



Bible Explorations, Inc.
P.O. Box 10965
Terra Bella, CA 93270



Bible Explorations Newsletter

July 2019 Issue

Inside This Issue

| | |
|-----|-----------------------------------|
| 1 | The Sacred Tithe (Part 1) |
| 2-3 | The Lord Has Shown Me |
| 4 | Members Must be Awake and Inquire |
| 5 | Warning Regarding Your Soil |
| 6 | Ezekiel 33:1-7 – Watchmen! |
| 7 | Steps to Christ – Be Ready |
| 8 | Thank You for Your Support! |

THE SACRED TITHE (Part 1)

By Ted Schultz

PAST EXPERIENCES MUST BE PUBLISHED

“The record of the experiences through which the people of God passed in the early history of our work must be republished. Many of those who have since come into the truth are ignorant of the way which the Lord wrought. The experiences of William Miller and his associates, of Captain Joseph Bates, and of other pioneers in the advent message, should be kept before our people. Elder Loughborough’s book should receive attention.” *Counsels to Writers and Editors*, p. 145. When Loughborough was sixty years old (1892) he wrote the book, *Rise and Progress of the Seventh-Day Adventists*, to which Ellen White was calling

attention. When the plates to the book were destroyed in the 1902 Review fire, Loughborough revised and expanded the book. The new edition was called *The Great Second Advent Movement*, which was printed in 1905.

THE HARD WINTER OF 1857-1858

Loughborough gives many fascinating accounts of the experiences of the early advent ministers and how a small group of people from widely diverse backgrounds were through the years formed into an organized group with a common belief and a sense of mission to carry those new found beliefs to the world. While there was a growing conviction by most of the believers to carry the three angel’s messages to the world that work was left with just a small handful who would be willing to do it at their own expense—for the most part. Those were tough times, and only the tough carried the work through to better times. Financial circumstances became acute during the winter of 1857-1858. Loughborough wrote, “Money was hard to be obtained...I received three ten-pound cakes of maple sugar, ten bushels of wheat, five bushels of apples, five bushels of potatoes, one peck of beans, one ham, half of one hog, and \$4 in money.” *Rise and Progress of Seventh-day Adventists*, p. 214. He also was able to use James White’s team. Elder Waggoner had use of a house and his wood was free. The believers there supplied most of the necessary

provisions for the family, but he too received very little money to expend for clothing and other needs. His boots and clothing were badly worn.

When the panic of 1857 came the early advent ministers were already in a low state financially. There were several factors working synergistically to make for very trying financial times. A world economic crisis coupled with an exceptionally good harvest drove prices lower than ever on farm products. No less harmful to the financial circumstances of the ministers was perhaps the attitude of many of the church members of that time. Christians in the various denominations often justified their lack of support by declaring the church was not served well by “hireling ministers.” This claim may have had a look of high regard for the well being of the church but may have been nothing more than a thin veneer of piousness that covered a selfish heart. While banks and various businesses and institutions were failing by the thousands, the situation at hand made all realize that a permanent plan was needed to provide reliable financial support for the growing church. But what plan would that be? Where would the blue print for that plan come from?

“THE LORD HAS SHOWN ME”



“Sister White stated to her husband. ‘The Lord has shown me that if you call the ministers together, and have J.N. Andrews come down from Waukon, and hold a Bible class, you will find that in the Scriptures there is a complete plan for sustaining the work of the ministry.’” Arthur L. White, *The Early Years*, p. 387. It is important to note that

the servant of the Lord did not say that she was shown the plan but that she was shown where the plan was and that they were to study the Bible to get that plan. In April of 1858 a Bible study was conducted for light on the support of the ministry. 1 Corinthians 16:2, which was compared with various Old Testament texts on tithing, seemed to give them a direction to follow. **1. “Upon the first day of the week—2. “Let everyone—3. Give—4. “As God hath prospered him.”** In January of 1859 members of the little headquarters church voted on a plan they called “systematic benevolence.” For years it was known by its initials “S.B.” or “Sister Betsy”. It would be another twenty years before Adventists would perfect

