow** of heavenly things, even as Moses is warned of God when he is about to make the tabernacle, for see, saith he that thou make all things according to the pattern (TYPON) showed thee in the mount." Hebrews 8:15. Again "The Law having a **shadow** of good things to come." Hebrews 10:1. "The Holy Spirit thus signifying that the way into the Holiest of all was not yet made manifest while the first tabernacle was standing which was a **figure** for the time then present, according to which are offered gifts and sacrifices." Hebrews 9:8-9. "Christ is not entered into the holy place made with hands which are **figures** of the time." Hebrews 9:24. This should be sufficient to show us that the Mosaic Institution was a type of the Christian Institution. We are interested in the type, copy, figure, or shadow, only as far as it helps us to understand the reality which is in Christ. They help do this even as the shadow on

an X-ray plate helps a physician to see the reality in the human body.

The principle of the tithe which is dim in the starlight of the Patriarchal age, becomes much clearer under the moonlight of Moses.

In the first paragraph of my opponent's second installment he well says "Most Bible students will recall that as the priests served in the sanctuary they received tithes, they ate of the tithes and offerings, and they paid tithes to the high-priest."

Come now to I Peter 2:1-10. Read it all, but note especially "Ye also as living stones, are built up a spiritual house. . . . Ye are an elect race, a royal priesthood, a holy nation, a people for God's own possession. . . . called out of darkness into his marvelous light."

Will my opponent deny that the high priest of Israel, who went into the holy of holies once each year with blood, was also a type of Christ, our great High Priest?

Will he deny that the priests of Israel who served in the sanctuary and paid tithes to the high priest is a type of the Christian? He has already admitted it. Now will he deny that the fact that they paid tithes to their high priest has in it the implication that we should do as much for our High Priest? Does the fact that the Levitical priest is used as a type of the Christian make us a priesthood of the Levitical order? It certainly does not. We are a "royal priesthood." The Levitical priests were not royal. They were not of the royal tribe of Judah, nor of the royal family of David as Christ was. As Christians under Christ, we are a "royal priesthood," of the order of Melchizedek as is our High Priest. As to our obligations to pay tithes to our High Priest we will write again in our sixth proposition where we deal with the seventh chapter of Hebrews.

It is well that my opponent makes some effort to keep from doing great harm to the cause of Christ by opposing the tithe. What could he hope to gain, if he were able to break down the tithe as a minimum standard and put in its place his standard of "giving which ranges all the way from next-to-nothing to all"?

I should think that he would much rather see a group of people in his church and every church who faithfully set aside a tenth for God than so many "next to nothing" givers. Any church can be proud of its tithing band. There are hundreds of places where church doors could be opened and pulpits become vocal if they only had a few tithers.

One of the unanswerable arguments for Christianity is the Christian. In like manner, one of the unanswerable arguments for the tithe is the tither. "By their fruits ye shall know them."

He argues against the tithe because it is "no guarantee of good

behavior." He could use the same argument against baptism. I have known of people who were baptized doing some very devilish things. Is baptism therefore to be rejected?

He denies that tithing is a cure for covetousness. It at least helps. I would rather risk it than his "next to nothing" method.

He says, "When no prophet charged the people with holding out the tithe, then there was no acme of religious life and morality." In other words, if there is no such minimum standard as the tithe, then the sin of covetousness is not so flagrant. It is equally true that if there were no standards of morals set by God, adultery would not be so horrible a sin. I am thankful to God that He set some standards.

He attacks tithing because some tithers have not remained faithful. It would be just as logical to attack the efficacy and saving power of Jesus Christ, because some that have accepted Him have not remained faithful.

I do not mean to have any sting in any retort of mine. If I have written anything unkind, I am sorry. My only interest is that the truth shall be made clear. But it seems to me that my opponent should be ashamed of the way he pictures tithers as those who "wriggle, connive, and study deductions."

He makes no attempt to answer "The grand array of questions" at the close of my third proposition. I will leave it to the reader that there is a good reason. I challenge him to attempt it.

PROPOSITION IV.—The Sacred Scriptures teach that the institutions of the Patriarchal age were not abrogated by Moses, but enlarged upon. "The law was added because of transgressions till the seed (Christ) should come." What was added by Moses was abrogated by Christ. But the original institutions of the Patriarchal Dispensation, the altar, prayer, praise, faith, the tithe, the holy day, and circumcision were all reenacted in the Mosaic dispensation and all passed through it into the Christian dispensation, except the altar, which was a type and was fulfilled in the cross, and circumcision, the earthly family distinction, which as a religious rite is plainly repealed in the New Testament.

That the institutions of prayer, praise, faith, the Holy Day carried over from the Patriarchal to the Christian Dispensation no Bible student will question. Neither will it be questioned that the cross fulfilled and superseded the altar or that circumcision as a religious rite has been repealed. The only one that is called in question is the principle of the tenth. That the principle was effective in the Patriarchal and Mosaic Dispensations my opponent can not deny. In order for him to show it is not effective in the Christian Dispensation he

must show either that the tenth was a type, like the altar, and fulfilled, or that like circumcision it has been repealed in Christianity.

In the minds of many modern writers on stewardship the tenth is a legalistic institution and as soon as it is mentioned they cry "legalism, legalism." If they would be consistent they would make the same cry when anyone advocates the observance of the holy day.

The principles of the seventh and the tenth are twins; i.e., they are of the same age and the same parentage. Both were known to have existed in the most remote antiquity. Both were reenacted in the Mosaic Statute with many additions. The Mosaic additions to the principle of the seventh, i.e., the sabbatical observance of the law, were nailed to the cross, but the original principle of the seventh is reaffirmed and accepted in all the Christian centuries upon apostolic precedent. Now what about the twin principle of the tenth? Did it die when Jesus came?

To the original principle of the tenth Moses added the tithes for national purposes and twelve different kinds of offerings. These things that "were added because of transgression till the Seed should come" were "nailed to the cross." But the abolition of the Mosaic Law does not affect any law or principle that was in force before Moses.

A noted judge has spoken on this subject. He mentions three rules "which the experience of the ages has confirmed as wise, and which are of universal acceptance in the civil courts—and which may be found in any law text book: 1. A temporary statute, expiring by its own limitation, leaves the law as it found it. (Rules 2 and 3 omitted here.) Under each of the three above rules it is submitted that the case of the tithe is made out, and that a clearer case is hard to find in the courts. If a civil case falls within any of these rules it is sustained. If, in a matter of money between one man and another, one of these rules would be sufficient, shall not all three suffice in a matter between us and our Maker?" — Judge J. P. Hobson of Kentucky.

The New Testament is not silent on this point. The third chapter of Galatians shows that we pass over Moses to Abraham for the principle of Justification by faith. "The law (of Moses) which came four hundred thirty years after (Abraham) cannot disannul that it should make the promise of none effect." Thus the abolition of the Mosaic law does not affect the principle of Justification by faith. It only abolished the types and shadows that were fulfilled in Christ, the national institutions and feasts and the tithe that maintained them. Christ abolished no fundamental law. He "came not to destroy the law but to fulfill it." He fulfilled its types. In Him the shadow is

superseded by the reality. Thus the law is "nailed to the cross." Any legislative enactment may be repealed. But principles are eternal and abide forever the same. Our tax laws are constantly being changed. But the principle back of the law, i.e., the support of civil government, is unchangeable.

If we say that the tithe is abolished because it is in the Mosaic law, we might as well say that the laws, "Thou shalt not kill and steal" have been abolished too, for they are found in the Mosaic law. We know that these are not merely Jewish laws, though incorporated in the Mosaic statutes, but fundamental principles as old as Eden and universal with the race. The same is true of the principle of the tithe. It was reaffirmed (not enacted for the first time) in the Mosaic law, therefore the abolition of the law of Moses does not affect the principle of the tithe for the law of Moses was a temporary statute, expiring by its own limitations, and left the principle as it found it.

There is a reason for every change that was made. The reason for changing the "Holy Day" was to honor the resurrection as the Sabbath memorialized the deliverance of Israel from Egyptian slavery. Deut. 5:15. The reason for abolishing the bloody sacrifices was that they were fulfilled in Christ, the great Antitype. With the sacrifices went the altar and the white robed priests. The typical passed with the old dispensations. The types and shadows were fulfilled in Christ. Was there any reason why they should remain? They ought to have passed away. It is different with the tithe. Was the tithe typical? If it were a shadow, what is the substance? What did it foreshadow? Was there any reason why it should pass away? There are many reasons why it should remain.

We therefore conclude that the age-long principle of the tithe, which was in force before Moses, and reenacted by him, was not affected by the abolition of the Mosaic law, but like the principle of justification by faith carries over into the Christian dispensation as the following propositions will establish.

FIFTH NEGATIVE INSTALLMENT. Answer to Proposition IV.

Mr. Hanna

My understanding of the issues of the debate is whether the scriptures teach as the affirmant has declared they do. It is not my duty to set forth a constructive plan instead of the one proposed, a thing which I might do, if it were asked after the debate has ended.

A study of the churches in certain sections would reveal also, if data were taken, a low percentage of church attendance, a low degree of compliance with Christian living. It is to be feared than unjusti-

fiable zeal for the tithe will engender strife and produce divisions among brethren and churches. "Let every one be fully persuaded in his own mind."

It is needful to make a demand for accuracy in quotations on the part of the debate-leader. He has manifested a way of enclosing in quotation marks his own ideas and assigning them to his opponent. On one occasion he made him say "He owns God in the same way as God own him". The reference was not to God as owner but to Christ, the Son of God and Savior. Now in the instalment under review, twice the quotation "next to nothing at all" is used as though coming from the writer's pen. Once before and now again, I call him to witness that the actual phrase is "from next-to-nothing to all" and not "next to nothing at all". There are quite a few tithers whom I know who in proportion to their income and means give "next to nothing"—a mere pittance satisfies their legal souls. With others "next to nothing" means a very small sum. "To all" covers the idea that there are some so moved by generosity that they lay at the feet of the Lord "all" that they have. Giving covers the vast range from "next to nothing", a very small amount, to "all". Possibly our brother may be able to see some possibilities in giving, even as our Master did.

It is good to know the earnestness and sincerity of our affirmant in getting believers to understand their monetary relationship to God. Does he fancy that he is alone in this? That I take no interest in the same thing? It is a question of method. I am persuaded that his method is as illegitimate as that of those who seek to establish infant baptism. All the earnestness and sincerity of Bro. Alber does not make his thesis correct. To his "galaxy of scriptures, like the milky way" supporting the sole Divine Ownership I have shown a great cloud of witnesses in all scriptures affirming and recognizing that man is an owner and that Christians are joint-owners with Jesus-Christ. Man as a child of God and a brother of the Son of God has his responsibility to God as if he were just a steward. Stewardship is not found in the Old Testament, nor is it a universal idea in the New. Discipleship to Christ and sonship to God, these are universals with their entailments as to things owned. The task of bringing men up to where they ought to be in all things that pertain to life and godliness devolves upon the ministers of the Lord and demands just as much attention as if it were the tithe in monetary affairs.

The fanciful idea of a "sacred portion" has been shown to be a wishful dream as to the Garden of Eden. More words are forced here as to Cain and Abel. It is not right to slander as bad a man as Cain was. The Genesis record says not a word about his having been stingy

and covetous. The Alber theory of a sacred portion and a tithe demands that Cain be slandered. Now we have the strange fact that the affirmant parades Abel's sacrifice as a plural:—"Abel offered a PLEIONA offerings". It may be a typographical error, but thusian (sacrifice) is singular. As to Pleiona: It is a comparative form of the Greek word POLUS which has a meaning related to number, size or degree, value. It does not indicate that Abel offered more in size or number (more parts of the tithe) than did Cain. The bulk of Cain's offering may have exceeded that of Abel. If there was a tithe law, (and it is a wild imagination), Cain may have given all the part. Judging by later Hebrew practice, the kind of offering of Cain (no blood nor fat) hindered its acceptance together with his lack of faith. The varying forms of PLEION are found about twenty times in the New Testament and these do not always connote number and quantity in bulk sense. Jesus said: "Is not life more than meat" (Mk. 6:25). Is that quantitative or qualitative? Two of the verses cited, are against the number and amount idea of Bro. Alber. "Except your righteousness exceed" etc. (Mat. 5:20) surely does not mean that the disciples of the Lord are to seek to outrival in number the laws and traditions of the scribes and Pharisees! Is it not rather a higher and more vital type of righteousness? And the encomium pronounced upon the poor widow, "She cast in more than they all" (Mk. 12:43). If that is forced to mean quantity, the Master is made to say an untruth. It becomes grandly true when we understand him to refer to the sacrifice and devotion of the giver of the two mites. The spiritual accompaniments of the act of Cain, his lack of faith in choosing what God desired, his envy of his brother, rendered him unacceptable with his gift to God. Our affirmant must seek another text for tithing than this..

The phrase "sacred portion" seemed like an innocent one, but it stands for more in our affirmant's titheology than just "what is to be offered to God in any dispensation". We can see how he labored to get it as a label on the forbidden tree in Eden, where there was nothing of giving to God. So did he seek to insinuate into the Cain and Abel sacrifice the idea of the tithe. He failed to make out his "sacred portion" in the first and last dispensations.

Be it remembered that in our affirmant's praising of the tithe, he informed us that in almost all of the nations of antiquity the tithe was used, and he tried to make the conclusion that therefore there must be something of divinity and eternity in it. Quite rightly his attention was called to the fact that these same nations, older far than the Hebrew, used together with the tithe in their social and religious

life very heinous sins. What right had he to seize upon the tithe and say of it, "Divine, from God" without any evidence whatsoever? I am not responsible for the tithe's having been mixed up with ancient and revolting sins in false religions. My contention is that it was not handed down out of heaven to men as our affirmant would seem to make us believe.

We shall leave the interpretations of the personalities of Melchizedek and Abraham until a later time. First of all we must stand on the actual history before there can be any proper symbolism. A new factor has been made to enter. Our affirmant has written "Just following this," the word of Jehovah came to Abraham saying, Fear not; I am thy shield and thy exceeding great reward. If Genesis 15 is consulted, it will be seen that these words have nothing to do with the episode of the giving of a tenth of the spoil to Melchizedek, as is the interpretative demand of Bro. Alber. It is highly doubted that the words "Just following this" represent the scriptural text "After these things". We shall have to observe carefully the scrap-text method and inaccuracy in quotation and disregard of context which appear so often in the affirmant's debating. The words in question have to do with a following event and not with the previous one.

And how he beclouds the issue by seeking to befoul the person of his "worthy opponent."

It has never been suggested by me that when ideas of tithing were lifted out of ancient life and religions such other things as idolatry, human sacrifice, immorality and so on had to be carried with the tithing practice.

If our affirmant is satisfied with the single act of tithing in the course of Abraham toward Melchizedek and does not try to make out that Abraham was a life-long tither; if he relies upon the promise of Jacob to pay a tithe and would build his pyramid of tithing upon these two things, he surely has his apex at the bottom. A keen imagination can rationalize these two things into a heaven-sent revelation, but Christians would have something more convincing and nearer to the Lord Jesus Christ. In the case of Jacob, we deal not with what might have been in the mind of God when Jacob was promising, but what was in the thought of the patriarch.

There has never been any denial that Christians are priests. The advisability of a baptismal certificate which makes that the outstanding fact in a young Christian's thought and all for the sake of getting him under the yoke of the tithe, is what I have questioned. Such was my understanding of the booklet "The Royal Priesthood." And that I was not far wrong in believing that Bro. Alber would turn Christians

into Levitical priests for the sake of getting them to tithe appears from the paragraph beginning "The tithe also is in the Levitical order." I thank him for I Cor. 10:11—"Now these things happened unto them by way of example." This verse calls attention not only to things that were done which may be imitated, but also things which ought to be avoided. Can all ideas of the Levitical priesthood be useful for imitation? Does not a study of it reveal that there are many features which are utterly unfruitful for Christians? It cannot be taken over bodily or we shall just be Levitical priests.

Yes indeed! Your opponent will deny that both the paying of tithes by the Levites to priests has implications for Christians and also that paying of tithes by priests to the high priest has implications for Christians to tithe for Jesus, the Great High-priest. There is no parallel at all. See some of the missing links:

The whole of the nation of Israel was covenanted to God and of it one tribe became priests—all Christians, the whole of the new nation is a priesthood.

Those who were not priests in Israel supported those who were—all Christians are priests.

The Levites and priests received tithes of those who were not—all Christians are priests and there are not left any who are not to pay tithes to those who are.

In Israel there were two classes of tithe-receivers (the Levites and the priests) — among Christians there are not two sets (all are priests, none are Levites).

The Levites and priests received their living by serving in the sanctuary— Christians have their various occupations that are gainful outside the sanctuary.

When the priests paid tithes to the high-priest, he actually used the same for his food and raiment and to lay by for his progeny—the Christian High-Priest has gone beyond all necessities of food and raiment.

Under the original arrangement, every family had a part of the God-bestowed land as his portion and from that arose the tithe—there is no such landed proprietorship among Christians.

The fore-going are only some of the outstanding dissimilarities between the Jewish priesthood and the Christian which render it absolutely necessary that there should be a new basis for caring for those who serve in the Christian ministry, other than the Jewish or patriarchal tithe. But the thing which bulks largest of all, is that the author of the Christian institution did not fasten tithing by enactment upon his followers. All the fanciful analogies which are drawn by the

necessity of a theory and added to or grafted upon some analogies used by scriptural writers ought to have no weight with those who look upon Jesus as Lord.

Again I call attention of the affirmant to the fact that his argument is intended to establish an enforced, obligatory, divinely-approved tithing. The rebuttal is not against giving a tithe but against the basis and ground proposed. There are other grounds of approach to tithing than the analogical, divinely-ordained, eternal-principle, context-neglecting, correct-exegesis-defying method which is being revealed in this debate. All of which is the worst form of legalism and utterly inconsistent with the teachings of our Lord.

The writer has done no attacking of tithers. He has written down his observations which demonstrate that tithing is not the cure-all for the ills of Christianity. Paul's order was "not yours," but "you," "they gave themselves first." Has not our brother indulged in all sorts of inuendo against giving and givers? How comes it that tithing and tithers are so sacred from investigation and observation and even attack if one were minded to indulge in the latter? As to my shame in picturing tithers as those who "wriggle, connive and study deductions": He has distorted a particular into a universal,—to bring shame upon his opponent. Many books on stewardship give attention to the subject of deductions. Conferences on tithing have it as a topic. The writing of Malachi indicates wriggling and conniving on the part of tithers. I am not so shamed since I have him for company.

It is insinuated that the long array of questions was left unanswered because of fear or inability or possible embarrassment. The answering of all of them in accordance with their rhetorical cast and flourish would not give the authoritative voice of the Lord Jesus saying, "Let every one of you tithe as Abraham did, or as Jacob promised to do, or as was done under the Mosaic dispensation." The founder of the faith did say, "Go, preach, he that believeth and is baptized shall be saved." He did say of the memorial feast, "Do this in memory of me." Come, brother, give us the authorizing verse for tithing from the lips of the blessed Lord of all!

PROPOSITION IV:

Even the tyro can see the special pleading which the tithe-advocate uses in his handling of the verse "The law was added because of transgressions until the seed (Christ) should come." It is made to appear that Paul was writing about adding the law to a dispensation or adding it to an institution. The context shows that the apostle had in mind the adding of the law to the promise or to the covenant. A

very detailed reading of Gal. 3:15-22 will fail to yield that Paul had in mind any of the original institutions (so Bro. Alber) of the Patriarchal Dispensation which "were all re-enacted in the Mosaic Dispensation, the altar, prayer, praise, faith, the tithe, the holy day, and circumcision." Center all attention, please, on the word re-enacted. Therein does the affirmant confess the legalism of the tithe. It may have been just a slip of his pen, but enact would seem to be inconsistent with that great fundamental "Principle of the tithe" to which he has been writing. If it was re-enacted, some one, some time and some where must have enacted it. It was not self-starting.

Here is one, Bible student or not, who calls in question the idea that there was "the Holy Day" in the Patriarchal Dispensation, which could be carried over into the Christian Dispensation. There is no record from Adam until the manna began to fall in the wilderness of any individual or group of Bible characters who kept "the Holy Day." He has borrowed sabbatarianism as well as tithes from muddled readers and teachers of the Old Testament. Our brother will have twins:—the seventh and the tenth. He can just as well have triplets for first existed in the most remote antiquity (first fruits and first-born). Or he could get quadruplets and even quintuplets if he should be minded to mention some of the other old things of ancient religions as the study of comparative religions indicates. To try to give these origin and enactment only in the Patriarchal Dispensation is to be unfair to history. The existence of "the Holy Day" as well as the tithe for sole and distinct religious purposes is herein questioned. There is less—absolutely nothing, about "the Holy Day" in Genesis than there is about the tenth and we have shown that the latter is scant indeed. It will be recalled that there are but two only instances in which tenth is used in Genesis as what might refer to a religious purpose. Abram after he had been treated, as a guest and an equal, to bread and wine and had been blessed by the devout priest-king, Melchizedek, gave one tenth of rescued booty and spoil. He was a trespasser in the territory of the King of Salem. There is no record that God prompted Abram to give the tenth. He honored the King of Sodom above Melchizedek, for he gave to that worthy the remainder of the booty. We fail to find in any other place and at any other time that Abraham gave any tithe to any priest or king or sacrificed a great host of fruits and animals for he was rich. Then Jacob promised to give a tenth of whatever riches God would enable him to secure, if he would bring him back out of the strange land. Out of these two remote and unseparated things the "principle of the tithe" is built. What wonder that there is unwillingness to believe that there was any such things

as his precious "principle." Then we have been told that it was re-enacted, so we must look for its enacting and there is not a verse for it.

Now our titheologist further impoverishes his cause by confessing that he cannot look for anything in the Mosaic Dispensation to aid him as to the tithe, for Moses added to the Patriarchal Dispensation. Moses was sensible. He ordained tithing, for the system of religion that was adopted had a priestly caste that needed to be supported. They were not given a share in the land that Jehovah their God had given to Israel. The patriarch had no need to tithe for each head of family was priest to it. There was not yet any priestly family or caste. If I were a titheologist I should look more to Moses than to Abraham or Jacob. Then he brings in to plead the cause a "noted judge." Judges can be gotten to support almost anything. Witness Judge Rutherford. But the learned judge further embroils Bro. Alber in the legalism of the tithe for he talks about a "temporary statute" and "leaves the law." I suspect that the judge treated Rules 2 and 3 which were omitted in such rank legal and undispensational fashion that Bro. Alber dared not quote him. Judges when they enter the field of religion may be outside their category.

Again, we find the affirmant wrong-shipped as he inserts words of interpretation in the scripture text. Note this: "The law (of Moses) which came four hundred thirty years after (Abraham) cannot disannul that it should make the promise of none effect." Galatians 3:17 shows very clearly that Abraham is not the object of the adverbial preposition. The law was not given four hundred and thirty years after Abraham, but after the covenant which was given to him. Probably he needed Abraham in the verse in order that he might make a show of the principle of Justification by faith and so give his tithing principle better standing. We would call attention to the fact that Abraham was not the originator of faith; he was one of a group in which are to be found Enoch and Noah. As time rolled, faith had a more fully revealed God to fix upon, more glorious objects to engage it than any patriarchs conceived of. Yes, faith stands in Abraham's case for there is some worth-while record of it, but the tithe? Now I have to thank our brother for a real sharp arrow which I aim at the vitals of his principle of the tithe. "Principles are eternal and abide forever. Our tax laws are constantly being changed. But the principle back of the law, i.e., the support of civil government, is unchangeable." Note the clearness of his ideas here in contrast with those on the tithe. Paralleling his thought we say: "The support of religion is an eternal and unchangeable principle; the enactments relating to time and method and amount are constantly being changed." The tithe be-

longs to the latter group. It cannot be an eternal principle for it has to do with method, amount and time. The worshipping records of the human race indicate the truth of this position. The tithe is not of the essence of principle seeing that it is special and particular as a rate of taxation is. Selah. To have the patriarchs paying tithes of crops and flocks and herds is nonsensical. They were the priests and each man would pay his tithe to himself. Or we would have them guilty of wholesale butcheries and waste if we would say that they sacrificed their tithes. So far as we can determine, there is no patriarchal enactment (or principle) for the act of tithing, for what was to be tithed, when it was to be tithed, what was to be its destination. Such things have to be borrowed from Moses, if they are had at all. The quotation of the words of Malachi will have to end, for they have to do with Moses' enactments and if Bro. Alber will have his tithe among the patriarchs, where pray was their central store-house?

"There was a reason for every change that was made." Agreed, indeed, but your out-working of the changes needs to be looked into. Moses had to bring into existence the practice of supporting a tribe of priests, a thing which did not exist among the patriarchs. Somewhere back in the debate, the affirmant assured us that through the choice of one tribe to be priests, God showed that he wanted one twelfth of the man-power for religion. It has to be shown that the tribes were equally strong in numbers to make out such a thing. Note the duties of the priests and Levites: They carried the tabernacle and its furniture when Israel was on the march; they erected and they razed the tent of meeting and probably repaired it; they acted as sanitary inspectors; they helped the people with their butchering; they offered the sacrifices; they are seen gathering tithes and making offerings at individual shrines and altars. Both Patriarchal and Jewish Dispensations were external and temporal. They had to make way for Christ who taught that God is Spirit and Father. Neither of the old Dispensations or eras can be salvaged. For myself, Christ Jesus has made all things new.

It seems almost impossible to steer away from the Sabbath for our brother will have it as a part of the panoply of the tithe. So to indicate that I am not unfamiliar with that institution, suffer a few words on the Sabbath. There was no "the Holy Day" among the patriarchs. If there had been, and it had worked its way into their lives, there would have been no need for the miracles which Jehovah wrought when he demanded that Israel should keep the seventh day. Three miracles in connection with the giving of the manna caused the seventh day to stand out for the Jews, together with dire penalties for break-

ing rest. There was not one object which it memorialized, but two:—the finishing of the creation and the deliverance from Egypt. That seventh day, the sabbath, was not changed. It was ended. A new day came with the new institution. The first or the eighth was the day. It was not for rest, but for worship and service. It rested on no law. It was buttressed by four miracles:—the resurrection of Christ from the dead, his appearances on the nights of the two eighth days in the shut-up room; the descent of the Spirit. New memorial purposes crowned the day:—the resurrection and the birthday of the church and the death to sin through the glorious gospel. Now the tithe. What did it typify? Nothing at all. As an institution of religion it did not exist in the Patriarchal Age. Why talk about its passing or remaining? One human act which mingled the political with the religious and one promise can scarcely make or reveal an institution of religion, the tying together of the tithe and justification by faith is subtle, but not convincing. Over and over again we find Abraham obeying and trusting God in accordance with plain words of command or promise, but we lack entirely such things with reference to the tithe. We can follow the principle of Abraham's faith for it is shown to have been a characteristic of his life; the tithe of Abraham has no uttered command or promise of God and no indication that it was pleasing to him.

In his zeal for the priests and the tithe to support them, our brother has overlooked one very significant element of both Patriarchal and Mosaic Dispensations. That is the prophetic. When Abraham had gotten himself embroiled with Abimelech, king of Gerar, on account of deception, Jehovah told the king that he must have a care for the man was a prophet. We well recall that Moses was rated as a prophet and that he prophesied that God would raise up a prophet like unto himself (Deut. 18:15 ff). Judging by the records, there was very little of prophetic work which Abraham did, but when we look into the wonderful code of the covenant and the various types of law for individual and social betterment, we can see clearly that the Mosaic covenant outclassed the Patriarchal vastly in what leads on to Christ and finds its truth and fulness in him. With the apostles the rating of their Christ and ours as a prophet, the prophet that should come, overtopped him as a priest. Now we still wait for that prophet's word that his servants, disciples, adherents, are to pay tithes. By a chain of supposed to be logical propositions the tithe is gradually being closed upon the necks of those who will. Several of the links have been shown to be of clay. This present proposition seems to be maintaining that in the Patriarchal Age there was perfection and fulness and that we Christians are to be Patriarchians. Christ is still supreme!

FIFTH AFFIRMATIVE ARGUMENT. Proposition V.

Mr. Alber

My opponent makes a demand for accuracy in quotation. If the reader will take the time to look back to the quotation complained of, he will see that I quoted him accurately word for word. The only difference is that the pronoun referring to deity was not capitalized in his manuscript.

On the other hand he is guilty of the thing of which he accuses me. He quotes me as saying "He owns God in the same way as God owns him." This quotation is not in the affirmative text. It is another case of taking something out of his imagination, rather than out of my manuscript.

Another illustration from the third paragraph of his fifth instalment is that he charges me with misquoting "from next to nothing at all" because I did not include the word "from" in the quotes. Further down in the same paragraph he himself does the same thing three times. (Correction: It should read "from next-to-nothing to all.")

In the interest of justice and truth it becomes necessary for me to call attention to these methods used by my opponent.

His method of argument against the sacred portion in the Patriarchal Dispensation is to deny that there was a sacred portion. These denials are without weight. When he says, "The fanciful idea of a 'sacred portion' has been shown to be a wishful dream as to the Garden of Eden," does he think that his denial constitutes an argument? He might as well deny the existence of the planet Jupiter and claim that such denial constitutes an argument that there is no such planet. The "tree in the midst of the Garden" was a portion of the trees of Eden. God reserved it in prohibiting man from eating of it. Therefore it was sacred. He imposed the death penalty for violation. Therefore it was a very important matter. In the face of this clear record, my opponent's denial of a sacred portion is less effective than a jellyfish against a battleship.