the system of supporting the ministers on a full tithe. Even decades into the latter part of the nineteenth century testimonies would come to leadership bringing corrective measures on how tithe was to be used. The fledgling church was growing in their understanding of many things and one area of growth was their understanding of tithing. The system of systematic benevolence was a major advance in the right direction in calling upon the people to support the gospel work. In this custom of returning tithes and offerings to God they were learning that they were not paying God for anything but were giving back a portion of that which was His already. In very practical terms they were acknowledging that God has “given unto us all things that pertain to life and godliness.” (2 Peter 1:3). In returning back to God a portion of that which was His already they recognized that they were the ones who were constant recipients of God’s “systematic benevolence.”

THE FORMATIVE STAGE OF TITHING

The first plan voted on was that “each brother from eighteen to sixty years of age lay by him in store on the first day of each week from five to twenty-five cents, each sister in the same age category, two to ten cents, and each brother and sister, from one to five cents on each and every hundred dollars of property they possessed.” Maxwell, *Tell It to the World*, p. 142. By 1878 the tithing system had changed from being calculated on a percentage of the total valuation of property to ten percent of the actual income. It may be asked why the pioneers didn’t rely on the Old Testament for instruction on tithing? Arthur White gives us the answer. “The pioneers of the Seventh-day Adventist Church could have gone more easily to the Old Testament and brought in the obligation of tithe, but at this juncture, regardless of the attractiveness of the tithe, they were not sure that it was not one of those ceremonial obligations that ceased at the cross.” Arthur L. White, *The Early Years*, p. 389. Undoubtedly those studious pioneers were aware of such texts as Deuteronomy 12:5, 6 which mingles the returning of tithes and offerings with offerings for the sacrificial services. “But unto the place which the LORD your God shall choose out of all your tribes to put his name there, even unto his habitation shall ye seek, and thither thou shalt come: And thither ye shall bring your burnt offerings, and your sacrifices, and your tithes, and your vows, and your freewill offerings, and the firstlings of your herds and of your flocks.” From our vantage point in time we may feel that their learning curve was longer

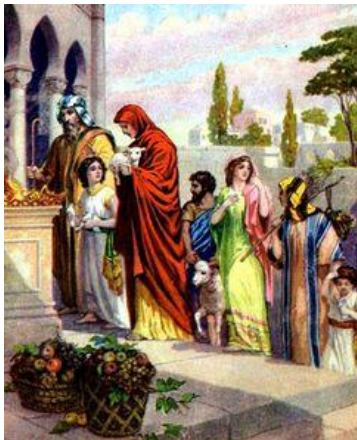
and more drawn out than was needed. But in many ways perhaps we are as they were, slow to learn that there may be some things that have not ceased at the cross as we have thought in the past.

TESTIMONY 24, 1875

The Spirit of Prophecy after quoting Malachi 3:8-10 and Deut. 16:16, 17 says; “Some will pronounce this one of the rigorous laws binding upon the Hebrews....The special system of tithing was founded upon a principle which is as enduring as the law of God. This system of tithing was a blessing to the Jews, else God would not have given it them. So will it be a blessing to those who carry it out to the end of time.” *Testimonies for the Church*, Vol. 3, p. 396, 404.

WHAT LAW IS THIS?

Paul tells us which law this is. “And verily they are the sons of Levi, who receive the office of the priesthood, have a commandment to take tithes of the people according to the law...” Hebrews 7:5. Then Paul tells us plainly what law it is to which he refers. “For it is written in the law of Moses, Thou shalt not muzzle the mouth of the ox that treadeth out the corn. Doth God take care for oxen? Or saith he altogether for our sakes?” 1 Cor. 9:9, 10 f.p. Paul no doubt had the following Old Testament instructions in mind when he wrote to the believers in Corinth.