In the fifth paragraph "Abel offered a PLEIONA offerings". He recognizes this plural as a typographical error. Yet he gets out his Greek text and builds an argument against it.

Next he attacks the tithe law in the days of Cain and Abel. "If there was a tithe law (and it is a wild imagination)". The "wild imagination" is all on his part. I have never claimed that there was a tithe law at that time. My opponent has no right to read things in and then use so much space attacking what he reads in.

"Bulk" and "bulk sense" in Cain's offering is another thing he has read in. It is beside the point as is that PLEIONA has a qualata-

tive meaning. This we have never denied. But my opponent denied that quantity entered in. We have already shown that he was mistaken in this.

As to the Savior's speaking an untruth, when He said that the widow "cast in more than they all", this is no untruth. She cast in not a greater bulk but a greater proportion of her possessions. It was not the amount that Jesus referred to but the proportion.

As to this continual harking back to Cain that his sin was envy, there is absolutely nothing in the text to indicate that Cain had envy until after his sacrifice was rejected.

Again my opponent is far from the truth when he says that I "seek to insinuate into the Cain and Abel sacrifice the idea of the tithe." There is nothing to substantiate such a statement either in my thinking or anything that I have written in this debate. He is constantly reading things in. The bulk of his argument is against what never appeared in the affirmative text. He is a wizard at whaling the gizzard out of his straw men.

In his seventh paragraph he says concerning tithing among many ancient nations that I "tried to make the conclusion that there must be something of divinity and eternity in it." That argument is sometimes used. But I have not used it in this debate. Is he supposed to answer all the arguments that were ever used or is he supposed to answer the arguments of the affirmative? I hold him to the issue of this debate.

He complains that he is "not responsible for the tithe's having been mixed up with . . . revolting sins" etc. Who brought these "revolting sins" into this debate? Did I, or did my opponent? Most assuredly he did. Then why complain about it?

Next, now there is no sting in this or anything unkind. He who counsels me to buy eyesalve should get some too. In his eighth paragraph he takes my words "Just following this" puts them in quotation marks and makes them to mean, "After these things" Gen. 15:1 and charges me with misquoting. If he will look back, he will see that I was not quoting but saying that in the scripture text immediately following the account of Abraham's tithing that God said "Fear not, I am thy shield and thy exceeding great reward." There is little ground here for him to complain about "scrap-text method and inaccuracy in quotation."

Answering his ninth paragraph I wish to say that I have not at any time sought to "befoul the person of my worthy opponent". I have had no such intention or desire. I am vigorously attacking his method of reasoning but not his person or character.

In his tenth paragraph, if my opponent must have a pyramid the

apex is at the bottom. The same is true of the principle of justification by faith. The apex is in the Patriarchal Dispensation and the base is in Christ.

We turn our attention now to our opponent's denial in his twelfth paragraph. He admits that the Levitical priest was a type of the Christian; that the Levitical high priest was a type of Christ; that the Levitical priest paid a tithe to the high priest but denies that this has in it the implication that we should do as much for Christ who is our High Priest. In other words the typical high priest is worthy of greater honor than is our great High Priest. According to the New Testament the paying of tithes is an act of honoring the one to whom they are paid and establishes his greatness. The seventh chapter of Hebrew proves that Melchizedek was greater than Abraham or the Levitical priests because he received tithes from both. By this very argument Jesus is inferior to both unless He also receives at least a tithe. One of the reasons why I believe in the tithe with a "plus" is because I believe that our High Priest is greater and worthy of more honor than any other high priest.

Notice next my opponent's "missing links" with which he tries to pull down the tithe principle. I would like to be able to convince him that he would have a better chain if he would use the links that are instead of the links that are not.

One of these "missing links" comes in where he says "In Israel there were two classes of tithe-receivers, the Levites and the priests." No, there were three. The high priest also received tithes. If he is going to be exacting let him be exact himself. At least he should not leave out the high priest.

To say the least these "missing links" are interesting and instructive. One of them shows that those who serve in the sanctuary are supported by those who do not serve there. Then he says, "Christians have their various occupations that are gainful outside the sanctuary." In other words, in the Christian dispensation as in the Mosaic, those of gainful occupation outside the sanctuary support those who serve within. This "missing link" turns out to be a very good one after all. But so as not to link it up with Jesus, he says, "The Christian High Priest has gone beyond all necessity of food and raiment." Therefore the Christian priest needs not to pay anything to his High Priest because he could not use it. But His bride has not gone beyond all necessity of food and raiment, and still needs support, material things. And there are others who need it, of whom Jesus said, "Inasmuch as ye did it unto one of these least, ye did it unto me." I fear that these "missing links" have permitted my opponent

to get himself into deep water.

Now comes, "Again would I call attention of the affirmant to the fact that his argument is intended to establish an enforced, obligatory . . . tithing." My opponent is wrong in this. At this late hour I shall not permit him to change the line of debate. The basic proposition is "The principle of the tithe as the minimum of Christian obligation." The affirmative statement of the question which my opponent accepted, states that in "the principle of the tithe the coercion is from within. One is not compelled to tithe any more than he is compelled to be baptized. But the implication, in the words of Jesus, is, "This ye ought to do."

The affirmant is not arguing for the law of the tithe. All he is arguing for is that a Christian "ought to" set aside at least a tenth for Kingdom purposes. This was made clear to my opponent before the debate began. When he admitted this I wrote him that there was nothing left to debate. But he still thought that there was, and that the discussion would do some good. So here we are in open combat and I am holding him to the original proposition. It is too late for him to change that proposition into one "all of which is the worst form of legalism and utterly inconsistent with the teachings of our Lord."

In his next paragraph he states that he "has done no attacking of tithers." I call up his last installment to witness that he has. And as to "those who wriggle, connive," etc. he says I have "distorted a particular into a universal." If he intended it as a particular, one case in thousands, why bring it in at all? It would be without weight. But that he himself intended it as a universal is shown at the close of the same paragraph where he says, "The writing of Malachi indicates wriggling and conniving on the part of tithers."

As to "the long array of questions . . . left unanswered" please note they are still unanswered.

Coming now to his rebuttal of Proposition IV.

First we shall look into the methods employed here by my opponent in answering the affirmative argument. Anyone who has read thus far must be impressed with the fact that he centers his efforts in trying to catch me up on some word or phrase, that he resorts to ridicule, makes denials, creates suppositions, uses illegitimate methods of logic, makes inferences concerning things not in the affirmative text, uses irrelevant materials, makes contradictory statements, etc., etc., instead of using argument to meet argument.

He opens his rebuttal to Proposition IV with a reference to "The

law was added," etc. Please note the method of his argument. First he builds up a supposition that I mean that the law was added to a "dispensation." Then he attacks the supposition and substitutes the words, "promise" or "covenant." This is a verbal distinction only. If he must supply what Paul left out, I am perfectly willing for him to use dispensation, institution, promise, or covenant. The meaning is the same. The point is that the "law was added" to something that existed before the law was given. Let him attack the point at issue. For him to build a straw man and then tear him to pieces gets him nowhere.

Next he attacks the word "reenacted." This may not be the best word to use. Further down in the same argument I used the word "reaffirmed." This is better. I had also used "incorporated in." The point is that my opponent is disappointed that I have not presented the tithe from the legalistic standpoint of the law of Moses, that he might have something to get hold of. I do not believe in that any more than he does for the law was "nailed to the cross."

But that does not mean that we should tear out of our Bibles every reference to the law. In the proposition last argued I stated that the law has value for us by way of example. My opponent does not deny it. Paul calls it "our schoolmaster to bring us to Christ." It may teach us something.

Now he states "our titheologist further impoverishes his cause by confessing that he cannot look for anything in the Mosaic Dispensation to aid him as to the tithe." If I had not already used a strong argument from the Mosaic Dispensation he might have some reason to jump to such a conclusion. But I ask my opponent where did I confess to such a thing? In the words of one of the great debaters of the past, "I deny the allegation and challenge the allegator" to show me where.

For his next statement, which is very good, I thank him. He says, "Moses was sensible. He ordained tithing for the system of religion that was adopted which had a priestly caste that needed to be supported." In Christianity there is also a "priestly caste" of a royal and kingly order which needs support as it serves in that sanctuary of which the holy place of the tabernacle or temple was only a type. My opponent is himself of that caste and confesses it and that he receives support for the service he renders. It would not surprise me if some of those noble souls in the Knoxville Christian Church of Pittsburgh, give as much as a tenth of their income for his support, and that he lives, in part, at least, on the tithe.

His next attack is on a "noted judge". The form of logic which

he employs is called enthymeme. It has a legitimate use in logic. But his use of it is illegitimate. He says "Judges can be gotten to support almost anything. Witness Judge Rutherford." The conclusion is that all judges are unreliable including the one I quoted. It is exactly the same argument used by the enemies of the church, who point to some hypocrite in the church and conclude that all church members are hypocrites.

Next he attacks rules 2 and 3 which were omitted in my quotation for the sake of brevity, and because they were not applicable to the point at issue. He jumps to a conclusion about a thing that is not in the debate and uses his conclusion as an argument against what is there. It would be more to the point if he would argue about what is in the discussion, than what is not in it.

The next big argument of my opponent is about the paranthetical word ("Abraham"). He is right in that he says that it should be "God's covenant with Abraham." This phrase was shortened to "Abraham" for the sake of brevity. I insist that it is legitimate and that my opponent is hypercritical, and that it is a confession on his part that he has no argument. If he had any, he would use it.

His next argument, if you can call it that, is that Abraham was not the originator of faith." Well, what of it? Who said that he was? So much of this material is not germane to the issue.

Of faith he says, "There is some worth while record of it, but the tithe?" The inference is that the record of the tithe is not worthwhile. Who shall determine what part of the record is worthwhile and what part is not?

He next attacks an explanatory phrase concerning our tax laws. The major premise of his syllogism is false, because the tithe is found in all dispensations. Then triumphantly comes the word, "Selah." I will use this word to illustrate the kind of logic my opponent is employing. The word selah is used only in the Psalms of David and Habakkuk. These Psalms belong to the Mosaic Dispensation. My opponent uses selah. Therefore he belongs to the Mosaic Dispensation.

Next comes "Somewhere back in the debate the affirmant assures us that through the choice of one of the tribes to be priests, God showed that he wanted one twelfth of the man power for religion," etc. I maintain that this has no bearing on Proposition Four which he is attempting to answer, and that it is another confession that he is out of stuff, else he would not bring in so much irrelevant material. The same is true concerning the duties of the priests, "they helped the people with their butchering," etc.

At the close of this paragraph, is he trying to say that there is

nothing good in the Old Testament, nothing that "can be salvaged", nothing that a Christian may use to help him to understand the meaning of the Christian Dispensation?

Now for the second time in this instalment he brings up the question of the Sabbath, and says, "So as to indicate that I am not unfamiliar with that institution, suffer a few words on the Sabbath."

We are glad to be informed that he knows something about the subject. For the most part I am in agreement with what he says. But further back in this instalment he says, "There is absolutely nothing about the Holy Day in Genesis." Is he familiar with the second chapter v. 1-3? He must be for now he says, "There was not one object which it memorialized but two: the finishing of creation and the deliverance from Egypt." Let me ask, if Israel was commanded to keep the Sabbath because God made heaven and earth in six days and rested on the seventh, does this not prove that the principle of the seventh goes back to creation?

The law of the Sabbath goes back to Moses, but the principle of it goes back to creation. In like manner the principle of the tithe goes back of Moses. We are not dependent on him for it. Neither does the abolition of the Mosaic law affect the principle which antedated the law.

The principle of the seventh is reaffirmed in the Christian Lord's Day, which I agree is a new institution commemorating a new event, the resurrection. Like the Sabbath it memorializes two things, the new creation, "If any man is in Christ, he is a new creature", and our deliverance from the bondage of sin. The Sabbath was a type or shadow. (Col. 2:16-17) It was fulfilled in the Lord's Day. But the tithe, was it a type?

But for my opponent to attack the statement "there was a reason for every change that was made" by saying "that the seventh day, the Sabbath, was not changed. It was ended," is simply a battle of words. He might as well argue that the Levitical priesthood was not changed, but ended. The Book says, "For the priesthood being changed, there is made of necessity, a change also of the law." Heb. 7:12.

Let us now examine my opponent's statement. "Now the tithe. What did it typify? Nothing at all. As an institution of religion it did not exist in the Patriarchal age." A little further back in this same paper he says "two only instances in which the tenth is used in Genesis as what might refer to a religious purpose." I leave it to the reader that those two statements are contradictory. They neutralize each other as an alkali and an acid and form a base.

The last statement quoted above admits the tithe in the Patriarchal Dispensation. It is established by two witnesses. We are not dependent on the law for the principle. The law is gone, but the principle of the tithe abides. I argue that there are only two ways that my opponent can get rid of it, he must show that it was a type and fulfilled, or that it was abrogated. Now he admits that the tithe is not a type therefore it could not be fulfilled. It is therefore up to him to give the chapter and verse of its abrogation, or accept it.

Coming to the last paragraph of my opponent's article, he intimates that in my zeal for the priest, I have overlooked the prophet. It is another case of unwarranted jumping to conclusions, and the jump is in the dark.

He states that "the apostles rating of Christ as a prophet, overtopped Him as a Priest." Now not only because of its relation to the tithe principle but because of its relation to the forgiveness of sins, that statement must not go unchallenged.

There are three offices, the need of which has ever been felt by mankind. They are Prophet, Priest, and King. In the first dispensation these offices were combined in the Patriarch. In the second dispensation they became differentiated. The prophets came from one class, the priests from another, the kings from still another. In the Christian Dispensation these offices are again combined in the one personality of Jesus Christ, He is Prophet, Priest, and King of the Christian Institution. He is our perfect Prophet. He reveals God, the nature and consequence of sin, and points the way of salvation. The first verse in Hebrews says that God spoke to the fathers in the prophets but now speaks to us in His Son.

Now what about the priesthood of Christ? The one thing in this debate that has hurt me most is the fling of my opponent against the priesthood of Christ. It is wholly unwarranted and uncalled for. The only reason he could have for it is his zeal to overthrow the tithe principle because Christ as High Priest is entitled to tithes. I am saddened beyond measure to think that an honored leader and minister would go to such lengths as to "overtop" the priesthood of Him, to whom God swore and will not repent, "Thou art a Priest forever after the order of Melchizedek."

Will he also attack the Kingship of Christ, in order to get away from the idea of paying tribute to Him? It would be germane to this thesis to write on the Lordship and Kingship of Jesus. As a preacher of the gospel there is no theme in which I exult more than in this. But space forbids me here. He is our Prophet. He is our great High Priest. He is our King Eternal, and "on his vesture and on his thigh

is a name written, King of Kings and Lord of Lords."

My opponent closes with another supposition that we are "maintaining that in the Patriarchal age there was perfection and fulness and that we Christians are to become Patriarchs." This is too rank to demand an answer. Would any man seeking light turn away from the "Sun of Righteousness" to the dim starlight of the Patriarchal Age?

I hope no one will feel that there is anything personal or unkind in this attack on my opponent's methods in this debate. As a minister and a writer on other subjects I honor him. A zeal that the truth "may shine forth clearly" has compelled me. I feel that this champion of the opponents of the principle of the tithe is not meeting the issue. Perhaps no one could do better. I am informed that thousands of people are reading this debate. If the opposition is not as formidable as it is possible to make it, the whole thing will be thrown out. For myself, as well as for others, if I am wrong, I want to know it. I therefore invite all the brains of the opposition in the entire brotherhood to come to my opponent's rescue. If the principle of the tithe can be overthrown, do it now, once for all time.

PROPOSITION V.—The Sacred Scriptures teach that the principle of the tithe was endorsed by Jesus Christ. Nowhere was this principle abrogated by Him.

On this point my opponent will probably say that the paying of ten per cent has been superceded by the obligation to pay 100 per cent and attempt to substantiate it by the Rich Young Ruler, the Widow's Mite, and the action following Pentecost.

There may be circumstances so extraordinary that the Christian Steward would be justified in doing this. But to advocate that all Christian men everywhere should sell all their possessions and bring 100 per cent of the proceeds to the treasury of the church would be so fanatical, impracticable, and impossible of attainment that the advocate would become a laughing stock. Such a proposition is as ridiculous as to advocate that all belongs to God and proceed to use it all upon yourself and none of it upon the Kingdom. I have known people who advocated this and refused to give anything to the church or its causes. This is insincerity itself.

Christian Stewardship recognizes the doctrine of Divine ownership. It also recognizes that the Christian Steward must use some of it upon himself if he is to live. It also recognizes that a part of it is to be used to maintain the institutions of religion.

We shall now endeavor to show that Jesus recognized the tenth as the minimum of Christian obligation.

In the first place it will be of interest to note that Jesus Himself accepted adequate financial support in his earthly ministry. "And it came to pass soon afterwards, that he went about through cities and villages, preaching and bringing the good tidings of the kingdom of God, and with him the twelve. And certain women who had been healed of evil spirits and infirmities, Mary that was called Magdalene, from whom seven demons had gone out, and Joanna, the wife of Chuza, Herod's steward, and Susanna, and many others, who ministered unto Him of their substance. Luke 8: 1-3.

This argument is built upon the Greek word UPARXONTON translated "substance" in the above text. Notice these Greek words: ARXAGOS—prince; ARXEIREOS—high priest; ARXON—ruler; ARX. AGGELOS—archangel; UPARXONTON—possessions. Acts 2:45. "They sold their possessions." This is the accusative plural as in Luke 8:3. These women of wealth, one of them the wife of the steward of the king, did not give Jesus a hand out at the back door, but "princely sums", "arch" gifts. Jesus may not have had a place to lay His head, but He was amply supported in His ministry.

With this in mind let us go back and study Jesus in His home life, His practice and His teaching as respects the principle of the tithe.

Jesus was a Jew. He was reared in the home of His mother, Mary, and Joseph, His foster father. What kind of a home was this? What was the training of His early years? We know what kind of a woman Mary was. The angel said, "Thou hast found favor with God." Matthew bears testimony that Joseph was a righteous man. In the Jewish conception that meant a man who kept the law. Joseph did keep the law. (Luke 2:21-24, 39-41.) Can you think other of Joseph than that he also kept the law of the tithe and taught it to his household as was required by the law? Jesus was reared in that atmosphere, and He was obedient to His parents. (Luke 2:51.)

Until He was thirty years of age, we understand that He worked in the carpenter shop. If He worked, He must have had an income, especially during the years between 20 and 30. If He had an income, He tithed it. I cannot think of Jesus living in open disobedience to one of the fundamental principles of religion which had been in force since the foundation of the world. Can you?

If we say that it was not necessary for Him to tithe, because He was to give Himself upon the cross, we might as well argue that He was not baptized, because it was not necessary. But He was baptized. Even He, the spotless Lamb, in whose sunlit character there was no flaw, came to the waters of the Jordan, saying, "suffer it now: for

thus it becometh us to fulfill all righteousness." I venture to say that that same Jesus paid the financial requirements of the law. Can you imagine His trying to evade them on any pretext?

But we are not left to guess at the matter. Matthew 17:24-27 settles the question. "They that received the half-shekel came to Peter and said, 'Doth not your teacher pay the half-shekel?' He saith, 'yea.'" Notice he did not say, "I think so," or "I suppose so," but "yea." This was the annual tax for the upkeep of the temple, imposed by the law on every male Jew over 20 years of age. Jesus would not have had to pay this, because He was the Son. See Matt. 17:25-27. He paid it as a matter of expediency. This was the rule of His life. This is why He was baptized. He paid it, lest He "cause them to stumble." Would this same reason not hold good for His paying the tithe?

If He had not paid this requirement of the law, how the Pharisees would have used it against Him. They who accused Him of breaking the Sabbath, would have said, "O you, who claim to be the Son of God, but will not keep the law of God. O you, are you greater than our father Abraham, who paid the tithe to the priest of God most high? Are you greater than our father Jacob, who made the tithing vow when on the way to Haran?" How they who tithed mint, anise, and cummin would have made over it! Many times they accused Him of not keeping the Sabbath. Did you ever read anywhere of their accusing Him of not paying the tithe? Is this not one of the strongest proofs that He paid it? But a stronger proof is that He taught men this they "ought to do." Therefore He Himself did it, or He did not practice what He preached.

Jesus endorsed tithing on at least two occasions. Six months before the last passover He dined with a Pharisee, recorded in Luke 11:42. Here He said, "Woe unto you Pharisees, for ye tithe mint and rue and every herb, and pass over justice and the love of God: but these ought ye to have done and not to leave the other undone."

Almost six months later or five days before Jesus' last passover, He again addressed the Pharisees. This time it was in the temple court. "Ye tithe mint, anise, and cummin and have left undone the weightier matters of the law, justice and mercy and faith, but these ye ought to have done and not left the other undone." Thus twice Jesus emphatically said ye ought to tithe but never use it as an excuse to leave other things undone.

If it is objected that this was said to a Pharisee and not to a Christian, then much of His teaching has no application to us. Nearly all the teaching of Jesus was given to Jews. Above are two

unmistakable endorsements of Jesus of the tithe. How many do we want to know it to be His will? The Golden Rule is given but twice.

In Matthew 22, we read how the Pharisees took counsel, how they might entangle Him in His talk. Therefore they asked, "Is it lawful to give tribute unto Caesar?" But Jesus perceived their wickedness, and said, "Why make ye trial of me, ye hypocrites? Show me the tribute money. . . . whose is the image and superscription?" They say unto Him, "Caesar's." Then—"render therefore unto Caesar the things that are Caesar's and unto God the things that are God's."

There is a tribute to be paid to the government according to civil law. Jesus said, "Pay it." There is a tribute to be paid to God. His auditors understood perfectly well that this was the tithe. Jesus said, "Pay it" for "the tithe is the Lord's." Jesus used this occasion to emphasize the fact that it is as necessary to pay the tithe to God as the tax to Caesar.

Jesus differed from Moses on many subjects, in that He enlarged and went deeper. Matt. 5:17-19, 21-22, 27-28, 38-39, 43-44. When He came to the subject of the tithe, did He go forward or backward?

Jesus not only endorsed the tithe, but He went beyond it. To the rich young ruler He said, "Sell all. . . . and give."

Jesus went beyond the tithe in His endorsement of the widow. Mark 12:41-44. "And Jesus sat over against the treasury and beheld how the people cast money into the treasury; and many that were rich cast in much. And there came a certain poor widow, and she threw in two mites. And He called unto Him His disciples and said, Verily I say unto you, that this poor widow has cast more in than they all. For they did cast in of their abundance; but she of her want did cast in all that she had, even all her living."

Those who cast in much of their abundance did not get any special praise from the Master, because they were just paying their debts. A man deserves no special credit for that, "For these ye ought to have done."

The tithe is a debt: it is what we owe. It is the sacred portion. Often we should give more. The tithe is the minimum. Every case of giving mentioned in the New Testament is mentioned because it went beyond the tithe.

The widow put in more than the tithe. She gave all. Jesus does not note how much we cast in but what proportion. He still sits over against the treasury and takes note of the proportion we give.

If that proportion is less than that paid by the Pharisees, think you that Jesus is well pleased? The Pharisees paid a tithe. This they considered a part of their righteousness. To them Jesus said,

"ye tithe"—but to us He says, "Except your righteousness shall exceed the righteousness of the Scribes and Pharisees ye shall in no wise enter into the Kingdom of Heaven."

Sixteen centuries ago St. Augustine built his argument for the tithe on these texts and concluded by saying, "They gave a tenth, how is it with you?"

SIXTH NEGATIVE INSTALLMENT. Answer to Proposition V.

Mr. Hanna

With this proposition we arrive at the point where the tithe advocates reach the heart of their befuddlement. The scriptures record many things which they do not mean to teach as human duty. As to the life of our Lord, it is recorded that he worshipped on the seventh day, drank wine, did not marry, left a gainful labor to follow the life of a teacher dependent upon the liberality of people. Now do the scriptures teach those things to be followed? The proposition under review not only tries to prove too much: it also states that which is untrue. Absolute truth demands that the proposition run "The Sacred Scriptures record that the tithing program of the Mosaic dispensation was endorsed by Jesus Christ for those who were under the same." The continuation of the tithing system after the death of the Jewish priesthood which it sustained is not demanded by truth and reason any more than the continuance of the altar after the end had been made of all animal sacrifices.

For one, I have been accustomed to think that there was somewhat of poverty, deprivation and lack of comfort in the life of our Lord. "He who was rich became poor." It would seem that Bro. Aiper disabuses our mind of such a lot, for he places Jesus upon a pedestal of plenty and comfort — "Jesus himself accepted adequate support in his earthly ministry." Surely in the early part of his ministry, the Lord Jesus found the going somewhat rough, and he indicated to his disciples as they went out that they were not assured of abundance. That wonderful ministry of loving requital of the women mentioned in Luke 8:1-3 surely did not begin from the earliest moments of the Master's service among men. Jesus did not demand adequate support for himself. When it came he took it as in the case of the splendid women.

The labored study of the word UPARXONTON (correctly HUP-ARXONTON) is almost amusing. The root word ARCH does not refer as it is labored to show, to the amount or type of things possessed or given, but to the fact that one has come to hold, dominate, have, possess certain things. It would be proper to refer to the two mites of

the widow as her HUPARXONTA; or to the staff and rags of a beggar as his HUPARXONTA. It is strange that the really rich and significant word in the sentence is slidden over. That word is ministered—the women ministered unto Jesus and his disciples of their substance. Out of what they had, they placed at Jesus' disposal as he had need. There is no indication that they tithed for him. Given a proper sense of gratitude and love and concern for Jesus neither a tramp's back-door hand-out nor a Mosaist's laboriously reckoned tithe will govern ministry to Jesus and his own.

Here we proceed to follow our tithe-champion's reasoning about Jesus and the tithe. We grant that Mary and Joseph were devoted and beautiful in their lives. It is sure that Jesus was trained up to know the holy faith. He was born of woman and under the law that he might redeem them that were under the law that we might receive the adoption of sons (Gal. 4:4, 5). It might be granted that Jesus tithed all his life—of his wages as a carpenter and of the grateful gifts of his friends and disciples. However we must beware in thinking that everything in religion was quite normal in the Lord's day. Many devout Jews rejected the high priests for they represented politics and not religion and the family of Aaron; the priesthood was sorely corrupt and a stench in the nostrils of many good people. John the Baptist through God had initiated a way into forgiveness of sins which relieved men of the necessity of making the usual trespass offerings. Jesus continued that same method during his life-time. The amount of conformity our Lord yielded to the formal faith of his time is quite conjectural. Did he participate in the worship in connection with animal sacrifice for the people? He kept the Passover for it was memorial and social. When the gospels record his presence in the temple, it is as a teacher and reformer, the Lord of the temple. Yes, he paid the temple tax because he was assessed for it, though he could have excused himself from it. Now if we had just as clear a word about Jesus' having ever tithed! He might have tried to avert criticism from himself by tithing to keep the full letter of the law. However, the great confession of faith of Bro. Alber about this is open to criticism: "I cannot think of Jesus living in open disobedience to one of the fundamental principles of religion which had been in force since the foundation of the world." He means of course the tithe, but the claim that it has been in force since the foundation of the world is utterly groundless, incapable of demonstration and plainly contradicted by the history of pagan peoples and the scriptures of the Jews. It remains yet for some zealous tithing-advocate to suggest that the angels pluck every tenth feather from their wings in order to establish tithing in hea-

ven! The very first mention of a tenth in Jewish scriptures is in the case of Abraham,—a long, long time-step after the creation, after the foundation of the world.

Finally we are allowed to come to grips with actual New Testament verses that mention the tithe. We are assured that on two occasions, at least, Jesus endorsed the tithe. We study how he endorsed it and for what purpose. In Luke 11:37-54 is the first so-called endorsement. Get the picture: There is no record that any of the disciples were present in the home of the Pharisee as Jesus dined there. The teachings of the Lord touched the externalism, formalism and meticulous law-conformity of the Pharisees. The Pharisees as Jews were under the tithing law and the laws of justice and the love of God. Jesus commended them for fulfilling even to a ridiculous extreme their tithing, but pressed upon them the necessity also of the omitted things. Yes, Jesus endorsed tithing for those who were under the tithing law, but that is a universe's distance from endorsing it for Christians. The sequel shows that even the lawyers present at the feast had in mind the Jewish leaders. Jesus was not telling his disciples how to behave for they had left Pharisaism and dependence upon lawyers, scribes and priests for teaching. Under the Christ there is a new dispensation, a new religion and a new people.

The second "endorsement" of the tithe is a part of the great denunciatory sermon of our Lord recorded in Matt. 23:23, 24. The words were addressed to "scribes and Pharisees, hypocrites" and go preceded by "Woe unto you." The Lord commended their tithing of trifling garden herbs (as well as their other possessions, of course), but he scorned their neglect of the weightier matters of the law, justice, mercy and faith. Disciples and Christians are not involved in the denunciation because they are not Pharisees and scribes and they are not under the law. Jesus endorsed the tithing of the scribes and Pharisees because he wanted them to fulfil their religious duty. But there is no passing on of the duty of tithing to the followers of Jesus in the words of the Lord. Asks Bro. Alber, "How many endorsements (of Jesus) do we want to know it to be his will?" One endorsement would have been enough if Jesus had indicated at all that he was meaning to put tithing into the new faith that was to supplant Judaism. As well hold that Jesus bound upon his church the Jewish offerings to be made by one cleansed from leprosy, because he sent a man to make them (See Luke 5:14), as to contend that because he commended and commanded tithing for Pharisees, he therefore made it a Christian obligation. The Golden Rule was not a part of Judaism and it was not spoken to Pharisees alone as was the teaching about

tithing. The Golden Rule is out in the open and addressed to the disciples of the Lord as the context indicates. Correct rules of interpretation demand that we heed who spoke and to whom and for what purpose. Without these we shall have all sorts of religious bedlam and hodge-podge.

A third contended-for endorsement of the tithe is professed to be found in Matt. 22:15-22. Mark well that the teaching of Jesus in this instance was drawn out by an effort to ensnare him. Pharisees, "their disciples" and the Herodians are the folk who plot to ask questions. They are the ones whom Jesus called hypocrites, and who were asked to show him the tribute money. The people mentioned are they who heard Jesus' query "Whose image and superscription?" and answered "Caesar's." "Then he saith unto them, Render unto Caesar the things that are Caesar's; and unto God the things that are God's." If words mean anything and there is such a thing as sequence in speech and events, those words of Jesus were not spoken unto his disciples.

Now behold the wild enthusiasm for the tithe which sees nothing else in the words "and unto God the things that are God's" than paying the tithe tribute to God! The writer contends that the Lord Jesus had nothing about paying any amount of money to God when he spoke. And the following demonstrates the contention as true. Jesus never anywhere rebuked Pharisees for delinquency as to tithing. The two passages just reviewed show him approving their zeal and fidelity in tithing. You will recall that in the prayer of the Pharisee (Luke 18: 12) Jesus has the Pharisee say, "I give tithes of all I get." In all the criticism of our Lord visited upon the Pharisees, he is never accusing them of being delinquent in tithing. It was an external, formal thing and they were adepts in it. Now to hold that Jesus told the disciples of the Pharisees that they ought to tithe is to reflect on his intelligence. The money attitude of the Pharisees of Jesus' day seemed to be grounded in a narrow conception of Malachi's words, "Bring ye the whole tithe into the store-house." That whole tithe was not complete without a tenth of the mint and anise and cummin. And upon the basis of their tithing only, they were expecting the promised blessing that would overflow all room. That was what made them so formal, unjust, covetous, merciless and loveless in life. The Pharisees were already rendering unto God their money, but their hearts were far from him. Caesar was entitled to his money for it has his image and superscription. God had put his image and superscription upon man. Man, body and soul, was God's and needed to be rendered unto him. That the Pharisees were not doing. There is

not, logically and naturally, the shadow of an idea that Jesus was fastening the tithe upon men when he said "Render unto God the things that are God's."

What a legalist our tithe-exacter seeks to make of our Lord Jesus! He never talked money, or saw it, or saw it used or commanded its use but that he must think "This is the exact tithe," "This is less than the tithe," "This is more than the tithe"! It might not be amiss to speak of some persons as "tithe-worshippers", as wearing tithing-spectacles. Knowing the Lord as we do from his words and life, we are sure he did not apply the tithe measuring stick to anyone whom he was preparing for membership in his kingdom. If Jesus thought as much of tithing as some would force him to do, pray why did he not plainly advert to it and clarify it as he did prayer, alms-giving, fasting, forgiveness, faith, trust, obedience and numerous other subjects that pertain to Christian duty? The word upon Jesus' lips was not **tithe** but **give**.

Our Master was not merely an expander and deepener of the things of Moses. He was an originator, a discoverer, a revealer, a founder. The things cited from Matthew 5 (the sermon on the mount) were radically new and different. New motives, new viewpoints, new precepts, new promises (a new land, new riches, a new name for God — how blind in the face of all these things has the Christian world been in viewing Jesus of Nazareth as a religious carpenter who potted around and mended the things of Moses! Now we are asked, "Did Jesus go forward or backward on the subject of the tithe?" He went in neither direction. He allowed it to fall into the discard with the priesthood which it was ordained to sustain. As has been shown, Jesus talked about the tithe to those who were in duty bound to keep the law until all was fulfilled. It is a remarkable thing that neither Jesus nor any of his apostles made an effort to perpetuate the name Jehovah, Jahveh, (the old covenant name for God). We have a new covenant and a new name for the covenant God,— Father, Father in heaven. Yet we have Christians today praying to Jehovah and have them citing the laws of Jehovah for Christians. "The tithe is Jehovah's!" But Jesus never said, "The tithe is the Heavenly Father's." And now to cap it all, we are told about St. Augustine's having built an argument for tithing on these same Scriptures. We hold he was mistaken in much of his theology, his conceptions of the church, the ordinances, the priesthood, celibacy and many other matters. Why should he be accepted as right as to the tithe?

Jesus our Lord endorsed tithing as a part of the duty of those who were under the Mosaic covenant. He never imposed it upon

those who were not under that covenant or freed themselves by coming into the new covenant. Tithing needed no formal abrogation. It naturally fell away with the ending of the Jewish priesthood, but some untaught believers tried to maintain it as they did the seventh day. With the effort that was early made to turn the ministers of Christ into priests, a like effort was made to validate again the tithe. But there is no word of the Lord Jesus that sets tithing in the realm of Christian duty.

SIXTH AFFIRMATIVE ARGUMENT. Proposition VI.

Mr. Alber

In reviewing the sixth instalment of my opponent there are a few points of difference which we shall examine. It is admitted that Jesus Himself paid the tithe, therefore my opponent labors to find other things in the life of our Lord which we are not to take as an example. He names four. 1. "Worshiped on the seventh day." The subject of the Jewish sabbath being changed or ended has already been covered. There is nothing wrong about worshiping on the seventh day or sixth or any other. The Apostles did much of their preaching in synagogues on the Sabbath. But Jesus never said, "Ye ought to" worship on the seventh day, as He said, "Ye ought to" tithe, because the Sabbath was a type and would be fulfilled. But my opponent agrees that the tithe was not a type, therefore could not be fulfilled. 2. He "drank wine." My opponent also drinks wine every time he partakes of the memorial feast. Can he show that Jesus drank wine at any other time? 3. He "did not marry." True, the sacred relations of husband and father He did not sustain, yet He was the founder of the Christian home, and toward His ideal home mankind is journeying. 4. He "left gainful labor for life of a teacher." In all probability my opponent as well as myself did the same.

All of this labor and effort to find things in our Lord's life, like paying the tithe, which we are not to imitate is quite in vain. He says, "The continuation of the tithing system is not demanded by truth and reason any more than the continuance of the altar." This statement is untrue, because for a Christian to build an altar and offer an animal sacrifice would be to dishonor Christ and consider as insufficient His sacrifice upon the cross. On the other hand to pay a tithe to Christ, for the extension of His Kingdom, would be an act of honor toward Him, which constitutes a reason for its continuance. The altar being a type is fulfilled in the cross. The tithe is not a type. Therefore is not fulfilled.

My opponent corrects my spelling. It usually needs it. But if

he will consult his Greek testament he will find that for once I spelled the word correctly. If he wishes to Anglicize the word and express the Greek hard breathing, he may add the "H" to UPARXONTON.

As to the "beggar's staff" this word is not so used in the New Testament. In Acts 2:45 "Sold their possessions." Acts 4:37, "Having land sold it." Matt. 19:22, the Rich Young Ruler "Had great possessions." Heb. 10:34, "Took joyfully the spoiling of your goods."

I am glad to note that my opponent says, "It might be granted that Jesus tithed all his life." I also agree with him that Jesus did not participate in the animal sacrifices. In these "Remembrance of sin was made." Jesus had no sin. Therefore He did not participate. When the cross fulfilled the type, the altar was ended. He participated in the paying of tithes, because this was not a type and therefore not ended.

My opponent refers to my statement about the fundamental principles of religion that had been in force since the foundation of the world and adds, "He means, of course, the tithe." It is useless for him to try to make me claim more than I do so as to have something to attack. I claim no more than the record actually states. The fundamental principle that goes back to the beginning is the sacred portion. There is a clear record of this. There is clear record of the tithe in the days of Abraham, the father of the faithful. Paul goes back to Abraham for the principle of justification by faith. My argument stands that the principle of the tithe was planted in the same soil and by the same hand as the principle of justification by faith. It has been connected with the priesthood of Christ since the days of Melchizedek and shall abide as long as the priesthood of Christ shall stand.

As we come to the New Testament and Jesus' endorsements of the tithe, let us see what we have now. My opponent does not deny that Jesus endorsed the tithe. But he denies that it is applicable to us because it was spoken to Pharisees. His contention that the Disciples were not present cannot be sustained. The eleventh chapter of Luke, where we have the first endorsement of the tithe, by Jesus, opens with the account of the Lord's Prayer. The Disciples were present. As He was teaching, others joined His audience. Verse 29 says, "When the people were gathered thick together." He continues His teaching to verse 37. The Disciples are still there. Dinner time arrives. A Pharisee asks Him to dine with him. There were a great many people at this dinner, not Jesus and the Pharisee only. The Pharisees were there, the scribes were there, the lawyers were there. Did Jesus go in and dine and leave His hungry disciples outside? There is no-

thing to indicate that the disciples were not present. He lectures His auditors by classes, Pharisees, scribes, lawyers, to the end of the chapter. Here they "urge him vehemently." "Laying wait for him. . . . that they might accuse him." The incident goes on into the twelfth chapter, "when there were gathered together an innumerable multitude. . . . he began to say unto His disciples. . . . beware ye of the leaven of the Pharisees" . . . etc. The disciples were present. One of them wrote the account. His teaching was not intended for the Pharisees only, but for His disciples and for us.

The disciples were also present when Jesus gave the discourses recorded in Matt. 21, 22, 23, 24, 25, and 26. It is not till we come to Matt. 26:56 "Then all the disciples forsook Him and fled." Yes, they were present when He said, "Render unto Caesar the things that are Caesar's; and unto God the things that are God's." Matt. 22:21.

Now about the second endorsement, the second "Ye ought to" tithe recorded in Matt. 23. This discourse opens with the words, "Then spake Jesus to the multitude and to his disciples." Matt. 23:1. In this discourse He said, "Woe unto you scribes and Pharisees, hypocrites! for ye tithe mint, and anise and cummin, and have left undone the weightier matters of the law, justice and mercy and faith; but these ye ought to have done, and not to have left the other undone." Matt. 23:23.

Here are four things that are endorsed by Jesus: the tithe, justice, mercy, and faith. All four are "matters of the law." Now my opponent wants to throw out one of them, because it is a "matter of one law." Surely he does not want to throw all four of them out. But he will have to if he would be consistent. He does not argue against the tithe because it is less weighty than the others but because it is a "matter of the law." O consistency, thou art a jewel!

Now as to my opponent's "correct rules of interpretation." "Who spoke?"—Jesus. "To whom?"—to the Pharisees, to His disciples and to us. "For what purpose?"—to teach the fundamentals of His Kingdom. In this He said, "Ye ought to tithe." Here then, my brother, is your longed-for word "from the lips of our blessed Lord." You may "wriggle and connive" but you cannot get rid of that word.

To throw out the teaching of Jesus, because Pharisees were present or remarks were directed to them, in order to get away from our financial obligations to the Kingdom of Christ, involves us in great difficulties. To illustrate, let us take the words "render unto God the things that are God's" For the sake of argument let us suppose that Jesus did not have in mind anything of financial obligation to God, only life and service and loyalty. Now will my opponent argue that

we are not to render life and service and loyalty to God because these words were spoken to Pharisees?

My opponent is unfair when he says that I see "nothing else in these words... than paying the tithe tribute." In like manner he is unwarranted in contending that "Jesus had nothing about paying any amount of money to God when he spoke." Jesus stood there with a coin in His open hand when He said, "Render unto God."

My opponent puts the teaching of Jesus on too low a plane. If he thinks that the "Ye ought to" of Jesus was nothing more than an endorsement of the Mosaic law of the tithe, he makes Jesus a mimic of Moses. Far from it. Jesus was laying the everlasting foundations of His Kingdom. Where He differed with Moses He did not hesitate to say so. When He tithes and endorses tithing, it is not because it is a part of the Mosaic law, but because it is an abiding principle, antedating Moses and continuing after the Mosaic law is gone. When Jesus in the presence of His disciples, says, "ye ought to tithe," and it becomes a part of the inspired Christian record for all centuries, my brother, you had better do it. Jesus never said to His disciples, to Pharisees, or to anyone else, "Ye ought to" unless He meant for it to stand for all time. This business of tearing the commendations of Jesus out of the New Testament, because they were spoken to Pharisees does not stand the test, unless you have a little Jesus that could not look beyond the Pharisees and the customs of His time.

And that paragraph which begins "Our Master was not merely an expander and deepener of things of Moses," is a magnificent argument for the contention which I make. We are in agreement that the things which Moses "added" to the tithe principle are gone, and that the types which he instituted were fulfilled. But when my opponent agrees that the tithe was not a type, he cannot claim that it was fulfilled. When he asserts, "It naturally fell away with the ending of Jewish priesthood," he cannot sustain his thesis. Because there is another priesthood, that is supported by the tithe, which antedates the Levitical, and which still abides and shall continue as long as there are sinful men who have need of the priestly office of Jesus Christ.

PROPOSITION VI.—The Sacred Scriptures teach that the principle of the tithe was endorsed by the New Testament writers. Nowhere is there any hint that this principle was set aside. Rather it was enlarged upon.

Our basic proposition is "Resolved: That according to the New Testament norm of the church there is as good reason for the Disciples of Christ to accept, preach, and practice the principle of the tithe as the minimum of their obligation to the Kingdom of Christ.

as for them to accept, preach, and practice the weekly observance of the Lord's Supper or immersion as the proper action in Christian baptism."

First, let me inquire, is it necessary to have a "thus saith the Lord" for everything we do? As a people throughout our history we have insisted on immersion in Baptism. We believe we have been justified in this although there is no New Testament command that immersion only should be used. However, the word used means to immerse, and immersion was the only form used in apostolic times. Because immersion is sustained by apostolic precedent, we have accepted this as sufficient to make it a test of fellowship.

Again, there is no command of Jesus or the Apostles to keep the Lord's Day. Neither is there any command to observe the Communion on every Lord's Day. However the precedent set by the New Testament church has been sufficient for us, and rightly so. Both immersion and the weekly observance of the Lord's Supper are amply sustained, both by prophetic pattern and by apostolic precedent.

I shall now endeavor to show that the same process of reasoning that led us to practice immersion only and observe the Lord's Supper on each Lord's Day will also lead us to accept, practice, and preach the principle of the tenth as the minimum of our obligation to the kingdom.

It is our purpose to show that the principle of the tithe is supported in the Christian Scriptures not only by apostolic precedent but also by Divine command. Furthermore it is a part of the pattern. It is in the blueprint. We must include it if we build according to the pattern. "See that thou make all things according to the pattern."

Before we come to the examination of the New Testament writing there are a few preliminary facts that bear on the case that must be noted. Some refuse to accept the principle of the tenth, because they say there is so little about it in the New Testament.

The reason why there is not more in the New Testament about tithing is that it was not necessary. The Old Testament was the Bible of the early Christians. In it the instruction is abundant. The writers of the New Testament were Jews. Every one of them was familiar with the tithe. Every member of the apostolic church understood this requirement of the law. They were zealous for the law. The tendency was to bring over from Judaism more than was required. The apostle Paul gave his life to save the Church from certain Jewish institutions that were fulfilled in Christ. Think you that under these conditions, these men who were zealous for God, under the fullness of the blessings of Christianity, would give less or teach men

to give less for the substance than they had given for the shadow? It is expressly stated that they gave more. With a world conquest before them would it have been on the part of wisdom to abolish the tithe? Since tithing had been taught for thousands of years and had become firmly fixed as a habit and principle of the race, is it not out of reason to think of God's abolishing it now?

As the Jews of the early church were used to the practice of the tithe so were the Gentiles of the heathen world. Dydimus of Alexandria says, "It was a Grecian custom to pay the tithes to the gods." Herodotus and Xenophon give the same testimony. The Greeks called Apollo "the tenth bearer." Diodorus Siculus, of the first century B.C. says, "The Phoenicians and the Carthaginians send a tenth each year to Hercules at Tyre." The Romans called the tenth "the Herculean portion." Lucullus, a rich Roman consul and general, paid a tithe of all to the gods. Dianysius, a Greek historian in the days of Christ, says the same of the Pelagi. Pliny, a Roman author in the days of the apostles, says, "The Ethiopians give a tenth to their gods before they buy or sell anything." The testimony is overwhelming. Jews and Gentiles alike were already well informed on this subject. The apostles wrote on subjects that needed attention—like "Justification by faith," "The holier life," etc. Therefore any mention of the tithe would be incidental.

If the New Testament were silent on the tithe, it would be the natural system for the Apostolic Church. It is a well established principle of the law, that if a law is in force, and the conditions that called it forth still exist, it remains in force till repealed. The laws of circumcision and animal sacrifice and others are plainly repealed in the New Testament. Where is there a text that in any way weakens the tithe? The New Testament does not abrogate it. It rather enlarges upon it. It is the minimum of a Christian's obligation to the Kingdom of Christ. Many should give two, three, or five tenths or more.

I wish the New Testament had more to say about the tithe. I wish it had more to say about God, the Lord's Day, the future world, the soul's destiny, the Lord's Supper. Outside of the gospels and First Corinthians, there is hardly a mention of the latter. The tithe is commended in the sermons of Jesus, in Corinthians, and in Hebrews. The "Ye ought" of Jesus should be sufficient for us. What He commends is our command. My opponent here has the longed-for word "from the lips of our blessed Lord."

Very fortunately the principle of the tithe is not without apostolic sanction also. The apostle Paul not only sanctioned proportionate

giving, but made it a general command. I Cor. 16:1-2. "As I gave command to the churches of Galatia even so also do ye. Upon the first day of the week let each one of you lay by in store as God has prospered him." This shows that the divine command is to give in proportion to our income. This is exactly the principle of the tithe. If we believe in proportionate giving, then there must be a proportion.

If the sacred portion is not the tenth, then what is it? Any fair-minded man must admit that there must be some kind of standard or the whole business of proportionate giving is a joke. If a man regularly and systematically gave one cent out of every one hundred dollars of income, that would be proportionate giving, but would it satisfy any requirement of law or of love? In order for proportionate giving to have any meaning a proportion must be named. Will my opponent cite one place in the Sacred Scripture, in any dispensation, where God ever put His approval on any amount less than the tenth? Does this not argue strongly for our basic proposition?

If proportionate giving is backed by an apostolic command for a charity collection, how much more necessary that it be adhered to in the regular support of the Kingdom. It should be noted that the above reference is to a charity collection. "Now concerning the collection for the saints."

In the ninth chapter of First Corinthians, we have Paul's method of financing the Kingdom. Here Paul justifies his right to receive pay for his ministry. "Have we no right to eat and drink?" v. 4. "What soldier ever served at his own expense?" v. 7. "Who planteth a vineyard and eateth not the fruit thereof?" v. 7. "Who feedeth a flock and eateth not the milk of the flock?" v. 7. Paul even uses the Mosaic law to justify this right. "Thou shalt not muzzle the ox when he treadeth out the corn." Even the ox is to get his living from his work. "But this is not written for the ox's benefit," says Paul, "but for ours." v. 8-10. "If you are a tiller of the soil, do you not plow and thresh in the hope of partaking?" v. 10. "If we sowed to you spiritual things, is it a great matter if we shall reap your carnal things?" v. 11. "Know ye not that they that minister about sacred things eat of the things of the temple and they that wait upon the altar have their portion with the altar?" v. 13. This reference is to the eighteenth chapter of Numbers, which is the Mosaic Law of tithes and offerings for support of the priests and Levites, in the temple service. They had no other inheritance in Israel. The apostle Paul argues that it is an ordinance of Christ that the ministers of the church who give themselves completely to their ministry and have no other source of income should be supported in the same way. "Even so did

the Lord ordain that they that proclaim the gospel should live of the gospel." v. 14. As God ordained in the Old Testament that those who ministered about sacred things should be supported by the tithes and offerings, "Even so (in exactly the same manner) it is ordained of the Lord" (Christ) that they should be supported who preach the gospel.

The apostle had in mind the tithe and offerings as the method of support of the Levitical priests when he wrote those words. If the tithe were repealed as circumcision was, think you that he would have used such an argument? The very fact that he so vigorously opposed circumcision proves that he would have also opposed the tithe if he had understood that it was done away in Christ. The very fact that Paul uses this argument for ministerial support proves that he endorsed the tithe. It proves more. It proves that Christ also endorses it, else Paul would not have called it an ordinance of the Lord (Christ). It is a commentary on the "ye ought to" of Jesus.

Please note that it is called an ordinance. That baptism and the Lord's Supper are ordinances we do not question, though they are nowhere called such in the New Testament. We have given them great prominence, and rightly so. But the one thing that the New Testament calls an ordinance we have relegated to the rubbish heap. If this is an ordinance, there is as good reason for us to accept, preach and practice it as for us to accept, preach, and practice any other ordinance, which more than substantiates our basic proposition, and makes further argument unnecessary. But there still remains the climactic argument of the book of Hebrews, which would be sufficient if we had nothing else.

Next let us carefully note the seventh chapter of Hebrews. The divinely inspired writer is arguing for the superiority of the Priesthood of Christ to the Priesthood of Aaron, for "He (Jesus) is a priest forever after the order of Melchizedek." Heb. 6:20. In Melchizedek is the pattern of the heavenly Priest who instituted the feast of "bread and wine" and receives the tithe.

The writer shows that Melchizedek was superior to Abraham, the patriarch, for Abraham paid tithes to Melchizedek and received a blessing from him. "Without any dispute the less is blessed of the better." v. 4-7.

But Abraham was superior to the sons of Levi, who also received tithes, for "they came out of the loins of Abraham." v. 5.

Now Christ is a "priest forever after the order of Melchizedek." Therefore, he is superior to the order of Aaron, "men who die," for "it is witnessed of Him that He is a priest forever." v. 17.

V. 8—"And here men that die (Levites) receive tithes; but there He (Jesus) receiveth them, of whom it is witnessed that He liveth." The argument of this chapter takes it for granted that Christ tithes His people.

The conclusion to the whole matter is, if Christ does not receive the tithe, He is not only inferior to Melchizedek, but also to the Levites, "men who die" for they receive tithes. If Christ does not receive the tithe, then this becomes an irrefutable argument against the superiority of Christ. There is no other conclusion, than, as Abraham paid tithes to Melchizedek, and the people to the Levites, so the Christian can not do less if he would honor the greater King of Righteousness. The tithe therefore is the minimum of our obligation.

But my opponent does not believe that Jesus receives tithes. In his first letter to me, he said, "You will have a very hard time justifying your interposition and additions to the text in Hebrews 7:8. 'Jesus receives tithes.' 'Tithing enters only with Abraham and Levi'."

In my opponent's third instalment, he came prematurely to this subject. Here he said, "I submit that the second parantheses (Jesus receiveth tithes) is utterly unwarranted by the context and produces false doctrine." He further asserts that "one of whom it is witnessed that he liveth" refers to Melchizedek and not to Jesus. He bases his argument on Heb. 7:3 which states of Melchizedek that he had no "end of life" and "abideth a priest continually."

Now with fair and open minds let us look into this matter. I maintain that even if my opponent could establish his contention that the antecedent to 'he' is Melchizedek it would not break down the argument for the tithe, for Melchizedek received the tithe. Jesus being of that order would also be entitled to tithes. Jesus being the reality or fulfillment of which Melchizedek was only the type is entitled to a tithe "with a plus."

Inasmuch as the greatness of Melchizedek is established by the fact that he received tithes from the patriarch, if my opponent could prove that Jesus does not receive tithes, the same argument would prove Jesus inferior to Melchizedek and also to the Levitical priests. I have too much respect for my opponent as a minister of Christ to believe that he would want to do that.

Let us now look at this mysterious character, Melchizedek, who was "without father or mother, or genealogy or beginning of days or end of life." Was he a real man of flesh and blood without earthly father or mother? Was he a physical being without beginning of life? How is my opponent going to answer these questions? Does it not mean, in reality, that Melchizedek was without priestly genealogy?

He was the only one of his line, or order, of priests. Being the only one, there was no one that succeeded him. Is it not his priesthood, therefore, not his life, that continues forever? I hardly think that my opponent will argue that Melchizedek is alive somewhere in the flesh. If he argues that he still lives in the sense that he died and went to glory, we could claim as much for Abraham, Isaac, or Jacob.

This unchanging priesthood, the only one in his line, and without successor, is the element that makes him a type of Christ. Christ is the Reality, the living One. It is His resurrection that is being witnessed by all the apostles. It is Christ, the priest of the order of Melchizedek, that "is receiving tithes" of which "it is being witnessed" that he rose from the dead. "This Jesus hath God raised up, whereof we all are witnesses... and made both Lord and Christ." Acts 2:32-36.

Is there any witness to the resurrection of Melchizedek? Verses 24 and 25 establish the fact forever that this refers to Jesus. "But this man (Jesus) because he continueth forever, hath an unchanging priesthood. Wherefore he is able also to save them to the uttermost that come to God by him, seeing that he ever liveth to make intercession for them." Will my opponent argue that Melchizedek is "able to save them to the uttermost" or that it is he that is making intercession for us?

My opponent's argument that this does not refer to Jesus because there is no mention of Him from verses 1 to 10, does not hold, because the last verse of the sixth chapter says, "Whither the forerunner is for us entered, even Jesus, made a high priest forever after the order of Melchizedek."

The seventh chapter opens, "For this Melchizedek" and goes on to show the points wherein Melchizedek was like Jesus.

Melchizedek, The Type

1. Priest of Most High God. v. 1
2. King of Righteousness. v. 2.
3. King of Peace. v. 3.
4. No Priestly Genealogy. v. 3.
5. Like unto Son of God. v. 3.
6. A Priest Forever. v. 3.
7. He Blessed Abraham. v. 1.
8. He Tithed Abraham. v. 2.

Christ, The Antitype

1. Priest of Most High God. v. 20.
2. Sun of Righteousness. Mal. 4:2.
3. Prince of Peace. Is. 9:6.
4. No Priestly Genealogy. 11:16.
5. Son of God. v. 28.
6. Priest Forever. v. 17.
7. Blesses His People. v. 26.
8. Tithes His People. v. 8.

If Jesus does not receive the tithe, then in that one point only the analogy breaks down, and it is the crux of the whole matter.

The second irrefutable argument that it is Jesus that receiveth tithes is built upon the verb forms as they appear in the original

Greek text.

That verse six refers to Melchizedek no one will question. "But he (Melchizedek) whose descent is not counted from them (the sons of Levi) received (past perfect tense) tithes of Abraham and blessed (past perfect) him that hath the promise."

When we come to verse eight, the verb form changes to the participle present, and literally reads, "And here men that die are receiving tithes, but there he is receiving them of whom it is being witnessed that he lives." Then as now many were paying tithes. No doubt some of my opponent's parishioners pay as much as a tithe. Who receives these tithes? Is it Christ or Melchizedek? Then as now it is Jesus that receiveth tithes.

The present participle indicates that the living One is still receiving tithes. Will my opponent argue that Melchizedek is still receiving tithes? If the writer of Hebrews intended for this to refer to Melchizedek, why did he change the tense from the past perfect to the participle present? The receiving of tithes is going on at the same time as the witnessing to the resurrection.

All the apostles witness to the resurrection of Christ. There is witness that He lives; that He is able to save to the uttermost; that He, with His own blood, entered into the greater and more perfect tabernacle; into heaven itself now to appear in the presence of God for us; and that we have such a high priest, who is set on the right hand of the throne of the Majesty in the heavens.

In order to make Hebr. 7:8 refer to Melchizedek my opponent will have to establish, 1st, the resurrection of Melchizedek; 2nd, that there are witnesses to his resurrection; 3rd, that he is able to save to the uttermost; 4th, that he is in the presence of God with his own blood making propitiation for us; and 5th, that he occupies the place ascribed to Jesus Christ, seated at the right hand of the throne of the Majesty in the heavens.

If my opponent can establish these things, I will give him my hand and concede the victor's crown.

It should now be clear to every reader that we have not only the word from the lips of our blessed Lord, but we have also command for proportionate giving from Paul, and his "even so" which he declares to be an ordinance of Christ, and now this strong word from Hebrews which shows that the tithe is a part of the pattern. We maintain that this latter is sufficient to establish our basic proposition even if we had nothing else.

EXTRA AND ADDITIONAL REBUTTAL TO PROP. IV.

Mr. Hanna

In this installment we turn first to accuracy in quotation. Our debate leader professes to have been accurate in things called to his attention. A copy from the debate material is here inserted: In the Standard for May 30, 1936, 531) page 23, I wrote, "Man must act in accordance with his nature as God must act in accordance with his. One owns his body as long as he lives, unless he suffers the accident of enslavement. One owns his soul, for God made it so and man can yield it to God for holiness or to Satan for corruption. Accepting Christ, I become saved, his servant, his friend, his brother, his disciple. He is mine and I am his. Is it any more true that he owns me than that I own him?" In the Standard for June 6, the affirmant wrote, "He makes himself equal to God in his power to own. He asks, 'Is it any more true that he owns me than that I own him.'" The last sentence is a correct quotation, but the setting is contrary. I was referring to Jesus Christ and Bro. Alber ties the sentence to God. Moreover the above quotation shows that I do not make myself equal to God in power to own, for I have maintained that man is a man-owner and that God is a God-owner. In the above there is seen a double misrepresentation of the ideas of his opponent. Now, I have to thank him for calling attention to my sentence "He owns God in the same way as God owns him" as having come from his pen. It was inaccurate and represents my effort to recall. Hereafter I shall look at the actual words. However, the sentence does no especial violence to his thought and statement that "He makes himself equal to God in his power to own". I feel that he should frankly acknowledge the other inaccuracies and which he used as strings upon which to harp: Misquotations as to the relation of the Campbells to the giving of our brotherhood and as to what giving includes. I know not how many times he has used "next to nothing at all" as a quotation from his opponent's pen.