“But unto the place which the LORD your God shall choose out of all your tribes to put his name there, even unto his habitation shall ye seek, and thither thou shalt come: And thither ye shall bring your burnt offerings, and your tithes, and your vows, and your freewill

offering, and the firstlings of your herds and of your flocks. Deut. 12:5, 6. Paul would have also been thinking of Deut. 16:16, 17 which is quoted in Testimony 24 of 1875 when explaining “the special system of tithing.” (3T 404). “Three times in a year shall all thy males appear before the LORD thy God in the place which he shall choose; in the feast of unleavened bread, and in the feast of weeks, and in the feast of tabernacle: and they shall not appear before the LORD empty: Every man shall give as he

is able, according to the blessing of the LORD thy God which he hath given thee.” We see now where Paul got the concept that he gave to the Corinthian believers—“let every one of you lay by him in store, as God hath prospered him”. 1 Cor. 16:2

A TRANSITION OF CONCERN

As the work expanded and a system of support was established, having enough to live on was not the pressing issue that it had been in earlier years. In fact a new concern was surfacing. How was the money that was coming in being used? In 1900 the servant of the Lord sent out a testimony in an effort to correct what she referred to as “the deplorable condition of the Michigan Conference.” *Sermons and Talks*, Vol. 2, p.71.



The condition of things in the Michigan Conference was not only the spiritual condition of many of its ministers but also the condition of the leadership at the highest level. For over fifteen years conditions were waxing worse and worse. Ellen White writing of this period of time said, “But selfishness so abhorrent to God came in. The work was neglected, when there was plenty of means to send missionaries



abroad to preach the gospel, raise up churches, and erect meeting houses.” *The Kress Collection*, p.118. She spoke of the very high wages

paid to men in the publishing institutions and the need to send the extra money paid to a few to missionaries in new fields who were at a loss to know where the means to advance the work was going to come from. But there was a spirit of grasping at the conference office as well. “God is not pleased with the way in which things have been managed. He has a controversy with those who have shown no practical interest in the work of foreign missions, even though they knew what was required to make a beginning in a new field. The discernment of some at the heart of the work has been clouded. Their hands have been opened to grasp all the means they could possibly get, while in other parts of the Lord’s vineyard the workers have been obliged to do with poor food and

poor clothing, while at the same time some were told, You must sustain yourselves.” *Ibid.* p. 119.

THE MEMBERS MUST AWAKE AND INQUIRE

Thus it was that Ellen White appealed directly to the people to assume a position of personal responsibility as to how means that was being put into the treasury



was being used. “The churches must arouse. The members must awake out of sleep and begin to inquire, How is the money which we put into the treasury being used? The Lord desires that a close search be

made.” *Ibid.* p. 120. This counsel, sent out in 1900, was given in part to correct a “deplorable” condition inspiration said had been on-going for fifteen years. (See *Sermons and Talks*, Vol. 2, p. 73.)

How many members see it as their personal responsibility to know how the sacred means is being used today? Under the heading **Handling and distribution of tithe funds**, the *Adventist Review* lists items for which tithe is being used. The Potomac Conference and the Columbia Union are used as examples.

- Field and office staff salaries
- Local travel funds
- Educational subsidies
- 30% of elementary school teacher salaries
- Secondary school subsidies
- College subsidy
- Office utilities
- Depreciation
- Upkeep of grounds
- Postage
- Telephone
- Insurance
- Union Paper
- Legal
- Youth camp operation
- Worthy student fund
- Union and GC sessions
- “Capital (funds are sent to GC for reversion into non-tithe funds)”

Adventist Review, October 4, 1984, p. 11.

In a General Conference committee report we find the following ruling governing tithe reversion. “Tithe Exchange. –

“The church’s present policy makes provision only for conferences and unions to exchange tithe for non-tithe funds, since they are the only organizations that are authorized to accept tithe funds. There is no provision for an individual member’s tithe to be exchanged for non-tithe.” This is cited from document 167-GN TITHE FUNDS—ADMINISTRATION/USE OF (GCO-A) COMMITTEE REPORT – 3, Para. 13, Revised 10-8-84.

Obviously individual church members cannot turn their own tithe into non-tithe funds because they are not “authorized” to do so by this ruling. We know in our hearts that neither has God authorized any man or organization to do so. Where in all the Scripture or the Spirit of Prophecy do we find such a method of tithe usage and management as in the above?