Again we are forced to go back to Eden and see about the "sacred portion". I took the affirmant's definition of "sacred portion" and then denied that it was to be seen or found in Eden. In Proposition II, a sacred portion seems defined as "a first part of a man's income." Who can see such a thing in the Garden of Eden? Man was barred from the trees in the midst of the Garden. How could he render anything of them to God? In Proposition III, the sacred portion is further qualified as having been in all dispensations as at least a tenth. Now Adam and Eve, classified as having lived in the patriarchal dispensation, are not shown by any Bible record as having paid a tithe

as a sacred portion. I marvel that Bro. Alber did not give another definition for sacred portion.

It appears that the only reason for the affirmant's use of the Cain and Abel story was to illustrate the sacred portion. He accused Cain of having given less than the due sacred portion, using the discredited Septuagint text to aid himself. Here is his word: "It would seem from this (Septuagint text) that the sin of Cain was that he had not divided aright; that he had kept back a part of God's portion. Abel brought of the firstlings of the flock and the fat thereof. But Cain brought the 'little potatoes.'" Here is where the quantitative idea, the idea of amount, was injected into the debate, without, according to recollection, any suggestion as to the qualitative idea. It was further written, "the sin of Cain was covetousness, 'robbing God.'" It must be recalled that Bro. Alber's fixed thought about the sacred portion is that it is a first part of a man's income and that in all dispensations it has been at least a tithe. No, he does not say that Cain fell short of the full tithe, but it appears to me that he wishes his readers to gather that thought. Therefore I used the Greek, following Bro. Alber, to show that one is not compelled to gather the idea of a failure in quantity of sacrifice on Cain's part as the proponent affirmed. Full details are lacking as to what was the exact delinquency of Cain. One man's opinion is as good as another's. But it is gratuitous to affirm that it was only, and nothing more, keeping back a part of a sacred portion—the first part of his income, or a tenth as seems to have been insinuated.

According to counsel, in rejoinder to my own, I have gotten me eye-salve and with cleared vision, I look at the Standard issue for July 11, 1936, (669), page 9. In the last column, second paragraph, Bro. Alber wrote: "This Melchizedek brought bread and wine. There you may see at least the symbols of the Lord's Supper. Then he blessed Abraham and received a gift which represented a tenth part or a tithe. Just following this, 'the word of Jehovah came to Abraham saying, Fear not; I am thy shield and thy exceeding great reward.' He who classes that kind of experience with idolatry, prostitution and polygamy must have something wrong with either his mind or his heart." It does not help Bro. Alber's case one whit to inform us that he was not intending that his words, "just following this" should represent "After these things", of Gen. 15:1. What he endeavored to do was to tie the words that came in a vision up to Abram's act of giving a tenth to Melchizedek, and so show a divine approval of that act. The scriptures forbid it expressly. There are four verses that occur after Abram gave to Melchizedek and they embrace a conversation between

the king of Sodom and Abraham and the arrangement for the other nine tenths of the spoil. It is not true at all that the vision and the words of Jehovah in Gen. 15:1 in the scripture text immediately follow the account of Abraham's tithing. So contends Bro. Alber in face of another thing that intervened and must have taken some time—the giving over to the king of Sodom of the rest of the goods. This is the worst bit of "scrap-text method and inaccuracy in quotation" that he has yet treated us to. No, the words of Gen. 15:1 are not an expression of the divine appropal of giving a tenth. That is wanting entirely in the record. The words in question belong to what follows in the same chapter and not to what preceded them in the previous chapter. It has been good eye-salve!

Now after mis-applying the words in question and getting built up what was to him a very fine setting, he flings dirt my way by trying to make his readers believe that I class, in my mind and heart, Abram's giving a tenth and God's words in the vision with "idolatry, prostitution and polygamy". If that is not an effort to befoul his opponent, what is it? I had called attention to the fact that in heathen nations which used tithes in fines, in tribute, in honoring gods and supporting priests there were mixed cruelty, injustice and revolting evils in religion. Why pick out the tithe from all that mess and try to claim or insinuate that it was extra holy, had origin from God? I distinctly stated that when the tithe was taken out from heathenism and set to use in Israel under Moses, it was separated from its former evil companions. The very history that tithe-champions glory in as showing the wide use of the tithe, shows that the tithe did not originate with Israel, with Abram, but was of heathen use and origin as far as can be known.

While we are on the matter of his trying to asperse the person of his "worthy opponent", here stands another exhibition of effort. In the Standard, June 6, 1936, (547), page 15, last column, second paragraph. Notwithstanding the fact that the word "maker" stands in the margin of the American Standard Revision bibles as a substitute allowable for "possessor" in the phrase "possessor of heaven and earth" in Gen. 14:19 and 22, yet I am accused of getting around the idea that God is possessor of heaven and earth and note how he seems to classify me: "I have had several encounters of late with ultraliberal modernists. They have a habit of explaining the Scriptures away". Am I wrong in thinking that he is trying to say, "Gentle readers, look out for Hanna. He belongs to the ultraliberals. He has a way of explaining the Scriptures away"? I try to be no ist of any sort. Just as a Christian student and humble teacher I am striving to have the

proper interpretation of doctrine and institutions current in the world.

Turning to his rebuttal of my presentation of the priests and the tithe. From his argument, the only honor that the typical high-priest and the anti-typical, the Christ, seem to have is the tithe. If the tithe is taken away from Jesus Christ he is stripped of honor and that seems to be a very earthly idea. By no means, whatsoever. The Jewish high-priest had to have the tithe because it was appointed to him in the same law which established his office. Jesus Christ, the Christian High-Priest, is under no compulsion to have the same honors and support that Aaron and successors did. God gave to his Son all authority in heaven and earth and it belonged to him to determine what honors should be his and how his under-priests should support him. This is why there are no implications what-so-ever for Christians in the fact that the Jewish high-priest received tithes. And that same goes for Melchizedek. Surely, we agree that when Abram gave a tithe to Melchizedek he acknowledged his superiority, as the Hebrews' writer claims. But it is not taught that in order to honor Christ we must give him tithes. Christ is after the order of Melchizedek only in the point that was claimed: "A priest forever" The ways in which he, the eternal high-priest, the Christ shall work, and serve and be supported, he determined for himself. He was not the heir, or successor of Melchizedek and high-priests in their clothes, their greatness, their manner of life, their support or what-not. Jesus Christ is not Melchizedek the second. Here we are again to the fundamental question: Did Jesus the Christ ordain tithing for himself or for his disciples or for his church? It is about time for the chapter and verse, Bro. Alber. It cannot be made out from any verse of the gospel or from any verse of any epistle that Jesus ever received a tithe; that he taught his disciples to measure their gifts by the tenth-yard-stick or sought to give to them or maintain, if they had it, a tithe-consciousness.

When it was written that there were two classes of tithe-receivers, the Levites and the priests, the high-priest was thought of as belonging to the priests. If Bro. Alber would add the high-priest as the third and call for more exactness from myself, I follow by adding also the poor, the stranger and even the grower of the things tithed, for he could share in their consumption. But what is the difference? All this was a part of the things added by Moses and they were all abrogated by Christ.

Our affirmant is inclined to treat facetiously the missing links which I claimed he needed in order to make the tithing chain which he would fasten about the necks of Christians. Note this slip-up in

his argument: His attention had been directed to the fact that among the Jews, the priestly class who served in the sanctuary were supported by the Jews, non-priests, who did not so serve. Among Christians we are all priests in the sanctuary and so the analogy of supporting preachers by tithes breaks down. In order to make it real, he has to put some of the Christian priests outside the sanctuary—de-priestize them as it were, in order that they may work for the priests (preachers) left inside the sanctuary. All Christians are priests! Farther on in the debate, but we treat it here, we find Bro. Alber going back on the scriptural principle of "the priesthood of all believers" as he has done here. Writes he, "In Christianity there is also a 'priestly class' of a royal and kingly order which needs support as it serves in the sanctuary" etc. Christianity does not contain a certain group, a priestly class; it is composed of one class of people, priests, all are priests. Unless one is a sacerdotalist of the Roman Catholic type in thought. Now looking at the teaching and plans of our great high-priest, we do not discover him thinking of or classifying the preachers, the ministers of the gospel as priests. This fact made it necessary to put the support of the Christian ministry on another basis than that of the Jewish priesthood. No; I do not belong to a "priestly class" apart from my brethren and fellow-Christians. I do not receive support as a priest. I do not know in the group which I serve a single soul so untaught as to think of me as a priest or support me as a priest or who tithes for that reason. The High-priest was not un-mindful of the needs of his people, his brethren, his disciples, the members of his church and his bride. He did not depend on Moses or Abraham for the way of supplying these needs.

Now I am brought up sharply as trying to wreck his plans of debate and fundamental principle. I have charged that his methods of argumentation is intended to establish an enforced, obligatory tithing. He would leave his principle in the most tenuous, shadowy form. He would keep it from being a law. He would not be content with saying that the principle of the tithe throws it into mathematics for tithe is a mathematical term. All the arguing has thrown it into the field of religion and human conduct. A principle of truth or conduct must relate itself in some way and for some reason to human beings. Either God must take action and bring the principle into men's hearts and lives or man must of his own accord discover a principle and determine its own sanctions for himself. In both cases there is the creation of and the assumption of obligation, the entrance of oughtness and mustness. The affirmant has found no verse of Scripture which shows that God originated the tithe. But because Abraham gave one

tenth in the course of his life and Jacob promised to make one such gift to Jehovah, there is a principle of tithing, which is an obligation for Christians; because there was tithing in the Jewish nation, there must be a continuation of the same, not as a law, but an invisible principle all the while the law lasted, for there is some similarity between the Jewish and the Christian dispensations. By such means of thinking, the affirmant builds the tithe principle into Christian thought but it is enforced, it is obligatory and made so by example and analogy. And that is legalism. Out of such stuff many have made themselves obligated to tithe. Of course the coercion is within, but it started without. The point is that God today through the teaching of Jesus and his apostles, either by past principle and present-existing teaching of Jesus Christ, does not hold men obligated to tithe. All the long array of propositions and the bringing in of a sacred portion, either before and with the tithe and the fastening so much attention on the patriarchal and Jewish dispensations shows that the New Testament Scriptures are not sufficient to satisfactorily create the tithing obligation. But it is again time for me to call for that command of Jesus as clear as his command of baptism which creates tithing as a Christian duty.

It is but fair to myself to call the attention of tithers to the fact that I did not charge that all of them "wriggle, connive and study deductions." This the affirmant has made me guilty of. See and study the sentence from which a universal fact was extracted: "If we knew the history of the pledged tithers, we might find that among them there are to be found those that wriggle, connive and study deductions." That is not a statement that includes all tithers. It is not a categorical statement either, though I could have made it so because of my own association with tithers, with tithing evangelists and from reading of tithing literature. "Why introduce it at all?" if I did not mean to indict each and every tither. Because I know that tithing is not the cure-all for spiritual ills, does not furnish full spiritual satisfaction to all who adopt it, does not bring the promised ability to get along as well on nine tenths to all who try it, because there is rebellion of heart against the obligation that was assumed. A Christian's financial arrangement with his Savior ought to be more fruitful for his soul. Now in spite of the clarity of the sentence above which limits the observation to a number in a group, Brother Alber forces me into a universal charge against tithers, because I declare that Malachi before me had no shame in telling the truth about tithers that he knew. And there was no good reason for his writing me down as a "tithe-hater". I hate neither tithers nor their act of tith-

ing. I find fault with the reason for which they tithe and their effort to pronounce it scriptural; with the attitude of some to call tithing "God's plan" and everything else "the devil's plan".

Yes, the long array of questions remains unanswered. Some are of the smart-aleck type; some bear marks of having been produced in the same factory as were questions that were framed to entangle our Master. If time and space permit, answer will be given to all, but some have already been answered. I do not think I have shown myself afraid of tackling anything he has proposed, no matter how preposterous it may have been.

After a long way of dealing with things more or less relevant, I come to the affirmant's strictures on the method and matter of my rejoinder to his Proposition IV. Says he: "Please note the method of his argument. First he builds up a supposition that I mean the law was added to a 'dispensation'. Then he attacks the supposition and substitutes the words 'promise' or 'covenant' ". Turning to his own Proposition IV, we find "What was added by Moses was abrogated by Christ. But the **original institutions** of the patriarchal dispensation—the altar, prayer, faith, praise, the tithe, the holy day and circumcision, were all re-enacted in the Mosaic dispensation and **all passed through** it into the Christian dispensation" etc. Now the Apostle Paul in Galatians 3:15 ff. indicates that the great things of the patriarchal dispensation were the promises (v. 15) and the covenant (v. 17). He has nothing to say about the **original institutions** of Bro. Alber. He or no other New Testament writer sets the pace for the argument of our titheologist, of **original institutions** of the patriarchal dispensation, which what?—constituted the dispensation, characterized it? If either is meant, the list is too short. He should have included the commanded duty to work, the rainbow and promise, the first-born and law of primogeniture, and several other things to make it anywhere complete. But in true rabbinical fashion, the titheologist conjures up seven items and has the effrontery to include as one of them the holy day! Presumably however, the insubstantiality of the tithe as an institution (two only references to it) made him bold to insert "the holy day" which has not one example to show it as an institution. For Paul the institution whose central idea was not things that men did but a person, consisted of how God dealt with that central figure, Abram, having made to him promises and a covenant. And the covenant had to do with "seed", one not many, even Christ. When Paul talks of the law being added, the context shows that it was to the promises and the covenant. He breathes not a word about **original institutions** that passed through. Now when Bro. Alber makes the

patriarchal dispensation to consist of institutions, it would seem that the law would be added to them for him at least. If not, then we shall let it stand as an addition to the covenant or the promise. But we shall look into his institutions.

Now let it be recalled that we are dealing with a "principle of the tithe". We have shown that principles must be hitched to men to affect their conduct. If tithing was an institution, there must have been an institutor. It was either a man or a group of men who set tithing into operation and so it was purely human in its origin. It had nothing of essential principle in the moral or spiritual sense attaching to it. If man or men did not institute tithing, then God must have done so and since it was instituted it loses its sense of being just a principle and becomes an enactment, an appointment, a religious duty. When Bro. Alber writes about the tithe, he finds it impossible to escape the use of the words that force him to be recreant to his "principle of the tithe". He uses of it (tithing) institution, re-enactment, reaffirmed, and thinks he might have said "incorporated in". The truth is that he tries to believe that tithing was a prescribed duty of the patriarchal age and yet has no proof for it. It must have some way of birth, so it is a principle. But he makes it an institution that can be passed on and there enters the idea of a sanctioning person, an enacter, an affirmer, a begetter of the body of the tithe so that it may be incorporated. Try as he will, he cannot make stand just "the principle of the tithe". It is not an enactment, an institution, an affirmation of the patriarchal dispensation. He is lost in the midst of a "principle" that he has conjured up for the tithe.

Far from being sorry that he does not present the tithe from the legalistic standpoint of the law of Moses, I am glad. It shows that he is nearer the truth than I thought him to be. Indeed, you did and very inconsistently with your proposition make an argument for the tithe from the law. Your proposition IV contains the sentence "What was added by Moses was abrogated by Christ". In respect of the tithe, everything was added, except the two stories about a tithe on Abram's and Jacob's part. Moses made tithing an institution, an enactment: there were the priests as a class; the things to be tithed, the entire tithe machinery. Now are you free to use those elements as sanctions, as entangling analogies upon Christians? I will not be brought under a yoke to any or by anyone under the guise of wholesome teaching from the law. May I quote Alexander Campbell? From Sermon on the Law: "A fourth conclusion deducible from the above premises, is, that all arguments and motives, drawn from the law, or the Old Testament, to urge the disciples of Christ to baptize their infants; to

pay tithes to their teachers; to observe holy days or religious fasts, as preparatory to the observance of the Lord's Supper; to sanctify the seventh day; to enter into national covenants, to establish any form of religion by civil law—and all reasons and motives borrowed from the Jewish law, to excite the disciples of Christ to a compliance with or an imitation of Jewish customs, are inconclusive, repugnant to Christianity, and fall ineffectual to the ground— not being enjoined or countenanced by the authority of Jesus Christ". ("Familiar Lectures on the Pentateuch", pp. 302, 303.)

Now a word about the "noted judge". Some fanfare was made when the jurist was introduced as a champion of the tithe. I breathed not a word about his sincerity. I meant no more than that judges are to be found who will pronounce themselves on matters of religion and their names as judges are not a guaranty of the truthfulness of their argument. I think that even Judge Rutherford is sincere even though he has deeded his California property over to the patriarchs, Abraham, Isaac and Jacob. Judges have exceptions filed to their positions, appeals taken from their decisions. I appeal from Judge Hobson's fundamental position that there was and is still in the case of the tithe a law. Does this prime up with Bro. Alber's idea that it was a "principle of the tithe" that existed? The matter has utterly no connection with the subject of hypocrisy in the church and senseless criticism on such account. Judges are to be found justifying infant baptism, denying the unique birth of Jesus and so on. What? Because they are judges, hear and believe in them? No, test their positions as those of even preachers.

There are two things I call upon Bro. Alber to do. The first is to tell us where "the original principle of the tithe" came from and what it was originally for. That merely by way of curiosity. The second is in which of the gospels or of the epistles or perchance in Acts of Apostles is to be found the command of our Lord Jesus Christ for tithing that gives it equality of rating as a duty of men with the command that men who believe shall be baptized.

ANSWER TO EXTRA AND ADDITIONAL REBUTTAL TO PROP. IV Mr. Alber

I repent in sackcloth and ashes for any injustice done my opponent because of inaccuracy in quotation. My opponent wrote, "Is it any more true that he owns me than I own him." The quotation is accurate but his preceding sentence referred to Jesus while in my article the preceding sentence referred to God. Now since Jesus was "in the form of God" and "equal with God", (Phil. 2:6) what differ-

ence did it make and what injustice did it do?

Next concerning the Campbells, my opponent wrote, "It might interest him and others to know that Thomas Campbell also took the ground of making the gospel free to his hearers, following Alexander, his son, and Paul. But why blame our parsimony, our suffering from preaching without cost on the Campbells? We have the New Testament, what says it." I leave it to anyone who understands the English language that these sentences mean to justify the Campbells for preaching without financial remuneration, and carries the inference that Paul did it and therefore the New Testament advocates it. I therefore insist that when I made the quotation from memory and wrote down, "We have the New Testament for it," it did no violence to the thought.

Complaint is again made that I misquoted "from next to nothing to all." Some weeks ago I wrote my opponent an apology for this mistake and explained that most of my writing on the debate was done while away from the office; that instead of carrying the bulky manuscripts with me, I carried the printer's proof of the same; that the linotype operator set it "at all" from his manuscript instead of "to all", and that the correction would be made. It seems to me however, that no injustice was done. Quoting "next to nothing"—"next to nothing at all" does not change the meaning.

Now concerning the divine approval for Abraham's act of paying the tithe to Melchizedek, I most certainly do intend to teach that there is divine approval for this act. Melchizedek was priest of God most high. The fact that he blessed Abraham shows divine approval, and what follows in the fifteenth chapter also proves it. My opponent seems to think that because of chapter divisions there can be no connection of thought between chapters. Who divided the Book into Chapters, did God, or did man do this for the sake of convenience?

These chapter divisions are not always in the right place. Melchizedek blessed Abraham and he blessed "God which hath delivered thine enemies into thy hand." Then Abraham gives a tenth part to Melchizedek and returns to the King of Sodom what had been recaptured. "After these things the word of the Lord came to Abram in a vision, saying, Fear not, Abram, I am thy shield and thy exceeding great reward." Gen 15:1. If this is not divine approval for what has gone before, how could divine approval be expressed? When you connect this with the New Testament in Hebrews 6 and 7 it leaves the fact of divine approval absolutely unquestionable.

When my opponent wrote "There is as much right to claim divine origin for such things (human sacrifice, idolatry, slavery, prosti-

tution, and polygamy) as the payment of tithes," I was rather shocked. If my answer to this seemed a little sharp, I still believe my opponent had it coming to him although I did not intend it to be personal. It seems he is always looking for something to hurt his feelings. I have tried to steer clear of the personal element. If I have failed in this, I humbly implore forgiveness. But it seems to me that he who refers to the "long array of questions" as being of the "smart aleck type"; that he who says "It is too bad that our brother was not there to tell God and the prophets and Christ, and the apostles" etc.; that he who classes me with the Christian Scientists, Seventh Day Adventists, and Roman Catholics to cast aspersion on me, has little right to complain. All these attempts have not affected me in the least. I paid no attention to them. We are in bigger business than that of "throwing dirt". Our quest is for truth. My opponent's personality does not enter in. I am thinking of the brotherhood and the Kingdom of God and unborn generations as I present these arguments.

The "missing links" are in evidence again. My opponent says, "There is no parallel at all." Let us take his "missing links" and set them down opposite their parallels.

In Israel

1. "Whole nation (priests and laity) covenanted to God."
2. Each tribe (except Levi, which had the tithe) had inheritance of land.
3. "The Levites and priests received their living (the tithe) by serving in the sanctuary."
4. "Priests paid tithes to the high priest" for the maintenance of his house.

In Christianity

1. Whole church (ministry and laity) covenanted to God.
2. "Christians have their various occupations that are gainful outside the sanctuary."
3. "Even so hath the Lord ordained that they that preach the gospel shall live of the gospel."
4. "All Christians are priests" and should pay tithes to their High Priest for the maintenance of His house, the Church.

My opponent jumbles up his jigsaw puzzle. If he would only try to put the blocks in their proper place he would see that they fit and make a beautiful and instructive pattern or picture.

My opponent may deny that he belongs to a "priestly class" "apart from his brethren and fellow Christians." For years he has permitted his name to appear in that list in the Year Book, which sets him apart in a class. On that basis he is entitled to certain courtesies, such as Railroad Clergy Certificate, etc., which his "fellow Christians" may not enjoy. They are of the royal priesthood as much as the ministry is but ministers are set apart as a class for the service of the

Christian sanctuary. Whether he likes it or not he is in a class that society distinguishes as being different from what is called the laity. I Cor. 9: 13-14 recognizes those that preach the gospel as being in a class. In Ephesians 4:11-12 Christ gave some to be apostles, prophets, evangelists, pastors, teachers, "for the perfecting of the saints, for the work of the ministry," etc. Instead of this being a disgrace, it is an honor above all earthly honor to be classified as a prophet of God, or as Paul says as "an envoy of Christ, seeing that God makes His appeal through us."

Coming now to the subject of legalism. My opponent says of the way I build "the tithe principle into Christian thought", that "it is enforced, it is obligatory and made so by example and analogy. And that is legalism." Is that so? Then baptism as an ordinance as taught and observed by us is legalism because "it is enforced, it is obligatory and made so by analogy." Then our observance of the Lord's Day is legalism, and our keeping of the love feast on each Lord's Day is legalism for "it is enforced, it is obligatory and made so by example and analogy."

In the beginning of this debate I wrote that one is not compelled to tithe any more than he is compelled to be baptized. If the compulsion within a man that leads him to render unto God a certain proportion of his income is legalism, then the compulsion that leads him to the waters of baptism to render his whole life to Christ is legalism with a plus.

In his better moments, my opponent knows I am not presenting the subject from the legalistic standpoint. Further on he says, "Far from being sorry that he does not present the tithe from the legalistic standpoint of the law of Moses, I am glad. It shows that he is nearer the truth than I thought him to be." This is a noble confession on the part of my opponent, and I honor him for it.

Again my opponent says, "But it is again time for me to call for that command of Jesus as clear as his command for Baptism, which creates tithing as a Christian duty." What is he trying to do, lead our readers away from the original basic proposition? Would he have them believe that the proposition reads, that here is as good reason for the Disciples of Christ to accept preach and practice the tithe as for them to observe the communion or baptism? I would not argue that proposition with anyone. **But I have challenged the brotherhood on the proposition, "That there is as good reason for the Disciples of Christ to accept, preach, and practice the principle of the tithe as the minimum of their obligation to the Kingdom as for them to accept, preach, and practice the weekly observance of the Lord's Supper, or**

immersion as the proper action in Christian baptism."

I accept the principle of the weekly observance of the Lord's Supper because it is in the prophetic pattern of the weekly change of the loaves and wine on the tables of show bread, and because of apostolic precedent. I accept immersion as the proper action in Christian baptism for it is in the prophetic pattern. In Israel being "baptized unto Moses" in crossing the Red Sea, I Cor. 10:2, and in the priest's washing in the "molten sea" of the temple, and because of apostolic precedent. I accept the principle of the tithe for exactly the same reasons.

Following my opponent in his long jump back to Abraham again, he says, "The truth is that he tries to believe that tithing was a prescribed duty of the Patriarchal Age." As the leader in this debate it is my duty to present arguments. It is my opponent's duty to try to refute these arguments. What business has he to tell our readers what I try to believe about things of which I have not written? This only clutters up the debate. It is useless for him to exaggerate or make me claim more than I do.

I maintain that the pattern of the Christian Institution may be seen in the starlight of the Patriarchal Dispensation. The sacred scriptures teach that the tithe is a detail of that pattern as prophetically portrayed in the case of Abraham. Since my opponent quotes Alexander Campbell, I will quote him on this point from the same volume he used, page 250. "God has always dealt with mankind on constitutional principles. . . . He made Abraham a covenantee, with regard to the remedial system; and gave him promises not only in behalf of his own family but of the whole family of man." There is plenty of argument for my opponent to wrestle with, without setting up straw men to whale away at.

I note with interest the long quotation from Alexander Campbell. On one or two occasions my opponent criticized me for "dragging" in this noted leader. Now he does the same, in quoting Mr. Campbell to the effect that we are not to draw arguments from the law to urge disciples of Christ to baptizē their infants or pay tithes to their teachers, etc., etc. The quotation is one long sentence of 121 words. It is clear enough if one holds the thought to the end. In most of this particular quotation I am in agreement with Mr. Campbell. I am not in agreement with all he says in his lectures on the Pentateuch. I doubt that my opponent is. "We have the New Testament, What says it?" I am not in agreement with my opponent in the use he makes of the quotation. He uses it to prove that we are not to use the Old Testament to enlighten us on any Christian duty, or "as entangling anal-

ogies upon Christians." The Apostle Paul did this twice in I Cor. 9. "For it is written in the law of Moses, Thou shalt not muzzle the ox" etc., and insists "it was written for our sakes." v. 8-10. "Do ye not know that they that minister about sacred things eat of the things of the temple," etc., "Even so hath the Lord ordained." etc. v. 13-14.

Paul did this, in the words of Mr. Campbell, "to urge" or "to excite the disciples of Christ to a compliance with, or an imitation of Jewish custom," and that custom was in regard to the support of their ministers of religion. Therefore, if Mr. Campbell meant what my opponent means in using this quotation, either Mr. Campbell or Paul was wrong. What Mr. Campbell says is that we are not to use the Old Testament as an argument for things "not being enjoined, or countenanced by the authority of Jesus Christ." In this we are in hearty agreement.

Surely Mr. Campbell did not intend to teach that the Old Testament and the law were not to be used to enlighten us on matters of the Christian Religion. In his writings are innumerable illustrations where he thus uses it himself. In his lectures on the Pentateuch page after page is given to this very thing. It is difficult to decide which illustration to use. Take the one on page 236. "The chapter read this morning is a compend of the worship of the sanctuary of the tabernacle. The picturesque programme, given to us, of the Christian Religion is more perfectly consummated in the sixteenth chapter of Leviticus than in any other passage in the Bible." The book of Hebrews is one grand illustration of the use of the old Institution to enlighten us on the New.

Mr. Campbell evidently classed paying tithes to teachers with infant baptism. In this he was wrong as the affirmative argument of this debate establishes. That is why Mr. Campbell, as my opponent says, was "dragged in" earlier in this debate. It is useless for us to contend that Alexander Campbell was right in everything. He was no more infallible than he believed the Pope of Rome to be. It is my candid belief that if Mr. Campbell had not been a man of wealth, and if he had "lived of the Gospel" as "the Lord ordained" he would have taught what the scriptures teach on this subject, in as convincing a way as he taught the subject of baptism. Had he taught it, we probably would not have had several generations of preachers that opposed the principle of the tithe. And if our people had been taught to tithe throughout our history we would now be preaching the New Testament gospel to "all the nations."

It is with exceptionally great interest that I note my opponent's attack on the original institutions of the Patriarchal Dispensation—

the altar, prayer, praise, faith, the tithe, the holy day, and circumcision. The interest increases as we note how he singles out one of them, the holy day, and turns his guns on it. He writes, "the titheologist. . . has the effrontery to include as one of them the holy day. . . which has not one example to show it as an institution."

We are doubly surprised at this in our learned opponent who is a writer and an authority on the Campbells and loves to quote them. Note what Alexander Campbell says on this subject in his sixth lecture on the Pentateuch, pages 96-98.

"Gentlemen: We are informed in the beginning of the second chapter of the book of Genesis, . . . that 'on the seventh day God ended his work which he had made.' It appears therefore, that the creative acts extended through six days and that 'God rested on the seventh day from all his works.' These seven days constitute our week. . . . Nature makes the day, the month, and the year; but what makes the week? . . . we affirm that nothing on earth or in heaven, can be assigned as argument for the week, aside from the fact that the heavens and the earth were created in six days of twenty-four hours each. This ordinance of time, depends entirely upon absolute will for its origin. The cessation of the creative labors of God on the seventh day, gave rise to this division of time; for which there is no type in nature. There is a type or some symbolic mark, for every cardinal institution of the divine economy, except the week, and that has none. We therefore designate this, in the category of positive institutions, and the fact of its being a positive institution, places the explanation thereof, beyond the power of human reason. . . . The creative drama culminated in a week; and while the works of God are commemorated by it, God himself commemorates the week as a positive institution. . . . That remains among the positive ordinances of God, and as such surpasses the comprehension of man. The week culminated in the seventh day—at the end of the creation of the world—and that being a day of rest for man, is commemorative of God's ceasing to create, . . . we invite attention to another remarkable fact, . . . Every one of the ten commandments begins with the phrase, 'Thou shalt' or 'shalt not' do this or that, except the fourth, and that begins with 'Remember.' This is quite peculiar, and its significance is worthy of notice. . . . May we not presume or affirm, that it is because the Author had in mind the fact that there is one day above all others in importance?"

If my opponent is going to quote Alexander Campbell as an authority on law and gospel let him note well what Mr. Campbell says about the holy day as a "positive institution" of the Patriarchal Age.

It should also be noted that the word "Remember" in the fourth

commandment indicates that the principle of the seventh existed before the law of Moses was given, therefore, "The law was added." Gal. 3:19. The same is true of the principle of the tenth. Since my opponent says "There is less about 'the Holy Day' in Genesis than there is about the tenth", it should not be as hard to see the tithe also as a "positive institution" of the Patriarchal Age, to which Moses "added" the law of the tithe. What was added by Moses was "nailed to the cross." But as the principle of the seventh carries over in the Christian Lord's Day, so the principle of the tenth also carries over in the Christian economy, and we accept it as the minimum standard of our obligation in Christianity.

SEVENTH NEGATIVE INSTALLMENT. Answer to Proposition VI.

Mr. Hanna

Averting again to Proposition V, which the reply of the affirmant has made necessary, I have this to say: All the previous propositions amount to nothing, save as they have a historical interest. It would make no difference if God had commanded Adam and all after him up to the flood to tithe; no difference if all patriarchs after the flood had tithed either by direct command of God or general imitation of each other; no difference if Hebrews, Israelites, Carthaginians, Phoenicians and all races of men had tithed, much or little once in their life-time as Abram is recorded to have done or always. The Christian religion and Christian conduct have their origin in the teaching and will of Jesus Christ the Son of God. "All authority hath been given unto me in heaven and on earth" said Jesus and it is not true in any half-way sense.

Whatever authority God had previously exercised in past ages over nations and tribes he had put into the hands of his Son. Principles of religion and politics, isolated acts or mutually-agreed upon institutions, authority and trends of the patriarchs and Moses and the prophets including John the Baptist passed under the sway of Jesus Christ. Not a scrap of authority in heaven was left to God or Moses or patriarchs and prophets. The authority of Jesus Christ is absolute over all things, even "the principle of the tithe" and "the law of the tithe". Does my conception of the Lordship of Jesus, his Kingship, need to be mended or apologized for? Now in the face of the above expressed faith, why have spent so much time in arguing over the preceding propositions? Because so much is made of them by advocates of the tithe. Because if I had merely said to the previous propositions "What of it", their framer might have charged me with cowardice or inability to answer them; because the proper division of the word is

at stake; because the supremacy of the Head of the Church is compromised; because suppositions are made to pass for facts; because some scriptures are ignored and others are misrepresented—these are some of the reasons why I have gone along and responded to the contentions of our tithe-champion. Propositions V and VI are the only ones that are germane to the question of tithing for Christians. The whole question hangs upon them.

I am bold to write again that Proposition V is essentially untrue. Jesus the Christ did no endorsing of "the principle of the tithe". He never referred to a or "the principle of the tithe". Wherever he spoke about the tithe, it was about the law of the tithe. The "principle of the tithe" is a modern creation of tithing advocates to avoid a charge of legalism. Our Lord endorsed the tithing that was outlined and commanded in the law of Moses. Nothing more.

Effort is made to stress the tithing of Jesus. There is no word that he did tithe, but we may grant that he did. He was born or woman and under the law. Therefore many of the things which Jesus did are not of example to determine the conduct of his disciples after the law was abolished. What he did under the law, we Gentile disciples are not obligated to do for we were never under the law nor were we put there by our Lord. If our Master tithed, regarded clothing and hair—and beard—cutting precepts or food laws, or assembly in the temple or the synagogue, on the sabbath day, or kept the appointed feasts, he put no compulsion upon his followers to do such things. They were of the law. But we find the Lord urging the people about him to be faithful to the law because they were under it. But there was also his own new teaching and dispensation which was being revealed for the time when the law would terminate its sway. The disciples of the Lord were not allowed to break one of the least commandments nor teach men so. One jot or one tittle was in no wise to pass from the law until all should be fulfilled. Then when it was fulfilled, it all should pass away, even to the last jot and tittle as regulative for mankind. It matters not whether we think of it as fulfilled by Christ or by fact of time limit. What a struggle it has been for Christians to free themselves from the law! Some must have the law day, others the law food, others the law covenant (the ten commandments), others the law priestly idea with distinction of dress, others the tithing law. I think it the glory of the Campbellian reformation and restoration that we have given to evangelical Christianity as clear ideas as it has about the law and the gospel as it has to date. The ugly names of "antinomian" and "anomial" are not bandied about as they once were. Much remains to be done yet. But now in these

latter times there have sprung up brethren who fear the cause of Christ will perish on the monetary side unless we can conspire to get an authorizing word of Christ for the tithe. Tithing is called "God's plan"; what is not tithing is of the devil.

We proceed to the review of my rebuttal of Bro. Alber's argument on Proposition V. The four specific things I mentioned as not calling for imitation are noted. The question was not about anything else as to the sabbath than the necessity of worshipping on the seventh day. Jews did from necessity and obligation; Christians are under no such obligation. "John came neither eating nor drinking and ye say, He hath a devil: the Son of Man came eating and drinking and ye say, Behold a gluttonous man and a wine-bibber" would seem to indicate that Jesus followed the social customs of his times. Of course the charge was false as to over-indulgence. We can follow Paul's dictum, inspired by Christ's spirit, "If meat make my brother to offend I will eat no meat while the world stands." The disciples of the Lord are free to marry or not, disregarding his example of celibacy. All do not have to leave gainful work in order to be teachers because Jesus did.

As to the word HUPARXONTON or UPARXONTON, the point is that the scholarly analysis of the same was utterly futile to aggrandize the gifts of the women from Galilee to Jesus. The word was not created by New Testament writers, but belonged to the current Greek and it stood for whatever a man had, much or little. Even the use of the word to describe the riches of the young man—"Had great possessions" shows that there was nothing in the word itself to indicate "princely sums", "arch-gifts". The word **great** was needed to give the idea of amount. I feel we ought to be careful in creating the impression that Jesus lived to the full and never was in want. The women of Galilee ministered to Jesus and his disciples from their substance and that might not have been "great substance".

I am accused of making the affirmant say that the tithe was one of the fundamental principles of religion which had been in force since the foundation of the world. He declares he did not mean that. I submit the text which made me conclude that he did. Writing in his first treatise on Proposition V, he put forth "If He had an income He tithed it. I cannot think of Jesus living in open disobedience to one of the fundamental principles of religion which had been in force since the foundation of the world. Can you? If we say that it was not necessary for Him to tithe", etc. My mistake in understanding the above is that I did not remember that Bro. Alber had created "the sacred portion". I warrant him that every reader took the same from

the quoted words that I did, that he referred to the tithe as a practice as old as the world of mankind. However, it must be remembered that Jesus was not living according to the "sacred portion" but according to the tithing law of the Jews.

What a genius Bro. Alber has for putting things into a record which are not there. In accordance with the record in Luke 11:37 ff. I had said that the disciples were not present in the home of the Pharisee as Jesus dined there. The text is as clear as crystal that they were not in the house. Verse 37 states that the Pharisee asked Jesus (not Jesus and his disciples) to dine with him. "And he (Jesus) went in and sat down to meat" (the text does not say that the disciples went in and sat down). Bro. Alber asks, "Did Jesus go in and dine and leave his hungry disciples outside?" I rejoin, "They were not invited into the home, so he would not trespass on the hospitality of the host." Moreover his picture of many people at the dinner (which by the way was a breakfast) is pure assumption. Houses were made with open sides and there may have been numbers standing around looking on, with them the disciples. That the disciples were not in the house is further shown by the observation that Jesus had not bathed himself first before breakfast. If the disciples had been in the house and at the table, they would have followed their Master's example and the wonder have been multiplied at the lack of bathing before a meal. After Jesus had spoken to and about the Pharisees and the lawyer and lawyers, he went out of the house (v. 53). The scribes and Pharisees began to press upon him vehemently. They had been on the outside of the house, probably within hearing distance of the conversation; as also the disciples. In Luke 12, we have the distinct word that Jesus began to say unto his disciples first of all, "Beware of the leaven of the Pharisees which is hypocrisy". There is as clear a division of the word of Christ as could be made. Luke tells that he spoke to the Pharisees, then to the lawyers and then to his disciples. There was no need that the apostles should be present and hear all the conversation. Luke does not tell us that he got his information about the life of the Lord from the apostles. He made investigation and picked up his material where he could. In verse 42 of Luke 12, the woe is unto the Pharisees whose tithing Jesus commanded, but whose omission of other things he censured. The **ought** is addressed to the same persons as was the **woe** and commendation for tithing—the Pharisees. The words to the lawyers belonged to them and not to the disciples. These words belong to us disciples of this day as a warning to be consistent in our lives as followers of the Christ, not as fastening the duties of the Mosaic law upon us.

Note again how the affirmant makes me say what he does not find in my text. Only in the case of Jesus in the house of the Pharisee did I maintain that the disciples were not in the house with him. However, he writes as though I had denied the presence of the disciples in the group which heard the Master speak. They were present when the scripture says they were and were outside when the scripture says they were.

Now we come to the great denunciatory sermon. Again we find the Master, like a wise scribe, brought things new and old as he talked to his disciples and the multitude. See the change in the Master's words as he addresses the different groups. First of all, he addressed the multitudes and his disciples (See Matt. 23:1-12). He urged that the commands of the scribes and Pharisees who sit on Moses' seat be observed. I am willing to grant that tithing was one of the things the Pharisees would teach. But, said the Lord, "Do not ye after their works". He warned them against added traditions and ceremonies, ostentation, pride, titles. Then Jesus assigned himself the place that he was to have in the minds and hearts of his followers. He was to be their "Rabbi" and they were to be brethren. God was to be held as the sole and only Father. Humility and service was to be their badge of greatness. Following this, the Lord turns unto and upon the scribes and Pharisees. The very words show that they did not apply to his disciples. None of them was shutting the kingdom of heaven against men and refusing to enter. They had received the King and had entered. They were not proselyting and making men worse than they were. They were not indulging in swearing; they were not tithing mint and anise and cummin. So on through the denunciations of the Pharisees. They did not apply to the disciples, for they were not in that state of mind and life. However, upon the matter of the tithing we fix our especial attention. The disciples were not delinquent in justice, mercy and faith, but the Pharisees were. Evidently they were trying to make tithing to the last leaf atone for other things. The Lord denounced them. To whom did Jesus address his remarks? To the Pharisees, for he says so. Who were they? They, with the scribes were under the law of Moses. What purpose did Jesus have in mind? To get them to relieve their lives of great inconsistency and neglect. Jesus commended their tithing. They were obligated to as under the law. They were leaving other weightier things of the law undone. These claimed more attention than tithing because they were weightier matters of the law. Now well does Bro. Alber say, "Here are four things endorsed by Jesus: the tithe, justice, mercy and faith. All four are "matters of the law".

His opponent surely will do exactly what he is not expected by Bro. Alber to do: Throw all four of them out because they are matters of the law, for the disciples of the Lord Jesus, since the law was abrogated, are not under the law. His opponent will be consistent, Christian and not a Mosaist or Jew. So I get the jewel of consistency. Jesus was not dependent for his ideas and standards of justice, mercy and faith upon the law. He said: Ye have heard that it hath been said to them of old time, . . . , but I say unto you. The justice and mercy and faith of the law fall far below the standards that Jesus established for his disciples. The four things are all tied together: We have to keep the standards of the law for Christians, if we keep the tithe for it is of the law; or be consistent and follow the word of Jesus and let the law go, all of the law. The **ought** of this verse does not belong to me or any other Christian any more than the words in verse 3 of Matthew 23: "All things therefore whatsoever they bid you, these do and observe." Moses' seat was abolished and Christ was given one forever over all mankind. I never was under the law, being of gentile extraction, and that yoke I will not receive, for the Jews could not bear it. The **ought** of Jesus which Bro. Alber offers as an obligation to Christians was not spoken to them and has no application to them.

Now what an ugly insinuation he inspires into "To throw out the teaching of Jesus, because Pharisees were present or remarks were directed to them, in order to get away from our financial obligations, involves us in great difficulties". This results from the profoundly mistaken assumption that those who do not wish to be brought under the yoke of tithing are trying to escape their financial obligations to the Kingdom of God. No effort has been made to throw out the teaching of Jesus; it must be applied to whom it was directed. Does the command of Jesus to the rich young ruler to sell all that he had and give to the poor apply to each and every one of us disciples? So other special commands and teachings of Jesus,—they belong to whom they were given.

We turn now to the third crucial passage for the titheologists. Again we see the genius of Bro. Alber for getting into the text what is not there. Here is the choice bit: "Jesus stood there with a coin in His open hand when he said 'render unto God' ". There are three records of the incident of the tribute money—(Matt. 22:15-22; Mark 12:13-17 and Luke 20:19-26) and not one of them points to the idea that Jesus took the tribute money in his hand. "Show me the tribute money"; "Bring me a denarius that I may see it"; "Show me a denarius" are the three records. I am accused of being unfair because I wrote that he sees nothing else in these words. . . . than paying the

tribute. Let us see about the unfairness. Turning back to his first instalment of argument on Proposition V, here is a part of a paragraph: "There is a tribute to be paid to the government according to civil law. Jesus said, 'Pay it'. There is a tribute to be paid to God. His auditors understood perfectly well that this was the tithe. Jesus said 'Pay it' for 'the tithe is the Lord's.' Jesus used this occasion to emphasize the fact that it is as necessary to pay the tithe to God as to pay the tax to Caesar." Now where is the unfairness? As I wrote, Bro. Alber saw only the tithe in the transaction. It was there as much as Jesus had the tribute money in his hand:—not at all. As we have seen, in all the teaching of the Lord, he did not rebuke the Pharisees for delinquency as to money matters. He commended them twice and again in his parable made the Pharisee who went up to the temple to worship to gird himself with faithful tithing. The Pharisees had not rendered to God obedience to John's baptism for they neglected the counsel of God against themselves not being baptized by John. The Pharisees had refused to receive Jesus as the Messiah. Their hearts were far from God, rendering to him just service of the lips. They were cruel, hard, proud, external and ostentatious in life. No, it was not giving money that they needed instruction in, but in the things that are God's.

Instead of my putting the teaching of Jesus on too low a plane, I exalt it above Moses and the patriarchal age. Jesus was not laying the everlasting foundations of his kingdom when he told people who were under the law of Moses that they ought to keep that law, including the law of tithing. Just where does Jesus teach anything about tithing being an abiding principle, antedating Moses and continuing after the law of Moses is gone? There is not a single word of Jesus to that effect. All that is said about the tithe in the ministry of Jesus is based upon its being a part of the Mosaic dispensation. I challenge one word about the principle of the tithe! It is a figment of the imagination.

A closing word before coming to the sixth proposition. "Because there is another priesthood, that is supported by the tithe, which antedates the Levitical and which still abides and shall continue as long as there are sinful men who have need of the priestly office of Jesus Christ". Here is a sentence about as full of unwarranted supposition as any Bro. Alber has written in the debate. He refers to the Melchizedek priesthood. How he plays up one gift of a tenth made to that far-off priest-king and makes it appear that he was dependent upon tithes for his support! There is not an inkling of any sort that this was the case. Indeed if we examine the giving and the receiving of

that tenth part, it will not pass our Christian judgment as to goodness, kindness and even right. Jesus would not receive as a disciple one who acted as Abraham did. Picture it. The patriarch went out to rescue goods and people who had been captured by bandit kinglets. He took one tenth of what he rescued and gave it to another, with the rightful owner standing at his hand. The standards of the times allowed it, we suppose, but not the standards of Jesus the Christ. Suppose a man saves ten cattle of a neighbor from a fire and before restoring them gives one of them to his church? Suppose a man finds a roll of bills amounting to a hundred dollars and even though he knows who the owner is, he takes one tenth to give away to religion and gives the rest back to the owner. Can that be justified in Jesus' sight? Is it not the Christian way to restore it all to the owner and be glad to have been of service to him? If he gets a reward from the owner whom he has served, well and good, but he has no Christian right to take it on his own hook. This is enough to show why Abram's giving of a tithe to Melchizedek means little to me. These observations in no way compromise the doctrine that Melchizedek was a type of Jesus Christ according to the argument in the Hebrews epistle. I wonder if our Lord had pronounced on the epistle under review, whether he would not have been moved to criticise the act of Melchizedek in receiving the gift from Abram.

SEVENTH AFFIRMATIVE ARGUMENT. Proposition VII.

Mr. Alber

It just takes one sentence to answer about eight pages of the negative argument that the disciples were not present when Jesus endorsed the tithe. The whole argument falls into useless ruins when my opponent admits that the house of the Pharisee had "open sides" and that the disciples "were within hearing distance."

Another reason why all this labor is wasted is that my opponent argues that the only reason Jesus had for tithing or endorsing its practice was because He was under the law. Were not the disciples Jews also? Then were they not also under the law and supposed to tithe? What point then would he gain by all this argument that these words were not spoken to the disciples? If the law was applicable to Jesus, it was applicable to His disciples also, and nothing could be gained though he could prove that the disciples were not present, or that the "Ye ought to" was not intended for them.

Previous to these endorsements of the tithe by Jesus, Moses had laid his commission down at the feet of the transfigured Lord and a voice from the "Excellent Glory" had said, "Hear ye Him." Yet my

opponent discounts the words of Jesus even to the end of His ministry because He was under the law.

It is hard for us to think of Jesus as a mimiker of Moses or to think that He had in mind only a few dozen contemporary Pharisees when he spoke those words. If Jesus knew at this time, and He did, that the gospel was for all mankind, it seems evident that there are implications here for the church in "all nations." Since the tithe was of such universal practice in that age, if there were anything about it that was inconsistent with Christianity it seems there would be some text somewhere that would let us know it, as there is about the altar, the sabbath, and circumcision. But instead, we have a clear word of endorsement from Him Whom we are to hear. When we put that clear word along side the words of Paul, concerning what Christ ordained, when he had in mind tithes and offerings for the support of the Levitical priests, and wrote, "Even so did the Lord ordain," it seems to me, we have an argument for the tithe that is invincible for any one who accepts the authority of Jesus Christ.

Now my opponent does exactly what might be expected of him. He writes, "Well does Brother Alber say; Here are four things endorsed by Jesus: the tithe, justice, mercy, and faith. All four are matters of the law. His opponent surely will do exactly what he is not expected by Brother Alber to do: Throw out all four of these because they are matters of the law."

Since he threw out the tithe, he also throws out "justice, mercy, and faith" in order to claim the glassy "jewel of consistency." What a price! What a price! But this is not all he has to pay. Among other things he forfeits love of God and love of neighbor. Matt. 22: 34-39. This also is a part of the address to the Pharisees. And "On these two commandments the whole law hangeth, and the prophets." He, therefore, throws out more than the law, even the fundamental and eternal principle from which the law was suspended. When love goes there will be no gifts. They go together, "For God so loved. . . . that He gave. . . ."

My opponent throws out justice. Is this because justice demands that we "render unto God the things that are God's" ? But to him, money does not enter in because he thinks Jesus did not hold the denarius in His own hand, but just looked at it in the Pharisee's hand! Justice demands more than the tithe. A tithe would not pay a tenth part, nor a thousandth part of our debt to God. God knows that even though a man gave all he had, or hoped to have, he could not pay the debt that justice demands. Man therefore would be hopeless had God not established the principle of the sacred portion in lieu of all, as the

offering of the firstfruit consecrated the whole. "For if the firstfruit be holy, the lump is also holy." I Cor. 11:16. Our hope of the resurrection is based on this principle, for "Christ is become the firstfruit of them that have been sleeping." I Cor. 15:20. In becoming the firstfruit of the grave, He consecrated the whole and gave hope to all humanity that sought life and immortality through His name. But for this principle God could not have saved His honor in the redemption of mankind, for He is a God of justice. Being also a God of mercy He established the principle of a part for the whole that justice could be done while mankind was being saved.

My opponent throws out mercy. Is this because mercy overshadows the principle of sacrifice? "I will have mercy and not sacrifice." Matt. 9:13. There is no sacrifice that man could make that would be great enough to merit the favor of God. The highest mountain for an altar, and a whole tribe or nation for a sacrifice, would not atone. "Not by works... but according to His mercy He saved us." Titus 3:5. As in the parable of the unmerciful servant, who having been forgiven an unpayable debt of 10,000 talents, refused to forgive a fellow servant of 100 shillings. "Then his Lord said unto him, Thou wicked servant, shouldst thou not have had mercy...?" Though another had sacrificed to forgive him his great debt, he was unwilling to make even a small sacrifice himself, because, he too had "thrown out" mercy. When Christ made the supreme sacrifice for us in giving His life, He put the principle of sacrifice at the heart of religion. How can a Christian be unwilling to sacrifice even a small portion for Him, Who did so much for us? To be so is to be like the unmerciful servant.

My opponent throws out faith. Is it because faith is an essential element in offerings to God from the days of righteous Abel on? "Without faith it is impossible to please God." When men were "anxious about food and raiment", Jesus said, "O ye of little faith." He is still saying it to His church where those who bear His name do not have the faith to believe that nine tenths plus God is sufficient for them. It is inconsistent with the Christian idea of God, to think, that since God is love and God is good, that a God who takes note of the sparrow's fall would have man suffer because he rendered the sacred portion unto Him.

No. Justice, mercy, and faith were not abrogated when "The law was nailed to the cross." They antedate Moses and abide though the law is gone. **In the same classification, in the same breath and commendation Jesus put the principle of the tithe.**

When my opponent says that "the justice, mercy and faith of the

law fall far below the standards that Jesus established," he concedes the very point that he argues against. He concedes that justice, mercy and faith are still applicable to the Christian. If a Christian must go beyond the justice, mercy and faith of the law, by what kind of logic would he convince himself that it is not also necessary to go beyond the tithing of the law? Is it not clear then that his own argument proves our basic proposition that the tithe is the minimum of our obligation to the kingdom? Has he not chained himself fast with the fetters of his own logic?

Yes, the eternal principles of justice, mercy, faith, and the tithe still abide and are not effected by the abrogation of the Mosaic law.

At the risk of being called a legalist a few more times, I venture an illustration in the terms of civil law. I have before me the Constitution of Nebraska. This contains the fundamental principles of our government. Some years ago our legislature enlarged on one of these principles and a statute including it "was added." A later legislature repealed that statute. Did its repeal effect the constitution? Not at all. In like manner the abrogation of the Mosaic statute "Doth not disannul so as to make the promise (or any other prior principle) of none effect." Gal. 3:17. Therefore the prior principle of the tithe abides and is recognized by Jesus, by Paul, and by the writer of Hebrews. In like manner it was recognized by the church in the early centuries of Christianity.

This proposition shows that in the post-apostolic age, for several centuries after the establishment of the church in the world, the followers of Christ taught the tithe as a Christian obligation. This is valuable here only as a commentary on the teaching of the apostles who were their teachers.

Some twenty years ago I made a partial examination of some of the writings of the early church fathers and decrees of early church councils. The following remarkable passages are taken from these ancient records. We shall deal first with decrees of church councils then with the writings of church fathers from the time of St. Augustine back toward the apostolic age.

Ten councils of the church up to A.D. 790 ordered all Christians to tithe. We quote from one of these, the council of Macon which convened A.D. 585. This decree is valuable to our purpose here, because it shows not only the attitude of the church toward tithing at that time, but because it gives the information that "the whole body of Christians for a long time kept the law of the tithe inviolate," but by the time of that council they were beginning to neglect the tithe which was considered divinely ordained. It sounds like I Cor. 9:13-14.

though the Lord has delivered you from the additional bonds and does not permit you to sacrifice irrational creatures for sin-offerings, etc., yet He has nowhere freed you from those obligations which you owe to the priests, nor from doing good to the poor."

Irenaeus, A.D. 120-202. "The precepts of the perfect life are the same in each Testament. . . . The Lord did not abrogate the law which also those who are justified by faith, did observe previous to the giving of the law, but He extended them. . . . Now all these were not doing away with the law but extending it. Sacrifices there are among the people (the Jews); sacrifices there are, too, in the Church; but the species alone have been changed, inasmuch as the offering now is made, not by slaves, but by freemen."

In conclusion let me say that these early writers certainly understood that Christians should pay at least a tenth for the evangelistic, missionary, and benevolent work of the church.

It is very evident that Jerome, Ambrose, and the framers of the Apostolic Constitution had before them the ninth chapter of Paul's first letter to the Corinthians. Their arguments are based upon it. Irenaeus, who dates back almost to the apostolic age, makes exactly the same point which I have endeavored to establish in my fourth proposition. He also puts the coercion to pay the tenth on the highest possible plane. The coercion is from within. It is not that of slaves, but of freemen. He states that the principle of the tithe was not abrogated by our Lord, but is to be observed like the principle of justification by faith. Both were observed previous to the giving of the law, and neither is affected by the abolition of the Mosaic statute.

I do not see how any ordinance of the Christian religion or any article of Christian faith could be established by any clearer declaration of scripture or logical proofs than by those that establish the seven propositions set forth in this debate.

It should be clear to every reader that in this hour of the world's need there is as good reason for the Disciples of Christ to accept, preach, and practice the principle of the tithe as the minimum of their obligation to the Kingdom of Christ as for them to accept, preach, and practice the weekly observance of the Lord's Supper or immersion as the proper action in Christian baptism.

Mr. Hanna

EIGHTH NEGATIVE INSTALLMENT. Answer to Proposition VII.

We begin to get really warm on the trail of our hunt for the tithe as we look into the merits of Proposition VI. It maintains that the principle of the tithe was endorsed by the New Testament writers.

"Nowhere is there any hint that this principle was set aside. Rather it was enlarged upon." Our brother now joins his primary proposition to the present one and so we join him in looking into its merits.

"It is our purpose to show that the principle of the tithe is supported in the Christian Scriptures not only by apostolic precedent but also by divine command." Welcome indeed this deliverance and it would have been enough without all the previous grandiloquently sounding universal propositions that have preceded.

The New Testament scripturalness of three things is to be searched out and established: the tithe; the weekly observance of the Lord's Supper and immersion as the alone proper way of observing baptism. The promise of the affirmant is to make tithing shine forth in just as convincing and compelling manner as are the other two. In so doing, he will reveal the short-sightedness and incomplete teaching of those who sought to restore the apostolic church and brought into being this current movement for a New Testament faith.

First of all, Bro. Alber seems to be weak and uncertain, a thing which neither the New Testament nor the earliest advocates of Bible Christianity were not, in his position on baptism. Is it not mere piffle for him to have written "We believe we have been justified in this" (insisting on immersion for Baptism) "although there is no New Testament command that immersion only should be used"? He seems to hint that on the side there might have been another act, but we were not wise enough to discover it and use it. If I understand our movement and position on baptism, we have held that the word for baptism is specific, inelastic and exclusive. It means immersion, immersion only and because it was commanded, other acts were naturally and essentially excluded. That is the ground of our exclusiveness on baptism. The apostolic records, plainly recording or even vaguely hinting, reveal that they understood immersion to have been the command of the Lord and that no substitutes were practised. Suppose that I should begin to argue concerning the tithe—which is also a word as specific as ten is a figure—that the tithe only was not indicated. There might have been on the side the giving of one eleventh or one nineteenth. How acceptable would that be? Would it not destroy the thing itself?

The first day of the week, the Lord's Day, rests not on any known and expressed command of Christ, but it did come into being as a new and particular day, it is written about and used. The Lord's Supper did not have, so far as we know, the command of the Lord behind it. It was "As often as ye do this", but that brought it into the church as an institution approved by the apostles. There was frequent commun-

ion, there is one verse which hints at (to say nothing stronger) a practice of weekly communion and the Apostle Paul had set up the Supper in the church of Corinth as the Lord had given.

The condition and scripturalness of both immersion and the Lord's Supper are sure. Both are mentioned again and again in the Christian Scriptures. We need not to say that naturally Jesus would command baptism because John before him had baptized; or that there ought to have been a sort of memorial institution because there was one in Judaism or the blue-print called for it. (Look out for the blue-print!)

From the above it can be seen that it is essential for Bro. Alber to discover apostolic precedent and also Divine command for the tithe if it is to rate with immersion as the sole, true, apostolic, Christian baptism and the weekly communion as worthy of exemplification.

Now instead of the scriptures first of all, we must turn to "a few preliminary facts that bear on the case". The first is that so little is said about tithing in the new Testament. We agree as to the "so little"; for there are but three occasions on which our Master mentioned tithing; there is not one single mention of tithing by the Apostle Paul, or Peter, or John, or James or Jude; not one single reference to tithing in all the sermons and exhortations in the book of Acts; and only in the book of Hebrews (product of an unknown disciple) is there reference to tithing and that not as a Christian practice, originating from Jesus the Christ of God. What a world of difference there is between tithing on the one hand and baptism and the breaking of bread on the other in actual mention in the New Testament books! The affirmant thinks that such a thing as frequent mention was not needed. I differ a pole's distance from him. If it was to be a part of the new institution, it needed plain words of Christ and his apostles to put it there. Now we are assured that the early Christians who came out of Judaism were all familiar with the tithe; they understood this requirement of the law. We would not deny that, but do deny that they would essentially feel the obligation of keepin up tithing. "The Old Testament was the Bible of the early Christians." There is something of incompleteness, if not guile, in that statement. The early church was not a Bible church in the sense of getting its commands and type of life from a book. It was a church that leaned upon apostolic teaching and witnessing from and to Jesus Christ. The Old Testament was not a place of rest, but a place of departure for the early church, for it, in law and prophecy prepared the way for what was to supersede Mosaism and Judaism. The getting away from the Old Testament to rest entirely upon Christ was a process and present-

by the Levites and priests, but by scribes and fathers and mothers and prophets. If the disciples ceased to pay tithes, it would not mean that they would not and could not make provision for their poor brethren and for the apostles. It is about time for Bro. Alber to refresh his mind with what was involved in tithes. Were there any salaries or wages or proceeds from sales, or interest money? "It is not so written in the bond." The very Pharisees, into whom we are asked to incorporate ourselves for the sake of the Lord's "ought" had planted a few garden herbs so that they might have a tithe to pay, for they seemed not to live on a farm or have trees or flocks. Jesus had never received a tithe from anyone, or any money measured up or down by the tithe yard-stick. He never had taught his disciples to expect tithes either. "The servant is worthy of his hire"; "Freely ye have received, freely give" were principles under which the first disciples did their giving in the Jerusalem Church. It is not expressly stated that the early disciples gave more than the tithe. Let him put down in black and white just how many thousands of years tithing had been taught in the world. But out of all this sentiment and confession of lack of actual mention of tithing, I see no reason for putting that act with baptism or the Holy Supper.

An entire rather long paragraph is devoted to reported tithing among the Gentiles of the heathen world. It may all be true as reported, but it is essential in debates that we have the opponent referred to book and page as well as author. If Bro. Alber has read the works in which the said quotations are to be found, I feel that I need to have a chance to see the original. We need to know the context from which the citation comes; what was the date referred to; did the word tithe stand for an actual fact or for any sort of gift or amount. Readers know how it is possible to differ with the context of scripture before both debaters. However it might all be true as alleged, but that does not give any aid whatsoever to his proposition. There is no scriptural endorsement of tithe or principle of the tithe in quotations from extraneous literature. He still begs the question. "Jews and Gentiles were already well informed on this subject. The apostles wrote on subjects that needed attention—like 'Justification by faith', 'The holier life'. Therefore any mention of the tithe would be incidental." Has he not been trying to persuade us that the subject of tithing is as important as baptism or the Lord's Supper at any rate? Why not think that as far as the Gentiles are concerned, inasmuch as they were coming into a religion that had not any gods which dwelled in temples and needed not to be served with men's hands as had their old gods, they would not need to give in the old way? There was

more need for instruction in giving than they (both Gentiles and Jews) had and they got it from the apostles.

Again another argument built up outside the actual scriptural record: "If the New Testament were silent on the tithe, it would be the natural system for the Apostolic Church". To establish which, our affirmant proceeds to tell us about "if a law is in force, and the conditions that called it forth still exist, it remains in force till repealed." What does he want of law, since it is principle that he is after? Oh, well, let it go. The conditions which called the law into being had been changed entirely. The tithing law was brought into being to support the new priesthood and the condition arose that such priesthood ceased to function. Bro. Alber wants to raise money on the same old basis and appropriate it to another purpose than the law stipulated. That is illegal. But he is sure that the New Testament does not abrogate the tithing law. How about this word of the Lord Jesus: "I say unto you, that one jot or one tittle shall in no wise pass away from the law until all be accomplished". Is it doing violence to our Lord's word to make it go, (does he not mean the following?) "When all things of the law have been accomplished, all things of the law to their utmost jot and tittle shall pass away"? I find the death-blow to everything of the law, including tithing in that word of our Lord. I might call Paul again to weaken and give the death-blow to the tithing law. The trouble with our brother is that he has come to be such a lover of the law of the tithe and the principle of the tithe that he will not listen to our Lord and his apostles as they tell us about the matter of making our substance serve God's kingdom.

The mention of the tithe is thought to be necessarily of incidental mention. The affirmant is so sorry that so little is said in the New Testament about the tithe. I am sure he is sorry for he cannot maintain his thesis without such appeals as "Think you", "incidental references", "it would be natural", "Think you that". A fine way to prove apostolic approval — silence, absolute, profound! There were so many fine opportunities to make references, telling or very incidental to tithing in the apostolic letters. Paul might have said to the elders of Ephesus "And to remember the word of the Lord Jesus how he said, Ye ought to tithe", instead of "It is more blessed to give than to receive.". Or that other word, "He that giveth . . . with liberality", Paul could have made go for the sake of clarity "He that titheth . . . with full measure". The entreaties for gifts, the commendations for giving, the direct commands, how can it be that if tithing was to be an authorized practice for Christians there should not have crept into the text one single, solitary, centy-teenty reference to it? Women's

hair and dress, footwashing, kissing, going to law, caring for the poor, supporting the ministry,—oh, a hundred things were touched upon, but where is the reference to tithing? The way of justifying the tithe is the exact way of analogy and principle as is used by those who practise infant baptism. It is only a misleading half-truth that "the tithe is commended in the sermons of Jesus". He commended the tithing of Scribes and Pharisees whom he called hypocrites. His "ye ought" went to them for they were under the law and were neglecting the weightier matters of the law. The following sentences of Bro. Alber sound good and pious: "The 'ye ought' of Jesus should be sufficient for us. What He commends is our command". It resolves itself into the ridiculous when examined in the light of Jesus' ministry. Bro. Alber does not believe it at all, except in the respect of the tithe. Jesus commends the baptism of John. He received and practised it. Now is that commendation of Jesus a command for us? Not for a moment! Jesus commended the scribes and Pharisees as sitting on Moses' seat, "All things therefore whatsoever they bid you, these do and observe". Is that commendation of Jesus our command to turn from him to Moses? There were particular commendations and commands of Jesus which have no direct bearing upon our lives. As well hold that "Go show thyself to the priest", "Go, wash in the pool of Siloam", "Go sell all that thou hast and give to the poor", "Son, thy sins be forgiven thee" constitute an ought for us Christians as that "This ye ought to have done", does so. The longed-for word from the lips of our blessed Lord and which Bro. Alber boasts is found in the words "Ye ought" was to have been as clear as that about baptism, immersion. He says it has to be and that is what it is not. If he wants to make himself one of the scribes and Pharisees, hypocrites, in order to get under the tithing law of the Jews, that is his privilege, but Jesus made no such request of his disciples then, nor does he in these days through his apostles. The Jewish church of Jerusalem would not bind the law upon Gentile Christians for it was a yoke that they nor their fathers could not bear. I will not allow anyone to bind the Jewish yoke on me. I am free in Christ.

It does seem as though at a long last we arrive at an inspection of the actual apostolic sanction and impression of tithing upon the church of the Lord. First of all, we are asked to look at I Cor., 16: 1, 2. "The apostle Paul not only sanctioned proportionate giving, but made it a general command." Good and true. Agreed. But there is no giving a tithe in the verses under review. Nevertheless "This shows that the divine command is to give in proportion to our income. This is exactly the principle of the tithe." We agree that the tithe is

a proportion, but the tithe is not the only proportion and the verses mention no definite proportion. Now if Paul had had the tithe in mind, would it not have been a splendid and a most natural place for him to have written it in? Paul came out of the strictest sect of the Jews—those tithing Pharisees—why did he not most naturally enjoin tithing right here? He does not seem to have carried the tithe with him out of Judaism. If tithing was a part of the gospel that had been revealed to him and which he did not get from men, why does he not here in this place or in some other place enunciate the tithing duty for Christians? The truth is that he had no command from the Lord about it. If he had, then he was delinquent in not teaching it openly. Since he did not teach tithing, then I know it was no command or will of the Lord Jesus. The verses under consideration left each person free to regulate his own proportion in the light of God's prosperity toward him. He himself gets near to the Christian idea of giving in this sentence: 'If a man regularly and systematically gave one cent out of every hundred dollars of income, that would be proportionate giving, but would it satisfy any requirement of law or of love?' There are two requirements, one of law, which is the tithe, and the other is that of love. We Christians are under the latter and that is just where Paul left the Corinthians. What about this word of our Lord: "Wherefore I say unto you, Her sins which are many, are forgiven; for she loved much" and brought an alabaster cruse of ointment and devoted it to the Master (Luke 7:36-48). There was proportionate giving that knew nothing at all about the tithe, up or down.

Twice already, I believe, I have acceded to the affirmant's request, so boastfully put, for one place in the Sacred Scriptures where God ever put his approval upon any amount less than the tenth. Now for the sake of being really convincing I will write again. In the case of the apostles, it is never read that they brought anything to Jesus. They left all and followed him. Their nothing was a long way less than the tithe and they were approved. Noah offered one fourteenth and Jehovah approved that. God commanded a sacrifice from Abraham that was far less than a tenth and approved it. And by the way on that very occasion was announced the principle of justification by faith. Yes, when God had commanded and Abram had obeyed with less than a tithe of his possessions, God justified him. He did not do that at the famous time when he (Abram) gave a tenth to Melchizedek. Numerous other cases can be cited, but we wish to save space.

Yes, we will do more than consider that Paul was making a command for a charity collection. The instruction in I Cor. 16:1, 2 was written to a church that had been in existence at least two years. Paul

had spent a year and a half there and "many of the Corinthians hearing, believed and were baptized" but it is not read that they began to tithe or that they continued to tithe or that Paul tried to get them to tithe. This is his first message to the church after he had been away from it. The letter, in the passage under review, contains the first effort that Paul had made to get the Corinthians lined up as systematic and proportionate givers, and only for a "charity collection". Let us consider all that suppositions that both Jews and Gentiles would all "be falling over themselves" to give their tithes. The conclusion to be drawn from the passage under consideration is that there had been no tithing or regular giving at all. And we shall demonstrate this under another passage. The further conclusion is that Paul did not feel that it was part of the gospel to get his converts to keep or begin giving tithes. He evidently had no command to that effect from his Master or he was an apostle who neglected the commands of his Master. So far as we have any data at all, none of the churches that Paul established were tithing churches. The church of Corinth was one of immersed believers; they had been immersed and showed no defection from that; the Lord's Supper had been given to them as an ordinance to keep. Where is the verse which shows anything at all about tithing?

"Ah, we have you now," I think I hear some beloved brother say. "You are overlooking the ninth chapter of this same epistle of I Corinthians." No, I have not overlooked it, but I have looked over it and so has Bro. Alber and we do not seem to agree. It belongs to me to set forth what I conceive to be the teaching of the words. Both of us agree in this "Here Paul justifies his right to receive pay for his ministry." There seem to me to be eight, if not nine grounds on which Paul justifies his "right to eat and drink at the expense of the churches" (Moffat v. 4). Note them: 1. No soldier, at any time serves in the war on his own charges (v. 7); 2. The planter of a vineyard eats of its fruit (v. 7); 3. The shepherd partakes of the milk of the flock he attends (v. 7); 4. Even oxen, treading out the corn, must not be muzzled (v. 8, 9); 5. The plowman and the thresher get their shares of the crop (v. 10); 6. Our sowing to you spiritual things justifies our reaping your carnal things (v. 11); 7. Those who perform sacred offices eat from the temple (v. 13); 8. Those who wait at the altar share with the altar (v. 13); 9. The Lord himself appointed that those who announce the gospel are to live by the gospel (v. 14). In this treatment I vary from Bro. Alber in the use of verse 14. He makes it refer back to the two references in verse 13 to the temple and altar; I make it refer to a word from the lips of our Lord to his apostles,

"The laborer is worthy of his hire". There I find the Lord ordaining that those who preach the gospel shall live of the gospel. I get one more reason from Paul than Bro. Alber does, whereas he gets the ministry to be supported as workers and servers in the temple and at the altar. I think that my position is the stronger, not because it seems to evacuate the tithe from the passage, though.

Does the phrase "Even so" refer back to verse 13? It may, but the Greek does not oblige such construction. The Greek adverb *houtoo* or *houtoos* (the same) does not always point backwards to get its thus or so or in like manner. For example, in connection with the giving of the Lord's prayer, the word is used "*houtoos therefore*"—"After this manner, so thus, therefore shall ye pray" and the manner of the praying is not behind but is being given. Other illustrations may be given. It is also true that the Greeks used the word under discussion to introduce a story or a quotation as we use the word now or once on a time. However possibly such a construction and understanding of the introductory words "Even so" will be utterly unacceptable to tithing advocates. For them it must mean that the Lord ordained that just as it is said in the preceding verse (13) temple and altar servants were supported, so must the ministers of the gospel be sustained.

There are three reasons against this position which are here alleged. The first is that Paul was not discussing the question as to the amount by which a minister should be supported (that is, whether by a tithe or any sum). The entire passage deals with whether a preacher had a right to be supported at all. Therefore to insinuate into the verses the question of the tithe is to do violence to the apostle's question under consideration. The second is that it is contrary to sound interpretation to make the words "even so" refer to but one of a series of arguments or allegations or illustrations which may precede it. In the case here, there are seven, at least of such and we are asked to limit the words that surely deal with all the seven as pertaining to just the last one or two mentioned. "Even so" refers as much to the illustration drawn from the soldier or the ox treading out the corn or the plowman, etc. The third reason is that in the mind of Paul, the last-mentioned was no more valid and compelling than the first or the second or the sixth. As we have seen, Paul justifies ministerial support on seven or eight different grounds. Now which of these was to be thought as the highest or best, or was any one of them to be thought of as excluding others? I submit that with Paul all of them were right and compelling and justifiable. He could have used any one of them, but he clearly indicates that he did not use even

one of them. He had the liberty and the right but he forewent these, because of his preference. Now it remains for us, in these days of preaching to accept his teaching even though we are under no necessity of following his example. He twice in the context under review (in verse 12 and then in verse 15) declares the legitimacy of his use of any of the ways proposed. In verse 12, "Nevertheless, we did not use this right" refers to his right of being supported as a sower of spiritual things, even as a plowman or reaper, or an ox, or a soldier. Passing on to the close of the series of reasons he alleges for the support of himself and Barnabas (or of any other minister of the word of Christ), we find him writing in verse '5, "But I have used none of these things; and I write not these things that it may be done in my case." Now the words "none of these things"—to what do they refer? They cannot refer to but one of the preceding reasons or similes alone or even the last named which was, in my interpretation, "The Lord ordained . . . that they should live of the gospel". Now according to the interpretation of Bro. Alber, the last-named reason for the support of the ministry is the illustration drawn from the temple and the altar. Therefore, when Paul says that he did not use any one of those things, he must not be signifying that the illustration drawn from the temple is the one par excellence, the really one and sole, compelling and essential. This is the way in which tithing advocates use the verse, but Paul's own idea was very far different. He had a right, moral and spiritual, to use any one of those things,—all of them were legitimate, approved of Christ (if Paul had the Spirit of Christ when he was writing, and I think that he did), just as rational and divine. Now, if to tithe is an essential obligation, he, even though he was an apostle, had no right to excuse the Corinthians from tithing, either in the past or in the future. He declares that he did not want them to make provision for his needs on any ground. It is to be seen therefore, that the system and plan of tithing was not in operation in the Corinthian Church. This conclusion is the only one that can be drawn from these words in chapter 9 and they are entirely consistent with chapter 16, which was brought to our attention first by the affirmant, even though it is later in sequence. They demonstrate that there was no regular, systematic plan of giving or raising money for any purpose on the tithing or any other basis until Paul gave the instructions in I Corinthians 16: 1, 2—two years at least after he had first begun to preach the gospel in Corinth. There is yet another thing that ought to be noted about the famous verse in I Cor. 9,—**"Know ye not that they that minister about sacred things, eat of the things of the temple, and they that wait upon the altar have their por-**

tion with the altar." It has to be shown that the Apostle Paul had in mind the temple at Jerusalem. It is demonstrable from the contents of I Corinthians that the Corinthian church was predominantly gentile and the gentiles knew the customs of temple workers and altar helpers. Now was it true that in the temple which the Corinthian converts would know, it was the custom to use tithing? And moreover, it is a pure unsupportable assumption that the temple, the Jewish temple, its workers and the servers at the altar therein were supported by the tithes. Those who worked in temple and at altar got their food and drink as they worked, but it was not from the tithes of the people. The first-fruits and the offerings and a special temple tax (in post-exilic times) supported the temple.

A preachment is made about tithing having been made an ordinance. That results from putting tithing in by insinuation and false exegesis and unwarrantable conclusion where it does not belong. The foregoing shows this beyond a doubt. We will not controvert that the support of the ministry is an ordinance of the gospel. Jesus ordained that when he was on the earth and offered his own conduct in support of the truth that "The laborer is worthy of his hire". The way of the support (whether by hospitality, by a sort of partnership, by the giving of money, or even by the use of tithing) was left entirely in the realm of good Christian judgment and the leading of the spirit of the Lord. To talk about tithing as the way of supporting the ministry is on a par with insisting that the ordinance of immersion, binding on would-be followers of Christ and preachers of his gospel, is valid only in the river Jordan, or in running water or in the open, or in fresh water; or with insisting that the Lord's Supper can only be validly observed if people are in an upper room, or after the sun has set, or with a particular brand of wine or sort of bread or with but one plate on which to pass the bread and one cup from which to drink. The ordinance is of the Lord; the way of its observance is left to "let all things be done decently and in order". Most assuredly do I agree with Bro. Alber: "If this (nothing is directly named, but the context indicates to the writer that tithing is meant by the pronoun) is an ordinance, there is as good reason for us to accept, preach and practise it as for us to accept, preach and practise any other ordinance." But the word "if" is the mountain which he has not been able to remove in order to get tithing upon the same basis as the two ordinances, upon which we agree, and which the New Testament shows by will and command of the Lord and apostolic practice to be binding on those who would follow the Lord Jesus. The ordinance is the support of the ministry; tithing is not shown by the New

Testament Scriptures as the sole, true and only way, the divine way by which the ordinance is to be fulfilled.

Just as we discover the understanding of the apostles of the teaching of their Lord by looking at the history of their ministry (and thereby come immersion only and the Lord's Supper as matters on which the apostles put their approval and so make an apostolic precedent), so by looking into the later writing of Paul to the church at Corinth we are able to see the results and trends of his previous epistle. There came word to Paul of the effect of his first epistle and he was moved to write the second. We inquire very naturally therefore whether there is to be seen anything in the second letter which leads us to believe that Paul taught tithing in the first or whether it was practised. Judging by his words to the church in II Corinthians, Paul had never expected the church to tithe either from his words in I Cor. 9 or I Cor. 16. In II Cor. 8, 9, 10 and 11 we have some of the sweetest and most spiritual instructions of Paul about the matter of giving, but there is not a word which can be used, naturally or even by straining in favor of tithing. The apostle refers to the financial activity of some of the churches, but never hints at tithing. He says of the Corinthians, "I robbed other churches, taking wages of them that I might minister to you" (II Cor. 11:8). He took wages, not tithes. At the time when the church got Paul's second letter, we cannot discover any fact of tithing or tendency toward the same by apostolic injunction.

Inasmuch as the affirmant feels he could rest his whole case on "the climactic argument of the book of Hebrews, which would be sufficient if we had nothing else", let us now give the more earnest heed to the substance and processes of his argument. Our attention is centered on Hebrews chapter VII. For convenience we number the arguments and assertions as they are made.

1. Jesus is "a priest forever after the order of Melchizedek", and this makes him superior to Aaron for Melchizedek is superior to Aaron. No fault is found with this statement, but there is unwarranted insinuation in this sentence, "In Melchizedek is the pattern of the heavenly Priest who instituted the feast of 'bread and wine' and received the tithe". There is no apostolic writer who connects the bread and wine of Melchizedek with that in the Lord's Supper. It is Bro. Alber's unsupported burst of imagination and riot-running typology that ties the two together. Is it not the order of the priesthood of Melchizedek which furnishes the pattern for that of the Christ, rather than the man himself? Then the "heavenly Priest", our Lord has yet to get the tithes through Bro. Alber's argument.

2. It is agreed that Melchizedek was superior to Abraham, and the

Hebrews sets it forth under two items: a. Melchizedek received a tithe from Abraham; b. The greater, Melchizedek, blessed the lesser, Abraham. It will be noted that the order of events is inverted. In Genesis, first was the blessing and then the receiving of the tenth.

3. "But Abraham was superior to the sons of Levi who also received tithes for they came out of the loins of Abraham" (v. 5). I feel that Bro. Alber omits a part of the argument here for the sons of Levi are great because they have a right to tithe their brethren in the flesh, for all are sons of Abraham. At this point, the Hebrews writer turns to argue the inferiority of the sons of Levi, because they are dying men and then caps it all, by holding that these Levites were made inferior by the act of Abraham's tithing (vs. 8-10).

4. Here we have the debate leader quoting his amended and presumptuous rendering of verse 8—"And here men that die (Levites) receive tithes; but there He (Jesus) receiveth them, of whom it is witnessed that He liveth". He inserts the name "Jesus" and capitalizes the pronoun he, so taking issue with the translators of all known (to me) versions of the New Testament. This is the way the affirmant uses the verse in his baptismal certificate; which turns out to be a brief for tithing. Note this sentence: "The argument of this chapter takes it for granted that Christ tithes his people". No; only the argument of Bro. Alber takes this for granted. This chapter takes nothing for granted; asserts what it wants and makes the one who capitalizes H in he and inserts the name Jesus into verse 8, a false exegete and at variance with Bible students of all generations. Right here crops out again the lamentable method of Bro. Alber in disregarding contexts as he argues and asserts.

What a puerile statement to make that "if Christ does not receive the tithe, He is not only inferior to Melchizedek, but also to the Levites, men who die, for they receive tithes". It virtually declares that the only way of honoring Jesus Christ is by the act of tithing; withholding the tithe from Christ is to detract from his honor and reduce him below even the Levites! Unbounded nonsense. I affirm again that "During his life-time, Jesus the Son of God, never received a tithe." There is not a verse that can be alleged against this. Of the many gifts that were brought to him, of not one is it said that it was a tithe or related to the tithe. Jesus was not a Levite and priest of that order and so had no right and he would not do Levites an injustice by taking their property (a la Alber). If the paying of tithes indicates essential inferiority, Bro. Alber has reduced our Lord below the Levites of his day, for he holds that Jesus must have paid tithes. Now since the Lord was without tithes on earth, was he without honor

and below the Levites? He was hailed as the prophet, the Son of Man, Son of God, Lamb of God, King of Zion. He taught men to honor him as Teacher, Lord, Head and Foundation of the Church, the one who had a right to give for all mankind a new sin-remitting ordinance and a memorial institution which supplanted an old one, to count himself as universal authority in the things of religion. No honor to Jesus if he does not get a tithe of men's grain and fruit and flocks? Preposterous. Unscriptural! Now, do they think of Jesus, the Lamb of God in glory as worthy of tithes? Consider the new song in Revelation 5:9 and the chorus in which the myriads of angels join the creatures and elders: "Worthy is the Lamb that hath been slain to receive the power, and riches, and wisdom, and might, and honor and blessing" (verse 12). The theme of heaven is not "Jesus is worthy to receive tithes", but "Jesus is worthy to receive riches".

5. "Let us look at this mysterious character Melchizedek."

a. The Hebrews writer, Bro. Alber and this writer, all agree that there is no suggestion that this figure was not flesh and blood. It is his person (rather as it stands in Genesis) which is the basis for considering him great. "Now consider how great this man was unto whom Abraham, the patriarch, gave a tenth of the chief spoils" (v. 4). That greatness was in part set forth in verses 1-3. Readers of those verses and of the parallel which Bro. Alber has drawn up between "Melchizedek, the Type" and "Christ, the Anti-type" will see how utterly he misses the point and plays fast and loose with the verses in order to conjure up his parallel. The truth is that, personally, in most things there is an antithesis, save in the last items mentioned—"having neither beginning of days nor end of life, but made like unto the Son of God". In that enters the similarity upon which the priesthood of our Lord rests. Melchizedek never had a beginning of days, so he is like the Son of God; he never had an end of life, he a priest from unmentionable time continues a priest forever, and so is like unto the Son of God.

See these antitheses in the two as we know them:

Melchizedek	and	Jesus Christ
1. King of Salem		1. King of Kings
2. Got a tithe		2. Never got a tithe, but gets all
3. Without Father		3. God, his Father
4. Without mother		4. Mary, his mother
5. Without genealogy		5. Two genealogies given
6. No beginning nor end of days		6. Born and died and resurrected
7. Got a tithe from Levi through Abraham		7. Paid tithes to Levi

Do you note how studiously Bro. Alber avoided the reference to the fatherlessness and motherlessness of Melchizedek? It was contrary to Christ. He slipped in the word 'priestly' before genealogy. So we see him both adding to and subtracting from the scriptures to get his typeology. The greatness of the strange figure is established in verses 1-3 and his unending priesthood is declared. This last is based on the fact that there is no data about it, either beginning or end. It is this last which opened the way for his priesthood to be used as a type of that of our Lord Jesus. The Hebrews writer does not go into any details about M's priesthood (as to altar — one or many; sacrifices — what sort; clothes, etc.). He could not for there is but one incident and that the one touching Abraham. He was a king-priest, continuous in his office. The purpose of the Hebrews writer was to establish Hebrew Christians in their faith and to furnish an apologetic for the yet-unconvinced Jews. So it was that he had to find a basis for the priesthood of Christ, show the ending of the Levitical priesthood in character and fact. So he brought Melchizedek into view.

Abraham was less than Melchizedek, is the argument of the epistle, because he was blessed by the king-priest (the less is blessed by the greater) and gave a tithe. The Levitical priesthood was humbled, even though it had a right to tithe the rest of the nation, in that Abraham paid a tithe (the act of a father binds his children). There is an additional reason for rating the Levitical priesthood as inferior to that of Melchizedek and this reason is set forth in v. 8.

6. For the sake of clarity of reference, our treatment of v. 8 is placed under this paragraph number. Already, several times, Bro. Alber has put the name of Jesus into this verse; he has asserted that it belongs there; he has drawn up an analogy which, he thinks, makes it essential. Our question is: Does the name of Jesus or the idea of Jesus belong in Hebrews 7:8?

a. We have shown the artificiality, the incompleteness and unconvincingness of his parallels between Melchizedek and Christ. In order to get a parallel for "King of righteousness", he drew upon Malachi's "Sun of righteousness"—a great difference; for a parallel to King of Peace, he took Isaiah's "Prince of peace"—different also. His number 8, which tries to fasten the tithe upon Christians is yet a pure assertion and fiction.

b. We come to his study of the verb-forms. The argument on this score as to vs. 8-10 is both incomplete and inaccurate. First of all, Melchizedek is described by a present participle and is rendered in the English text "He whose genealogy is" (not was). Then Abraham

is described by a present participle, "having (hath in the English text) the promises." The reason for the past tense in the two acts of paying a tithe and blessing is that these were single acts, accomplished. Verse 7 was overlooked. It stands in the present tense for an act that was completed. "The less is blessed of the better." It can be seen that there is no violent change from past to present tense, from which the argument is made by Bro. Alber. Here we turn to verse 8. True it is indeed that we have the present participles and the reason is that the Greek has the "historical present". The two things described are so near in thought that they are present. The affirmant errs in building upon the tense of the verse. The Greek demands that we take especial cognizance of the two members of the sentence which are contrasted. There have been just two things; the acts of Melchizedek as priest and the acts of the Levites. The first part of the sentence is introduced by *kai hooe men* and the latter by *ekei de*. The Hebrews writer points out an amazing difference between the sets of priesthoods. In addition to the fact that Melchizedek was honored as a priest by Abraham who was a father of the priestly tribe which was thus made an underling "And here men that die receive tithes; but there one, of whom it is witnessed that he liveth". The Moffat translation brings out the actual Greek of the adversitive particles: "Again, it is mortal men in the one case who receive tithes, while in the other it is one of whom the witness is 'he lives.'" To bring in the name of Jesus as Bro. Alber has done is contrary to the Greek structure of sentences and the actual thought in the section. With this greatness of Melchizedek built up, the writer of Hebrews proceeds from verse 11 to establish and enlarge upon the priesthood of Christ and his high-priesthood. Everything in its own order.

Are readers not surprised, dumbfounded even, to have Bro. Alber write "In order to make Heb. 7:8 refer to Melchizedek, my opponent will have to establish 1st the resurrection of Melchizedek"? He himself creates that difficulty by making "it is witnessed that he liveth" refer to Christ, as though the living of no one else was witnessed to. Why establish the resurrection of one who did not die? Instead of flying away to the preaching of the apostles that Christ rose from the dead, why not ask whether in the passage under consideration there was testimony to one that he liveth? That is the reasonable course. It is Melchizedek of whom testimony has been borne that he did not die—he lives.

Now that the interpretation of the above verse may not stand in my poor wisdom, I make bold to call upon some outstanding Bible students to give us their understanding of this verse. I shall not use

the Campbells, since their word does not go so far with Bro. Alber. Robert Milligan: Commentary on Hebrews, p. 201: "The word **here** (hoode) refers to the Levitical economy; and **there** (ekei) to the administration of Melchizedek."

Delitzsch: Com. on Hebrews, v. 8, pp. 344 ff.: "Here (hoode) refers, of course, not to Melchizedek. . . . This life without dying is the first point in which Melchizedek towers above the Levitical priesthood as constituted by law."

A. S. Peake: New Century Bible, Hebrews, v. 8, p. 156: "Further while Jewish priests are mortal men, Melchizedek has an immortal life."

Edgar J. Goodspeed: Bible for Home and School, Hebrews, v. 8: "Here. In the case of the Levitical priesthood. **Men that die.** Mortal men who die and transmit their priestly office to others. **There.** In the case of Melchizedek. **Witnessed that he liveth.** Not expressly in scripture but implicitly in the silence of the Old Testament as to his death."

Time and space would fail me to write down the interpretation of such men as Luther, Calvin, Alford, Westcott, A. B. Davidson, Bruce, Marcus Dods; to insert here the words from such commentaries as "A New Commentary" by Gore, Dummelow's "One Volume Commentary," "Westminster Commentaries," "Pulpit Commentary" and others. Without exception, these all, individual writers and commentators, together with all translations of the New Testament with which I am familiar, do not attempt to put the name of Jesus into Hebrews 7:8, or suggest it as an alternate interpretation. They make the latter part refer to Melchizedek. Can our affirmant point us to a single work of standing on Hebrews which supports him? If the presentation of the verse as he makes it is original with him, he is sure a genius for fanciful exposition. There are one or two titheologists in our brotherhood who are endeavoring to make this same teaching stand in face of all that has been set forth, and just in the interests of getting authorization for the tithe. It is a poor and weak course which resorts to such treatment of the scriptures.

We have displayed to our readers, and to our own satisfaction as one who seeks the truth and desires to honor Christ above all, how untenable have been the exegesis and interpretation and contention of the affirmant in this proposition which deals with the New Testament Scriptures. The verses which have been alleged as authorization from Christ and furnishing apostolic precedent for tithing have been thoroughly examined and have produced no "Thus saith the Lord" nor "Thus said and did the apostles." A process of injection and distor-

tion has been resorted to by the affirmant rather than exegesis and staying by the plain word. By not one single verse, comparable to the nature of the baptismal command and the Holy Supper behest, has tithing been made to appear before us. The Greek word for baptism means baptism, not rantism or cheism, or wet-fingerism—just immersion, and we disciples have accepted and preached and practised immersion only because we have the sure commanding word of our Christ to that effect and because we see in the ministry of the apostles nothing else used or suggested.

We disciples accept, preach and practise the weekly observance of the Lord's Supper, because there was an institution which is as clear as the presence of Christ on earth in which bread and wine are to be used as memorials of himself. No recorded command as to the frequency is found, but a behest. Out of this behest at least, the apostles set in the churches the Lord's Supper. Two meetings of our Lord with his disciples on the first day of the week, the worthiness of his resurrection of a memorial, the descent of the Holy Spirit on the first day, apostolic records of the Lord's Day and first day meetings, some influence of Jewish synagogue worship (itself without divine origin and command), have brought the disciples and the Christian world to first-day worship. The seemliness of remembering the death of Christ once a week as well as his resurrection, together with a reflection (some might call it faint) of a weekly observance of the Lord's Supper which give it apostolic precedent have led us to the weekly supper. Now looking at the matter of tithing: There is no clear command of Christ; no command of the apostles about it; no indication that the apostles urged or desired tithing; no instance of any church or individual that tithed; no church giving which assumed tithing as its basis of giving. In the face of all that desert waste in respect of divine command and apostolic precedent and constraint, is it any wonder that the disciples in their effort to restore the New Testament teaching and church have never looked upon tithing as a part of the New Testament pattern? Is it any wonder under heaven that the disciples feel unmoved at efforts, patterned after seventh day and infant baptism and Christian priesthood arguments, to bring them under whatever one may be pleased to call it—the law of the tithe, the principle of the tithe, the act of tithing, the method of tithing? If our Lord Jesus got all the money he and his disciples needed during his life-time upon the basis of love and liberality and requital of service, and the necessity of the case; if the apostles got along without establishing the tithe and its obligation on the churches, why insinuate that tithing is divine and essential, more especially when it is confessed that it is not a pro-

portion at which to stop?

Some few items must be adverted to briefly before coming to Proposition VII. The most that could be taken from my sentence about the Campbells was that they had a New Testament right to preach the gospel without charge. They never urged that plan upon others, church or individual. The misquotation of Bro. Alber was used to make me appear to justify their procedure as worthy of emulation. The sentences "But why blame our parsimony, our suffering from preaching without cost on the Campbells? We have the New Testament. What says it?" were intended to fix attention upon the New Testament as our standard and not the Campbells. Parsimony and preaching without cost are not taught in the New Testament. Liberality in giving and paying the laborer a worthy wage are New Testament principles. Now if the Campbells ever taught contrary to that, then they were wrong. But they did not. Bro. Alber does not fancy two things at least in Alexander Campbell: the first that he was rich and next that he did not teach tithing as a New Testament ordinance.

While dealing with the younger Campbell, we must look at the quotation which the affirmant introduced from a Lecture on the Pentateuch, (pp. 96-98). In this the debate leader runs true to form in making a quotation say what is not in it and in omitting a context which reveals that the author had a meaning contrary to what Bro. Alber would saddle upon him. To avoid using space, I do not here introduce the long quotation which was used and about which Bro. Alber says his opponent is to "note well what Mr. Campbell says about the holy day as a 'positive institution' of the patriarchal age". If he had noted just as well as he wants me to do, he would have seen that Mr. Campbell did not say or teach the holy day, but the week, the week, the week as a positive institution of the patriarchal age. I hope Bro. Alber can see those underscored words and will go back to his quotation. Mr. Campbell did not teach in the quotation that the sabbath was established in the patriarchal period. But Bro. Alber who mistakenly put the tribute money in the Savior's hand and the wine on the table of the shew-bread, because of necessity makes Mr. Campbell have a patriarchal sabbath. The frame-work for a memorial institution was there but it was not used in the patriarchal dispensation.

In his preachments about the word "Remember" in the fourth commandment, our debater makes it refer to an instituted holy day of the patriarchs. But there was a day which could have called out the word:—that day which had been signalized by the peculiar happenings in connection with the fall of the manna. Or the word could have re-

ferred back to the creative period, its work for six days and rest on the seventh. Just here note the context of Mr. Campbell which Bro. Alber chose not to use: "It was of extraordinary regard, because God had ceased to work on that day, and for this reason man is especially commanded to 'remember (always) the Sabbath day, to keep it holy.' On that day of days, God terminated the creation work of the heavens and the earth and retired into the solitude of his own infinitude. Out of respect for this great truth, this important event, it was meet that man should cease to work on the same day, for the purpose of commemorating the great termination." Now here follows a paragraph immediately: "Our moral laws are established by many eminent precedents. God commanded his people to follow a glorious example. 'Six days shalt thou labor and do all thy work'. By this command man is as clearly bound to labor the full six days as he is to rest throughout the seventh" (Lecture VI, pp. 98, 99). In these additional quotations Alexander Campbell is allowed to speak for himself and show that he did not believe in a sabbath in patriarchal days, but that he thought of the sabbath beginning as a memorial day with its command in the dialogue of Moses. Bro. Alber has misunderstood and misrepresented Mr. Campbell and so will have one more thing against him. As for myself, I do not quote Mr. Campbell as infallible or as always being right in his positions. I have dared to quote him because he spoke and wrote to the matters of this debate. I think he knew what he was talking about when he said tithing to pay preachers should not be established from analogies from the law. Bro. Alber's stout contention that Abram's tithe, Jacob's promise to tithe, tithes paid to priests and tithes on their tithes to high priests furnish an abundant sanction for Christian tithing, is in utter contravention of Mr. Campbell's teaching. I believe that he is more likely to be right than Bro. Alber.

Bear with me in a word on legalism. With me nothing is legalism that had origin with the Lord Jesus Christ. That could be evangelism only. Bro. Alber turns Abram's tithing into an unwritten law to which Christians must conform, even though he says "principle". While granting the abrogation of the law of Moses, Bro. Alber champions its legal procedure as to tithing so as to fasten the same on Christians—a warrant for supporting ministers by the tithe is drawn from the law. That is legalism, established by analogy in face of the fact that the law was done away. With baptism, there can be no legalism, because it did not originate with the Mosiac law-giver, but with Christ Jesus, the founder of the gospel. Nor is there legalism as to the Lord's Supper for it originated in the gospel. Strict obedience to the Lord Jesus Christ and his commands cannot be waved aside

as legalism, for that makes it disobedience and sinful. The examples about the administration of both these institutions come from men under Christ and not under the law.

In the Year Book of the Disciples of Christ, I have never noticed that ministers and preachers listed there are called priests or a priestly class. Railroads and other institutions which grant special favors to select persons, do not lump them all together as priests but they recognize that there are religious people who do not count their ministers and pastors as priests. Clergymen may be used of all but not priests. There is no shame in being a minister of Christ, but it is unapostolic and unchristian to call ministers priests, as though all Christians were not the same. The priesthood carries with it connotations of rights over property, life and soul; over all the things of religion, preaching, conducting public services, celebrating the supper, baptizing, etc. Therefore it is unseemly to think of and address a minister as a priest, in the professional sense.

As a jig-saw puzzle-artist, Bro. Alber is convinced that his former picture of those who were not priests supporting those who are, as all Israel (Levites excepted) supported Levites and priests, furnishing a parallel for Christians in view of the universal priesthood of believers, was a mess. Therefore he makes another picture which he thinks is flawless. He seems to conceive that I have been arguing that the ministry should not be supported. I accept the dictum of the Lord Jesus but deny that the same included the tithe when he said, "Those that preach the gospel should live of the gospel." You will note a big assumption in Bro. Alber's last parallel of "In Israel and In Christianity". Assumption plus untruth is found in this: "Priests paid tithes to the high-priest for the maintenance of his house." Is there a single case in Old or New Testament in which the tabernacle or the temple was called the house of the high-priest? I have been sorely negligent if there is one. The high priest used the tithes that came to him from the priests to keep up his own establishment, his wife, his children and his home. Now our ardent pattern-maker is left with a counterfeit-piece to put beside or over his Christian parallel under 4 "All Christians are priests and should pay tithes to their High Priest for the maintenance of his house, the church". Then see the big irregularity in his 3 and 4 in Christianity as he matches them with 3 and 4 In Israel. He makes the support of those who preach the gospel to correspond with the tithing-support of the Levites. All Israel supported the Levites; all Christians support the ministers. But when he marches on to compare the support of the two high-priests, his parallel breaks down. Only what came to Levites from all Israelites

was used as a basis for tithing in behalf of the high-priest. The true parallel would be "Ministers are supported by all other Christians; out of what the ministers receive they give to support their High-priest" for the maintenance of his house, the church. But he refuses to be content with the actual parallel. So he goes back to get all the rest of Christians who have already given to support their ministers, join with the ministers in supporting their High-priest. In one case the house of the high-priest (but it was the house of Jehovah) is a building; in the other case it is a spiritual entity and is after all those who compose Christianity. The people and the ministers are the house of the Lord Jesus Christ—there is no building to parallel the temple or tabernacle. What a mess Bro. Alber makes out of his wonderful pattern. But why mess around with all those parallels between law and gospel? Bro. Alber needs them to fasten, through legalistic analogy, tithing upon Christians. However whatever was added by Moses was abrogated by Christ. And all about Levites and High-priest and tithing laws was added by Moses.

In all the debate, the affirmant has proceeded under the obsession that the tithing law can lay hold of any and everything which a man possesses. The tithing law does not say so. Jewish practice did not so hold. Legally our Lord had no right to pay any tithe at all, for he had no land, no orchards and vineyards, no flocks and herds. His wages as a carpenter were not subject to tithe under the law. The gifts which he received from those who appreciated his service and were thankful did not come under the tithing law. But perhaps our Lord tithed to avoid criticism. As to the disciples (the twelve), all talk about their tithing is nonsense. They had forsaken all when they came to Jesus. They never during his ministry received anything as their own, if they ever got anything. It all went into "the bag". Neither the Lord Jesus nor his twelve can be cited as examples of tithing, either in paying or in getting.

In as gentle a fashion as possible, I call attention to two glaring misrepresentations. The first as to Moses and Christ. Yes, Moses laid down his commission at Jesus' feet, but did not the transfigured Lord say to his disciples as they left the scene of the amazing happening, "See thou tell the vision to no man until the Son of Man be risen from the dead" (Matt. 17:9)? The time for letting the world know that He, Jesus, was taking Moses' place was not during his life-time. The second misrepresentation as to myself. Bro. Alber misrepresents me as "discounting the words of Jesus even to the end of his ministry because He was under the law". He cannot distort any word of mine to such an idea (or ought not). When the word of our Lord is a

clear urging upon the Jews fidelity to their law until all was fulfilled, I do not discount it, but refuse to think that he tries to put me and all his disciples under the law. The tithe was of the law. Jesus said so. He did not say that it is of the gospel. I discount the whole of the law of Moses as a binding code and standard for Christians. During his life-time Jesus taught much in addition to the law, much that showed a higher standard than the law set; much that the law never touched nor dreamed of. I do not discount such things. They are our "new law of the spirit of life in Christ Jesus".

How the affirmant labors and writes to shame me because in throwing out the tithe of the law, I throw out likewise "justice and mercy and faith". He deserves a rebuke of indignation because he proceeds to argue about three things, "Justice, mercy and faith" in general and from the Christian view-point. He surely has just been careless in his thought. He forgot that all the four things,—the tithe, justice, mercy and faith were all **of the law**. When I throw out the last three, I throw out the justice and mercy and faith **of the law**, in order that I may get the perfect, complete, unamendable "justice and mercy and faith **of the gospel**, of the Lord Jesus Christ himself. Now is such a thing bad, reprehensible, shameful? If Bro. Alber had just thought twice he would not have gone on his long splurge about the wonders and value of justice and mercy and faith from the Christian standpoint.

Let me ask him, Were the conceptions of "justice and mercy and faith" of the legal dispensation perfect? He knows they were not. The prophets pointed out some of the low standards. Our Lord would not have had need to become incarnate if legal ideas had been perfect. Time fails me to cite from the law provisions that touch justice which do not satisfy Christ; the mercy of the law was sorely wanting. Stoning people to death for not keeping the sabbath, sons for mistreating their parents, putting to death idolators, witches and such like are evidence. But there was merciful provision for widows, the poor, and blind and so on. Now what about faith? Will the faith of a Jew, with just the law, bring him into the church? Does the law say anything about the immortality of the soul, about another land and life? It does not tell us that Jesus of Nazareth is the Messiah. Where in the ten commandments is there the idea of mercy, repentance, forgiveness, a new start? Death is the word of the law. Now the scribes and Pharisees of Jesus' day were under the law of Moses and they had to conform to what ideas of justice and mercy and faith were there. They chose to cover up a lot of moral delinquencies with the leaves of some garden herbs, not many, only a tithe of them. What wonder that Je-

sus asked them how they expected to escape the damnation of hell. And most of all they would have nothing to do with him. The "justice and mercy and faith" of the law were abrogated with the rest of the law. If it was allowed to keep a place, how could there be two if Jesus is Lord of all and Rabbi of rabbis? Yes, you keep too much when in order to keep the tithe, you must keep the law, in any of its parts. "Free from the law,—O happy condition!" The few closing sentences about my position on the low standards of the law making me concede the point which I am arguing against are just samples of overlooking the main point. Jesus gave us new standards of "justice and mercy and faith" and so the old standards fell away. Now he sets us new standards of giving and caring for the necessities of men and the workers in his kingdom. He never fixed the tithe as the way of giving or the proportion. It is not going beyond the standards of the law. It is having a new standard and the tithe is not that. It is old, legal, meant for an agricultural people. Jesus looked ahead and knew that there would be a shift in population, a development of industry and new social conditions. Therefore he did not re-enact the Jewish tithing law.

The illustration drawn from the constitution of Nebraska is made utterly ineffective by Bro. Alber's use of the verse from Gal. 3:17. Let it be noted again that he is utterly dissatisfied with Paul's own writing and he, Bro. Alber, as a wise man who must have the tithe, adds to the same. The parenthesis, "(or any other prior principle)", does not belong to Holy Writ nor to inspiration. Paul has nothing to say at all about "any other prior principle". O thou adder to the things of Christ and his apostles, when wilt thou stay thy presumptuous pride?

Proposition VII could be very well left unnoticed for it falls in content beyond the writings to which the Disciples of Christ look as determinative of their teachings and purposes. Nevertheless herewith some animadversions. First of all the same bold, assertive, unsubstantiability of this proposition follows that of the previous ones and they have been shown to be wrong because of their very universality, as well as on other counts. This position under review here does not try to maintain that "some of the followers of Christ" after apostolic days taught the tithe as a Christian obligation, but "the followers of Christ",—a universal claim. He cannot show this by any manner; only God would know that. The second sentence that is appended to the main idea assumes two things that are not true. It has been shown in discussion of previous propositions that the apostles, not one of them taught the tithe. Therefore it is a bald assumption that if

anyone after the apostles ceased their ministry taught the tithe he was "following the teaching of the apostles who were their teachers".

In rebuttal of the argument adduced, I offer this sentence from "Encyclopaedia of Religion and Ethics" by Jas. Hastings (under Tithes, Vol. XII): "In the Christian Church the need of supporting the clergy who were early withdrawn from secular business, was recognized, but the system of the tithe was not generally resorted to for several centuries." The bold assertions of the proposition do not bear the light of scholarly investigation and testimony. There was no universal use of tithing in the apostolic or the post-apostolic period.

I agree heartily with the statement of Bro. Alber that he made a partial examination of some of the writings of the early church fathers and decrees of early church councils, laying quite especial emphasis on the word "partial". I shall now show that it was partial in a double sense. He did not examine very many, unless he did not find anything to produce favorable to his cause as we see in his argument. Then his examination was partial in that he did not go on to find the true attitude of some of his witnesses or suppressed what he did find. A "partial" examination indeed!

"Ten councils of the church up to 790 A. D. ordered all Christians to tithe." If that is the case why did he not name them and give exact reference to the decree, as well as the words? If he means oecumenical councils (world councils), ten such had not been held up to the date A. D. 790. Leaving out the Jerusalem council, many give 325 as the first oecumenical council and that puts the tenth along in the 12th century. But he quotes very unctuously from the "council" of Macon, convened A. D. 585, almost five hundred years after the last apostle died. Why not from some council in A. D. 125, or 200 or 300? Any tyro in church history knows that during even one hundred years after the apostles "the mystery of iniquity" was working and that numerous perversions of apostolic practice arose — prayers for the dead, ordained fasting and feasting, baptism of bells, a new church polity, new church officers, etc. Now the act of "a church council" in A. D. 585 is sure to give us apostolic doctrine and evidence the apostolic tradition! The assembly of Macon was only a "synod" of the Frankish people and provinces. It shows that the parish system had been developed and was the first to give full legal standing to the tithe. Bro. Alber just imagines that "the council" had in mind Paul's teaching. Having transformed the ministry into a priesthood, back to the Old Testament for the law of support they went.

There are some references much nearer to the apostles which do not suit tithing advocates well. A few samples.

Justin Martyr, (about A. D. 130) wrote of the early worship and contributions: "Of those who are rich and willing, each, according to his own pleasure, contributes; what is collected is put away by the president, and he assists the orphans and widows and those who through sickness or any other cause are destitute" (Sécond Apology). He adverts to no tithing or even first-fruits. It may be that they were following the apostles yet in their giving.

Clement of Rome about A. D. 95 wrote from the church in Rome to the Corinthians. In chapters 40 and 41 he touches the matter of offerings, referring to the orderliness of those of the law, but he does not mention tithing in any way.

The Didache (Teaching of the Twelve), a fragment found and judged to have appeared anywhere from A. D. 90 to 190 or even later urges that prophets, teachers and the poor be supported but does not advocate or mention tithing (see Chapter XIII).

Irenaeus (is really next in order, but he is treated by Bro. Alber out of place historically). Isolated and fragmentary quotations are offered by the affirmant from this early Christian, but much important matter is omitted. In "Against Heresies", chap 18, sec. I, is read, "We are bound, therefore to offer to God the first-fruits of his creation as Moses also says 'Thou shalt not appear in the presence of the Lord thy God empty'". In previous places he mentions the first-fruits, but does not mention the tithe. He goes back to Moses, not to Paul. This isolated sentence is quoted by our leader: "The precepts of the perfect life are the same in each Testament", but the context shows that Irenaeus means by that, **the Decalogue**, which would not include the tithe. In Chap. XII, sec. 5, Irenaeus writes: "That possessions distributed to the poor do annul former covetousness Zachaeus made evident." Giving, dedicating property here, not tithing.

The second sentence professes to be a quotation from the man under investigation, but it runs this way in "Ante-Nicene Fathers", Vol. I, Chap. XIII, p. 477, "And the Lord did not abrogate the natural (precepts) of the law by which man is justified, which also those who were justified by faith and who pleased God, did observe previous to the giving of the law, but that he extended and fulfilled them is shown from his words". Bro. Alber's quotation left out very determining words from Irenaeus. This church father did not include the tithe among the natural precepts of the law. Other things than the Decalogue, Irenaeus classed under legal ceremonies and the Levitical dispensation, which latter he held was not appointed for God's sake but for man's, for he needed nothing from man (Chap XVII). Chap. XVIII deals with sacrifices and oblations and those who truly offer

them. From this chapter Bro. Alber makes his last quotation, but he stops right where Irenaeus draws his greatest distinction between Jewish and Christian oblations. The last sentence of Chap. XVIII, and which no legally impelled tither (or principle-impelled tither either) would wish to see is this: "And for this reason they (The Jews) had indeed the tithes of their goods consecrated to Him, but those who have received liberty set aside all their possessions for the Lord's purposes, bestowing joyfully and freely not the less valuable portion of their properties. since they have the hope of better things (hereafter); as that poor widow acted who cast all her living into the treasury of God". Now does Irenaeus indorse any other tithe than the Jewish and for any others than Jews? Does he not endorse the giving that the Lord Jesus approved? Does he not show that Christian giving was not measured by the tithe? It always pays to read a little farther. It is not the doctrine of Irenaeus that we are thinking of but his testimony to what was Christian practice as he knew it.

In time order comes the "Apostolic Constitutions". Just what is this work? It is a **pseudo-compilation** of eight books. The apostles had nothing to do with any of them. The first six books are oldest and scholars assign them to the last half of the third century and as of Syrian origin; the seventh books shows some relationship to the Didache and the eighth possibly arose before the Council of Nicaea, and possibly early in 300 the books were assembled. The quotations offered by Bro. Alber are from Book II, chap. XXV. His first is the chapter heading, not the text itself. Space fails to insert here all that is pertinent. The dates as well as the works compiled show about two hundred years had elapsed after apostolic days. There had grown up in the church a set of officers, presbyters, inferior to the bishops. A single bishop has vogue in a church or area. The priestly idea of the ministry had taken deep root and flourished. The church had become "the Holy Catholic Church". The bishop had a throne in the public assembly and presbyters on either side of him. The bishops are even called the high-priests as well as priests and Levites. Now with such conceptions of the ministry ruling (utterly unscriptural and unapostolic) what other thing could we expect than that they should go back to legalism for support? Appended to the quotation of Bro. Alber, "For those who attend upon the church ought to be maintained by the church" are the following words "as being priests, Levites, presidents and ministers of God, as it is written in the book of Numbers concerning the priests", etc. Bro. Alber tries to make us believe that the church in those times had the apostles' writings before them! This work is to the absolute contrary.

But especially in Book VII of Apostolic Constitutions (Ante-Nicene Fathers, p. 471) is there an utter confutation of Bro. Alber's idea, that uniformly followers of Christ supported the ministry by the tithe, according to Paul. Chap. XXIX: "All the first-fruits of the wine-press, the threshing floor, the oxen and the sheep shalt thou give to the priests that thy storehouse and garners and the products of thy land may be blessed and thou mayest be strengthened with corn and wine and oil, and herds of thy cattle and the flocks of thy sheep may be increased. Thou shalt give the tenth of thy-increase to the orphan and to the widow and to the poor and to the stranger. All the first-fruits of thy hot bread, of thy barrels of wine, of oil or honey or nuts or grapes or the first-fruits of other things shalt thou give to the priests; but those of silver, and of garments and of all sorts of thy possessions to the orphan and the widow." This shows not the influence of Christ but of Judaism. Most of all, the ministry were not paid out of the tithes. Tithes were not drawn from anything else than those in the Old Testament.

We have shown that two hundred years before Augustine, Jerome and Ambrose of Milan there are Christian writings which indicate that tithing was not in the church, nor universal in it. These three worthies represent another era than the post-apostolic or apostolic. The faith had become allied with the state and the state aided to corrupt its simplicity and apostolicity. The witnesses and preachers and ambassadors of Christ had become priests with peculiar dress and owed allegiance to earthly powers, temporal and ecclesiastical. Augustine in the quotation offered shows that he disregards the teaching of the Lord that those who follow him must not expect worldly gain and emoluments, but loss and poverty and shame. He gives an interpretation of exceeding the righteousness of the scribes and Pharisees which is foreign to both Christ and his apostles. The quotation from Jerome is based upon Old Testament usage and does not hark back to Christ and his apostles. He follows the same analogy which Bro. Alber does to fasten tithing upon Christians. Ambrose surely refers to the Old Testament sentence, "The tithe is Jehovah's". He is a bit more legal than Bro. Alber, in that Jerome limits the portion of a "good Christian" to tithes and Bro. Alber makes it at least a tithe which is the mark of a good Christian.

It will be seen that the revival of Jewish tithing and establishment of as much tithing as there was in the church was a concomitant of the development of the humble minister of the gospel into a priest, with dress, tonsure, vows of poverty, celibacy, ceremonialism and sacrifice. Tithing did not represent purity of doctrine in the early

church; it represented a combination of Judaism and paganism. The spiritual barrenness of the priesthood of Judaism, in which physical rather than moral standards were emphasized; in which acting was central rather than teaching and instruction, became the ideal in the Holy Catholic Church with the accompanying idea that the priest would live well if he got tithes and first-fruits as his proto-type of the law did. The ancient fools for Christ's sake, of the type of Paul and Barnabas and Timothy and Silas, who revelled in poverty and distress and hardship and danger in order to preach Christ and gain men unto him were ideals for a very precious few in the times of which Bro. Alber has forced us to think. Those men made no effort to impress the Jewish system of tithing upon the churches they established and served. They did look for giving,—abundant, liberal, proportionate, regular, sufficient for the purpose, cheerful, evidencing faith and thanksgiving, saving themselves from covetousness and injustice and dangerous riches, with the Christ who for their sakes had become poor so that they might be rich, ever before their eyes. Amounts of gifts were subsidiary to the motive always.

The Disciples of Christ have done well not to entangle themselves with any method and amount of giving as a test of fellowship and loyalty to Christ. They could not for that would be un-Christian and unapostolic. What the Lord has taught about men's possessions,—their procuring, their use, their dangers, their blessed abilities; men's relationships to God and to each other and to the divine purpose in the kingdom; what the apostles have taught about the same things,—these constitute the pabulum of our souls and are the basis and means by which disciples of the Lord shall be brought to please him as their Lord, their Friend, their Brother, their Savior, their Master, their Sacrifice and Priest, their Judge in all things, their every possession included. "Unto God be the glory in the church and in Christ Jesus unto all generations forever and ever. Amen."

SUMMARY AND CONCLUDING REBUTTAL

Mr. Alber

In our opponent's concluding instalment of 42 typewritten pages he rode forth as a gallant knight, thrusting his lance to the right, to the left, piercing through his straw men. Had he dealt with the argument, as with these, I think we should have fainted.

Our basic proposition is "Resolved: that according to the New Testament norm of the church there is as good reason for the Disciples of Christ to accept, preach and practise the principle of the tithe as the minimum of their obligation to the Kingdom of Christ as for them to accept, preach and practise the weekly observance of the Lord's Supper or immersion as the proper action in Christian Baptism."

Alexander Campbell's sermon on the law was not more revolutionary to the Redstone Association than this proposition is to some in our Brotherhood. Yet it is impregnable as the Rock of Gibraltar, the Pillar of Hercules, or the everlasting mountains. It is substantiated by an immovable foundation of seven substrata in the bedrock of truth.

I. The first of these is the biblical doctrine of divine ownership and its necessary corollary, human stewardship, as opposed to the pagan theory of human ownership, championed by my opponent. It seems that this debate takes on some of the characteristics of Elijah's contest on Mt. Carmel, and the age long struggle against paganism is renewed with the phophets of Baal. But there is no fire on their altars. There is not a spark in any argument my opponent has produced. Yet, in spite of all the "barrels of (cold) water" poured on, the texts illuminating the principle of God's universal ownership light the sky. "The God that answereth by fire let Him be God."

His argument was that God gave things to men and that men possess them, therefore human ownership. It is ineffective and spends itself like a missile that falls short of the mark. True, as in the parable of the Talents, the Lord who went into a "far country" has given us things to possess "till He come again." We may call them ours, possess them, use them in barter and trade, but they belong to Another, and to Him we must render an account of our stewardship.

The principle is all inclusive. It covers not only our possessions, but our talents in every line and our bodies and our souls. For a long time my opponent denied this. Finally, in his sixth instalment, in speaking of the Pharisees he admits, "Man, body and soul, was God's and needed to be rendered unto Him."

The New Testament church recognized this principle and of these early disciples it is written that "not one of them said that aught of

the things he possessed was his own." We therefore conclude this argument with Paul who says in I Cor. 10:26, "For the earth is the Lord's and the fulness thereof."

II. Upon this substrata is built our Proposition II of the **Sacred Portion**. My opponent's argument against this proposition took the form of a denial of its existence in the Patriarchal and Christian Dispensations. He admitted it for the Mosaic. He might as well deny the existence of the planet Jupiter and think that such denial constitutes an argument against its existence.

There is no principle of biblical history more ancient than that of the sacred portion. It is as old as Eden. There God reserved a portion of the fruits, and imposed the death penalty for violation. "In the day that thou eatest thereof thou shalt surely die." Therefore it was sacred and important. The principle is as lasting as time. In every age a part of the fruits of man's labor is sacred to God. Man is prohibited from using all upon himself.

God enforced the same principle when Israel entered upon the conquest of Canaan. Jericho, the first city taken, was a "devoted" city and God said "all the silver and gold. . . . is holy unto the Lord and shall come into the treasury of the Lord." Achan took of the "devoted" portion when he stole the Golden Wedge and put it with his "own stuff". He paid the death penalty.

Jesus taught the same in such parables as the Householder, or the Talents, or the Rich Fool, who thought he had a right to use all on himself, and also suffered the death penalty. To this Jesus added "So is he that layeth up treasures for himself and is not rich toward God."

Man owes something to God. This is the basis of the principle of sacrifice. In fact, because of God's ownership of all things, man owes everything to God. But God knows that man would be bankrupt before he could pay that debt. Therefore He established the principle of the Sacred Portion in lieu of all, as the offering of the firstfruits consecrated the whole. "For if the firstfruits be holy, the lump is also holy." I Cor. 11:16. It is impossible to actually render all to God and live. This was recognized in the newly born church following Pentecost. Those who rendered all still partook "as every man had need." "As it is written, 'He that had gathered much had nothing over; and he that had gathered little had no lack'". II Cor. 8:15. For "They had all things common" (KOINOS). Each one had all the common, or material things that he needed. So today if each disciple of our Lord would render the sacred portion there would be enough to supply all the workers and preach the gospel to the whole creation. The coming of the Kingdom waits upon the acceptance of this prin-

ciple by the Church of God. But most Christians today are afraid to render it lest they be short themselves in material things. It is inconsistent with the Christian idea of God to think that since God is love, and God is good, that a God who takes note of the sparrow's fall, would let man suffer because he rendered the sacred portion unto Him.

III. Proposition III deals with the tithe as the minimum under Christian obligation. The argument began with Abraham, the type of the Christian paying the tithe to Melchizedek, in whom we have the pattern of our great High Priest, who instituted the feast of bread and wine and receives the tithe.

My opponent tried to throw this argument out because there is only one mention in Genesis of Abraham paying the tithe. He should also throw Melchizedek out because there is only one mention of him in Genesis, or the story of Abraham offering his son as a type of what God was to do for us. But this is only the pattern, the blue print; once is enough, since it came from God.

But God's great truths run in parallels through His word. Therefore we have a repetition of the pattern in Jacob's vow to establish the house of God and support it with the tithe. My opponent's argument that Jacob's house of God was not very stately or expensive to keep up, and that there was no priesthood to support at the time, is nil, because this is but the type, or a detail of the blue print, for the support of the house that was to be, a house more stately than the Pillar of Jacob, the Tabernacle of Moses, or the golden Temple of Solomon. "For ye as living stones are built up a spiritual house." I Peter 2.

In the Mosaic Institution the pattern, or blueprint is laid out in greater detail on the divine trestleboard. Here are tithes and first-fruits and offerings without end. Here it is written, "The tithe is the Lord's." This claim was never relinquished. The tithe is in the pattern. In the Mosaic Institution, the priest, typical of the Christian, paid tithes to the High Priest, the type of Christ. This certainly implies that the Christian should do as much for Christ as the Jew did for his high priest.

To my opponent's argument that there are no implications in this for the Christian because it is not necessary for Jesus to have the same honors as Melchizedek or the Levitical High Priest, we answer, Jesus has every honor of the earthly priest and infinitely more. Since my opponent recognized that the New Testament teaches that the paying of tithes was an act of honor, it necessarily follows that to refuse to do so is an act of dishonor. In the Old Institution God gave us a pattern of the New. The tithe is a distinct part of that pattern. For a reason my opponent says, "Look out for the blueprint." The New

Testament says, "See that thou make all things according to the pattern (TYPON)." Hebrews 8:5. If in building a house, a contractor has any obligation to build according to the blue print, as disciples of Christ we certainly are obligated to build the spiritual house in accordance with the divine pattern. If we insist upon observing the communion each week because of the weekly change of the loaves and wine on the tables of showbread, and because of Apostolic precedent; if we insist upon immersion because it was typified in the crossing of the Red Sea (I Cor. 10) and in the priests washing in the Molten Sea of the Temple and because of apostolic precedent, what inconsistency to reject the principle of the tithe which is an integral and essential part of the same pattern!

The climax of the argument was in what my opponent called "the grand array of questions." We constantly pressed these upon him, challenged him to attempt an answer, but he constantly evaded them.

If we deny the tenth as the minimum of Christian obligation, then we admit that Christ demands less than Moses; that the gospel sounds a retreat; that Christianity lowered the standard of liberality; that a Christian may be more selfish and give less for the world than the Jew for Palestine; that cold duty calls forth greater sacrifice under the law than gratitude under the gospel; that Sinai is stronger than Calvary; that the outcome is better when Moses sternly drives than when Jesus lovingly draws; and for the sake of the world with all its heathenism and sin we had better return to the "yoke of bondage" of the Old Testament! Etc., etc.

The argument of common sense should teach us the utter inconsistency of Jesus advocating ten per cent for God up to Pentecost then when entering upon a world program of evangelism drop to a two per cent basis. I think He would be like Ikie, when asked by his teacher, "How much is 2 percent of \$10,000.00?" answered, "For 2 percent I am not interested." If the Jew was compelled by law to give a tithe, surely a Christian is constrained by love to do as much. How utterly inconsistent with the Christian conception of life to think that men would see and feel their obligation to give a tithe for God, under the moonlight of Moses and then fail to see or feel it under the noonday splendor of the Sun of Righteousness.

IV. Proposition IV shows that the principle of the tithe is not affected by the abolition of the Mosaic Law. We pass over Moses to Abraham for the principle of the tithe just as we pass over Moses to Abraham for the principle of justification by faith. "The law was added because of transgressions till the seed (Christ) should come." What was added by Moses was abrogated by Christ. But the original

institutions of the Patriarchal Dispensation, the altar, prayer, praise, faith, the tithe, the holy day and circumcision were all incorporated in the Mosaic dispensation, and all passed through it into the Christian dispensation, except the altar, which was a type and was fulfilled in the Cross, and circumcision, the earthly family distinction, which as a religious rite is plainly repealed in the New Testament.

The abolition of the Mosaic law "cannot disannul" so as to make the promise by faith of none effect. In like manner the abolition of this law "cannot disannul" so as to make the prior principle of the tithe of none effect.

My opponent took exception to one thing in our fourth proposition. He asserted that there is no record of any man keeping the Holy Day before the manna began to fall. It is irrelevant because we had not claimed that there was. But when he admits that one of the reasons for Israel keeping the Sabbath was because God rested on the seventh day from the labors of creation, he admits that the principle of the seventh day goes back to the beginning, and that it carried over into the Mosaic dispensation. If he accepts what Paul said of the Sabbath as a type (Col. 2:16, 17) then he must admit that there is an antitype. That antitype is the Christian Lord's Day and proves that the principle carried over into the Christian Dispensation.

If my opponent thinks that the tithe did not carry over into the Christian Dispensation he must show, either that like the altar and the Sabbath it was a type and fulfilled, or like circumcision it was abrogated. He freely admitted that the tithe is not a type, therefore could not be fulfilled. If he cannot show that it was abrogated he, therefore, must accept it. He may make all kinds of denials but on producing a text that in any way weakens the tithe he is silent as the grave. The tithe was planted in the same soil and by the same hand as justification by faith. Since my opponent cannot show a text that abrogates the tithe the two principles must be accepted on a par. This is a strong argument. My opponent did not answer it. He went all around Robinhood's barn, but except for a reference to the Sabbath he did not deal with the issue.

V. Proposition V covers Jesus' endorsements of the tithe. Here we have the endorsement of His rearing, of His practice and of His teaching. Somewhat to my surprise my opponent accepted practically the whole thing. He freely admitted all that was said about Jesus' rearing and that He probably practised the tithe all His life. He also admitted that Jesus endorsed the tithe in His teaching, but denied that it is applicable to us because it was spoken to the Pharisees and argues that at one of these endorsements the disciples were not present.

There is no way on earth that he could prove it. He even admits that "the house of the Pharisee had open sides" and that "the disciples were in hearing distance." In the record of His second endorsement in Matt. 23 it is clearly stated that the address was made "to the multitude and unto His disciples." Here Jesus endorsed the tithe, justice, mercy, and faith. All are "matters of the law." To throw out the first because it is a "matter of the law" and attempt to hold on to the other three is inconsistency itself.

When this was pointed out to him, in order to claim the glassy "jewel of consistency" he also threw out "justice, mercy, and faith." This was most damaging to his cause, because it is perfectly clear that justice, mercy, and faith all antedate Moses and still abide. They were not abrogated when the "law was nailed to the cross." In the same classification and commendation, Jesus put the principle of the tithe. Then in his attempt to free himself from this entanglement my opponent wrote, "the justice, mercy, and faith of the law fall far below the standards that Jesus established." In this statement he not only concedes that justice, mercy, and faith still abide, but that a Christian must go beyond the justice, mercy, and faith of the law. The same would apply to the tithe of the law. Thus does he lock himself up with the fetters of his own logic and establishes our basic proposition that the tithe is the minimum and that a Christian constrained by love must go beyond the tithe of the law.

My opponent in his impatience has been calling for the authorizing word of the Lord Jesus in every instalment. Following a fixed star we have constantly refused to be drawn out of our course. As we arrive at Proposition V, looming before us, immovable as the everlasting mountains, are clear texts "from the lips of the blessed Lord of all." He was speaking of the obligation to tithe when He said, "This ye ought to have done." By no process of reason, could he show that in moral obligations God demands less of a Christian under love than He demanded of a Jew under law. It is a clear word. Ten thousand denials from my opponent and all of his cohorts cannot lift that clear word from the inspired record. And when you put that clear word along side the words of Paul concerning what Christ ordained, when he had in mind tithes and offerings for the support of the Levitical priests and wrote, "even so did the Lord ordain . . .", you have an argument for the tithe that is invincible for anyone who accepts the authority of Jesus Christ.

VI. Proposition VI deals with the inspired writings in the age of the church. Nowhere in these writings is there any command to keep the Lord's day or to observe the communion each week or to practise

immersion only. But these things are in the prophetic pattern and are amply supported by apostolic precedent. As much and more can be said for the tithe. The same reasoning that led us to accept, preach, and practise the former will also compel us to accept, preach, and practise the principle of the tithe, not as a matter of law, but as a standard below which we dare not go.

Even if the New Testament were silent on the subject this would be the natural standard for the Apostolic church. It was already the common practice of both Jew and Gentile in the support of religion. The Old Testament being the Scriptures of the early Christians, they had ample instructions therein. But my opponent says, "The early church was not a Bible church in the sense of getting its commands and type of life from a book." This is a half truth. The New Testament contains 200 quotations from the Old Testament. Twenty-seven of them are from the Septuagint. Jesus made frequent reference to the Old Testament scriptures. He said, "These are they that bear witness of me." After His resurrection He said, "O foolish men and slow of heart to believe all that the prophets have spoken." The Bereans were declared to be "more noble" because they "searched the scriptures daily whether those things were so."

My opponent makes a futile effort to discredit the argument that the early Christians "were all zealous for the law." Acts 21:20 by stating that "James and the elders...exaggerated somewhat."

Since Christianity had entered a field of conquest that comprised the whole world, how essential that the standard of support be not lowered. When we consider that God demanded a tithe for the sake of Palestine, and now adds "all nations" to the program, the tithe with a plus becomes an intellectual necessity. We need it to save our reason, to say nothing of financial and spiritual purposes. Can you imagine any sane mind laying out a program of world conquest without making provision for financing the enterprise? "Which one of you, intending to build a tower, sitteth not down first and counteth the cost?—Or what King going to war, sitteth not down first and counsel-eth whether he is able." Luke 14:28-34. Think you that He who uttered these words had no idea of how He would supply the sinews of war? He continued by saying, "Whosoever he be of you that forsaketh not all he hath, he cannot be my disciple." Think you now that a Christian can get by with less than a tithe even if he had nothing else in the New Testament?

It would be difficult to prove that the New Testament establishes any other article of Christian faith in a more substantial way than it established the principle of the tithe as a minimum obligation. We

are highly pleased with all our opponent has written about the action of Christian baptism, unless we apply to this ordinance what he says of another, "The ordinance is of the Lord: the way of its observance is left to 'let all things be done decently and in order.'" We agree with him that the Lord's Day and the weekly communion, "rests not on any known or expressed command of Christ." Then on what does it rest? This will be most challenging to many of our people. There are but two arguments for the weekly observance of the Lord's Supper. They are, first, The Prophetic picture. The weekly change of the loaves on the tables of showbread was a definite part of the law. The death penalty was imposed for violation, showing that it was a very important matter. Second, the only other argument is based on apostolic precedent. The early church met on the first day of the week. The purpose of the meeting was the communion. Therefore they observed the communion each week. Upon these two arguments rests one of the central tenets of our movement.

Now, if it can be shown that the same arguments for the tithe are equally strong or stronger, and that in addition to these there are several other strong scriptural arguments for the tithe, which we do not have for the weekly observance, it therefore follows, in the interest of consistency that we must either accept and practise the principle of the tithe or give up the weekly observance of the Lord's Supper.

Notice these six great Bible arguments for the tithe:

1. The tithe is in the prophetic pattern of the church. We have it in Abraham's relation to Melchizedek. Note how strong this argument is. The prophetic picture of the weekly observance of the Lord's Supper goes back only to Moses, but the prophetic picture of the tithe goes back to Abraham. "God has always dealt with mankind on constitutional principles. He made Abraham a covenantee, with regard to the remedial system and gave him promises not only in behalf of his own family but the whole family of man."—A. Campbell. The giving of the law and its abrogation "cannot disannul so as to make the promises of none effect."—We pass over Moses to Abraham for the original principle of justification by faith. "If ye are Christ's then are ye Abraham's seed and heirs according to the promise." Gal. 3. My opponent in his concluding rebuttal gave a new argument that binds the tithe upon him when he wrote, "the act of the father (Abraham) binds the children," Since "Christ is a High Priest forever after the order of Melchizedek" Abraham's act of paying the tithe to Melchizedek established the obligation of those who are justified by faith in Christ to pay the tithe to Him.

Again we have the pattern in Jacob's house of God. This argu-

ment is impregnable. At the time of the vision of the ladder to heaven God gave a promise to Jacob that through his line the Redeemer was to come. In connection with this prophetic picture of the coming of Christ we have the picture of the establishing of the church and its support. Jacob set up the pillar, called it Bethel, the house of God, and vowed to support it with the tithe, which is as much a part of the prophetic picture as the coming of the Savior or the establishing of the church.

Again we have it in the Mosaic Institution as a part of the pattern. Here God declared "The tithe is the Lord's". "Tithes and offerings" was the divinely ordained method of supporting the institution that foreshadowed the church. When they failed in this Jehovah said, "Will a man rob God?" Mal. 3. It is easy for anyone to see that the argument from the prophetic picture is many times stronger for the tithe than for the weekly observance of the Lord's Supper.

2. The one remaining argument we have for the weekly observance is based upon apostolic precedent. That is the way they did it. Therefore that is the way we should do it. It is a good argument. Let us apply the same New Testament argument to the matter of giving. When we consider such parables as The Rich Fool, or the Rich man and Lazarus, the teaching is plain that man has no right to use all he has on himself. Parables like the Wicked Husbandmen and the Talents, and the discourse on the tribute money make it very clear that man owes something of his worldly goods to God. The rich young ruler who, having kept the commandments, asked, "What lack I yet?" He found that the tithe was not enough, in Jesus' command to "sell all and give". Those that cast much into the treasury received no special praise. This they "ought to have done." But the Widow's Mite, which was more than the tithe received sanctioning mention of the Master.

Following Pentecost, "They had all things common, and sold their possessions and goods", etc. Acts 2:45. In Acts 4:32, "neither said any of them that ought of the things he possessed was his own. . . . with great power gave the apostles witness. Neither was there any among them that lacked: for as many as were possessors of lands or houses sold them and brought the prices of the things that were sold and laid them down at the apostles' feet." They did not stop with the tithe.

The giving of the Macedonians, II Cor. 8, who "of their deep poverty abounded unto the riches of their liberality", who gave "beyond their power" who "first gave their own selves unto the Lord" certainly exceeded the tithe. Paul uses this to urge the Corinthians

to "abound in this grace also", "For ye know the grace of our Lord Jesus Christ that though He was rich, He became poor". There is no stopping with the tithe here. So to the end of his course when he addressed the elders of Ephesus. When he speaks of laboring with his own hands "so laboring ye ought to support the weak and to remember the words of the Lord Jesus how He said, It is more blessed to give than to receive," can any one imagine that this Paul, faithfully tithed as a Jew and then did less as a Christian? My opponent can find no consolation in the New Testament for his principle of giving which "has a range all the way from next to nothing to all." The argument from the teaching of Jesus and from Apostolic precedent takes us **always** beyond the tithe, and is as clear and convincing as the argument for the weekly observance of the Lord's Supper or immersion as the proper action in Christian baptism. If the argument from apostolic precedent establishes immersion and the weekly observance of the communion, it also establishes the fact that Christian giving should exceed the tithe

The two arguments for the weekly observance, 1. Prophetic picture, and 2. Apostolic precedent, have been covered by arguments for the tithe as the minimum by a stronger argument from the prophetic picture, and one equally strong from apostolic precedent. In addition to these we shall show four strong scriptural arguments for the tithe which have no corresponding argument for the weekly observance of the Lord's Supper.

3. We have a clear word from our Lord Jesus endorsing the tithe. There is no record that He said ye ought to observe the Supper every week, but He did say ye ought to tithe. This should mean something to us who profess to "hear Him." It is a weak argument, where my opponent says, Paul might have said to the elders of Ephesus, "Remember the words of the Lord Jesus how he said, Ye ought to tithe." Truly Paul might have said that for it is in the record. But since he did not use that quotation from Jesus my opponent's argument is as ineffective as to try to overthrow the weekly observance of the Lord's Supper because Jesus might have said, "On the first day of each week do this in remembrance of me," instead of saying, "As often as ye do this, . . ."

Jesus put the tithe in the same classification as justice, mercy, and faith. They all stand or fall together. My opponent admitted that the standards of Jesus enlarged on the latter. It is just as clear that He enlarged on the former which sets the tithe as a minimum standard below which a Christian should not fall. Again, I submit, this is a strong argument and should settle the question for us even

if we had nothing else.

4. Since the servants of the temple were supported by the tithe Paul used this as a basis for lifting it into the realm of an Ordinance from the Lord, "Even so did the Lord ordain," to support the ambassadors of the Cross, thus crowning it with great dignity and honor.

I agree with my opponent that the "even so" may refer back to any of the illustrations used by Paul. The one of the soldier shows, for example, that if the "preacher had a right to be supported at all," he had a right to adequate support. We did not expect our boys to sell peanuts on the side while they fought the battle of the Meuse-Argonne. But the illustration nearest the "even so" and freshest in the mind of the reader is the one of the temple servants who were supported by tithes and offerings. "Even so" — my opponent renders "After this manner". Very good. "After this manner" are the ministers of the Christian sanctuary to be supported.

My opponent tries to make "those that minister about sacred things eat of the things of the temple," refer to heathen temples. Thousands of prostitutes waited on these altars. This would establish the vices of the ancient world by an ordinance of the Lord. I prefer to believe Paul had reference to the temple at Jerusalem.

5. There is a general apostolic command for giving in proportion to income. "As I gave command to the Churches of Galatia, even so (after this same manner) do ye also, upon the first day of the weeks (plural) let every one of you be laying by him in store (present participle) as he is prospering," (i.e., in proportion to his income.) Yes, we have always believed in proportionate giving, but what proportion? For this to mean anything a proportion must be named, or in mind. My opponent says of the affirmant, "He himself gets near to the Christian idea of giving in this sentence, 'If a man regularly and systematically gave one cent out of every hundred dollars of income, that would be proportionate giving.'" There are a lot of church members that will be glad for that deliverance. A man with an income of \$5,000 per year can give 50 cents of it to the Lord and feel he has done his full duty. If his income is only \$3,000 his annual gift will "look like 30 cents" to God. The sad fact is that over 50 per cent of our people do their giving on this "next to nothing" basis. No wonder preachers are starved out and missionaries are called home! Not until this God-robbing and gangsterism in the church is stopped will you hear the clang of the trowel on the walls of Zion.

There is not much hope for that day to come as long as preachers argue as my opponent does when he says. "The conclusion to be drawn from the passages under consideration is that there had been no tith-

ing or regular giving at all."

When Peter said "repent and be baptized every one of you" he was guided by the Holy Spirit. That settles the question. Therefore we insist that every convert be baptized. Well, Paul was guided by the same Spirit when he commanded, "let every one of you be laying by in store as he is prospering." Did the Holy Spirit speak with authority only when he spoke of baptism? Some one has well said that if the New Testament requirement of baptism cost as much as to tithe some of our people would try to prove that baptism was not taught in the New Testament!!

The proportionate giving commanded in the text means nothing unless there be a worthwhile proportion in mind. Now what proportion did the apostle mean? Since the tithe was the recognized proportion for religious purposes in both the Jewish and gentile world of Paul's day it is only reasonable to believe that that is what the apostle meant. Certainly nothing less than the tithe.

6. Next consider the unanswerable argument of the book of Hebrews, where the writer definitely connects the tithe with the High Priesthood of Christ in his great argument for His superiority over all other orders.

The method used is to set up the greatness of Melchizedek—"Now consider how great this man was (not is) unto whom even the patriarch Abraham gave a tenth." The Levitical priests were confessedly great because they received tithes from their brethren. But they were inferior to the patriarch because they came out of the loins of Abraham, who was inferior to Melchizedek because he paid tithes to Melchizedek and was blessed by him. Therefore Melchizedek was greater than Abraham. Levi also paid tithes to Melchizedek through Abraham. Heb. 7:9. Jesus is superior to both orders according to Hebrews, chapters 7 and 8.

(1) Jesus is "after the similitude of Melchizedek" but greater than Melchizedek because He is the Reality of which Melchizedek was only the type. 7:15.

(2) Jesus is "after the power of an endless life, for thou art a priest forever after the order of Melchizedek," who was a priest forever only in type. 7:16.

(3) Jesus' priesthood is established by God's oath. "The Lord swear and will not repent, Thou art a priest forever." 7:21.

(4) Jesus triumphed over death. "By death they are hindered from continuing, but He, because he abideth forever has His priesthood unchangeable." 7:24. Melchizedek lives in the sense that there is no record of his death.

(5) Jesus is able to save. "Wherefore He is able to save to the uttermost them that draw nigh unto God through Him, seeing that He ever liveth to make intercession." 7:25.

(6) Jesus is sinless. "Holy, guileless, undefiled, separated from sinners, higher than the heavens." 7:26.

(7) Jesus' one sacrifice is sufficient. Being sinless "He needeth not daily to offer up sacrifice first for His own sin, . . . but once for all." 7:27, 28.

(8) Jesus is a heavenly King Priest, seated "on the right hand of the throne of the Majesty in the heavens." 8:1.

(9) Jesus is "Minister of the true tabernacle which the Lord pitched," not of the type "which is a copy and shadow of heavenly things." 8:2-5.

(10) Jesus is the "mediator of a better covenant, enacted on better promises." 8:6. The first was faulty and temporal. The second perfect and eternal. These things could not be said of any other priest or order. Therefore the preeminence of Jesus.

Now in the light of the argument of the book let us read Hebrews 7:8. Using the present participle as it is in the Greek text it may be rendered thus, "Here (in this low vale of death) men that die are receiving tithes, but there (as High Priest of the true and eternal tabernacle) He is receiving tithes of Whom witness is being born that He triumphed over death and the grave and brought life and immortality to light."

Let us now consider rebuttal to our opponent's negative argument to the above. His argument from "antithesis" is unscriptural. The scriptural argument is where he was "like unto the Son of God" not where he was unlike Him.

My opponent builds an argument on the fact that Jesus, during His earthly life, did not receive tithes as a Levite. Of course He did not. He was not the type or shadow. He was the Reality. When he receives tithes it is as High Priest of the "true tabernacle" not of the "copy or shadow of the true."

Now as to the commentators. If my opponent were consistent he would treat the commentators the same way as in rebuttal to Proposition IV he did the Judges. "What? Because they are Judges (commentators), hear and believe in them? No. Test their positions." I know that the generally accepted interpretation has been that this 8th verse referred to Melchizedek. But in reality there is not a single argument for it. On the other hand as we have seen there is strong argument for its reference to Jesus.

I think that the improper division between Chapters is partly re-

sponsible. These divisions do not appear in the original. The last verse of Chapter 6 introduces Jesus with Melchizedek, and the Jesus idea runs all through and certainly is found in verses 3 and 8 and thereafter.

Now as to the verb forms. My opponent errs where he says Melchizedek is described by a present participle. It is not Melchizedek but the geneology that "is not being counted." He errs in its connection with Abraham. Here, in the Greek, "the article is used with the participle making a noun of it." Thus, "Holding the promises" becomes "the holder of the promises." Newberry Bible, under "Tense".

My opponent says "the reason for the past tense in the two acts of paying a tithe and blessing is that they were single acts, accomplished." This is true. But the "he is receiving tithes" in v. 8 "denotes continued action in the present." This is what the Greek grammar says of the present participle. Where the reference is to Melchizedek it is in the past perfect. "Single acts, accomplished." But in Heb. 7:8 the act continues in the present. Can one believe that Melchizedek is still receiving tithes? How would you get tithes to Melchizedek? Where would you find him? You could not pay tithes to Melchizedek if you wanted to. You can pay tithes to Jesus because he said, "Inasmuch as ye did it unto one of these least ye did it unto Me." According to verse 8 some one "is still receiving tithes." Since this cannot be Melchizedek it must be Jesus. (Or perhaps Abraham is still paying tithes to Melchizedek in heaven!)

I shall not quarrel with my opponent's antithesis, point 6, if he wants to believe that Melchizedek had no beginning or end of physical life, thus making him, in body, equal to God, and greater than Christ, who "was born, died and resurrected." If Melchizedek did not die he must be around somewhere. What a sensation it would be to meet him!

There is no Old Testament witness that Melchizedek "ever liveth." And there is none in the New Testament except in "the riot-running typeology" (!) of the writer of Hebrews. There is no reference to his predecessor or successor, to his father or mother, to his birth or death, therefore the writer of Hebrews says he had none and uses these to illustrate the unchanging and everlasting priesthood of Christ. Unless we give him this poet's license, we are in the position of the preacher who speaking on "Who Was Melchizedek?" closed a three hour sermon with the statement, "I suppose no one will ever know who Melchizedek was."

Nothing could be gained for the Kingdom by heaping honors on Melchizedek; by teaching that verse eight refers to him; or that it is he that "ever liveth" and "is receiving tithes." The purpose of He-

brews is not to honor Melchizedek, but Christ. There is no honor to Melchizedek other than as a type. But since Jesus is worthy of every honor our position on Hebrews 7:8 is impregnable. Who can overthrow it? Then, let us give all honor unto Him.

It seems that this "strange infatuation" for Melchizedek is about as strong as it was for Moses a hundred years ago. We therefore close our argument on this point as A. Campbell closed his famous sermon on the Law.

"In the last place, we are taught from all that has been said, to venerate, in the highest degree, the Lord Jesus Christ; to receive Him as the Great Prophet, of Whom Moses, in the law, and all the prophets did write. To receive Him as the Lord of our righteousness, and to pay the most punctilious regard to all His precepts and ordinances...

"It is remarkable how strong our attachments are to Moses as a teacher; though Moses taught us to look for a greater prophet than he, and to hearken to Him. It is strange that three surprising incidents in the history of Moses would not arrest our attention and direct us to Christ. With all his moral excellence, unfeigned piety, and legislative dignity, he fell short of Canaan. So all who cleave to him will come short of the heavenly rest! His mortal remains, and his only, the Almighty buried in secret; and yet we will not suffer his ashes to rest in peace. He came down from heaven to give place to the Messiah, to lay down his commission at His feet; and we will not accept it! Strange infatuation!"

Now as to the Seventh Proposition concerning the tithe in the Post-Apostolic age,—I think it has some weight. I am glad I presented the argument. Readers can take it for what they think it is worth, together with my opponent's reaction to it.

The thing I have been interested in is to see whether or not the Scriptural argument for the tithe as the minimum of a Christian's obligation could be broken down. Has my opponent been able to meet the issue? The reader must judge. With multitudinous tasks demanding our time and energy both debators have been handicapped. My opponent has had the care of a great church, while I have had the care of a State Missionary Society, making 132 addresses last month besides trying to furnish debate material. But the experience has been most stimulating to the mind and I have enjoyed it beyond measure. In my way of thinking all the great texts of scripture, supporting these various propositions stand impregnable and all the arguments brought against them have fallen broken and ineffectual to the ground, like the shattered stump of the Philistine Dagan in the presence of the Ark of Jehovah.

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