God has given counsel as to what should be done when a conference has more tithe than it needs. “In some of the larger conferences the tithe may be more than sufficient to



sustain the laborers now in the field. But this does not sanction its use for any other purpose. If the conference were doing the work that God desires them to do, there would be many more laborers in the field, and the demand for funds would be greatly increased. The conferences should feel a burden for the regions beyond their own borders. There are missions to be sustained in the fields where there are no churches and no tithes, and also where the believers are new and the tithe limited. If you have means [tithe] that is not needed after settling with your ministers in a liberal manner, send the Lord’s money to these destitute places. **Special light on this point has been given.** I was listening to the voice of a heavenly Messenger, and the directions given were that the churches that had buildings and facilities should in this way assist the missions in foreign countries. Ms 139, 1898, p. 26.” *Manuscript Releases*, Vol. 1, pp. 183, 184. We see by this counsel that excess tithe was to go directly for the support of gospel workers in foreign mission fields not for tithe exchange.

Under the heading of THE USE OF THE TITHE the *Gleaner* lists among other items the following functions for which tithe may be used.

- Conference officers
- Departmental directors
- Accountants
- Clerks
- Office administrative assistants
- Conference office operations
- Conference office and evangelistic equipment
- Campground operations
- Camp meeting operations
- Up to 30% of the cost of elementary school principals
- Up to 30% of the cost of elementary school teachers
- Academy residence hall deans
- Academy principles
- College and university residence hall deans
- College and university presidents
- College and university deans of students
- Literature evangelists' benefits
- Conference centers operating expenses

Gleaner, June, 2006, p. 11.

The February 2011 edition of the *Gleaner* informs us that in 2009 Walla Walla University received nearly \$1 million in tithe funds.

THE 2011 WORLD BUDGET

The *Adventist Review* in 2011 highlighted several institutions to which tithe was appropriated. "Other major appropriations from the 2011 budget include:

- \$9.8 million for Loma Linda University
 - \$5.5 million for *Adventist World* magazine
 - \$4.3 million for Andrews University
 - \$3.5 million for Hope Channel operations
 - \$2.2 million for the White Estate
 - \$2.1 million for Adventist World Radio
 - \$1.4 million for the 2015 General Conference session (the same amount is saved each year during the five years leading up to session)."
- Adventist Review*, February 10, 2011, p. 10.

A year earlier the General Conference treasurer made this statement about appropriations made from the treasury. "When we give appropriations to the

divisions and the institutions, in most cases they're not restricted, and the board and executive committees of those organizations set their budgets and make decisions on how to use them." *Adventist Review*, January, 28, 2010. The General Conference sent out \$78 million per year (on average for 2005-2009) in tithe appropriations. *Ibid.*, June 27, 2010. In that same period of time \$36 million in tithe per year was used at the General Conference Headquarters. *Ibid.* A specific breakdown of how these funds were used was not given in these articles.



Using these examples of how tithe is used and managed demonstrates that we perhaps have given lip service to the inspired counsel, but have not followed it.

In our next study we will look at more Spirit of Prophecy counsel as it related to issues the same as those we are facing today as to the returning of the sacred tithe to the Lord and its appropriate usage.

A WARNING REGARDING PURCHASING SOIL FOR YOUR GARDEN

By Lynn Hoag

If you need to add to your soil, buy sandy loam soil in bulk, that is, by the cubic yard or truckload. Do not buy the super soils where they have added ingredients and amendments.

Often, added ingredients are manures and compost from city dumps. The cost of this soil is much higher, and the soil will usually grow big plants, but they will be out of balance and *not* health-producing.

If you are making raised beds, I recommend you use a one-quarter-inch hardware cloth (wire mesh, not plastic) on the bottom of your beds to exclude gophers and moles from entering your garden bed. Make the depth of the soil in the bed(s) at least 18 inches, and 24 inches deep would be even better.

Then my recommendation is to use one of the following soil-fertilizing methods to achieve superb results:

1. Grow Your Own Nutrition. This is the easiest and also the most expensive per square foot.

2. High Brix Garden. More modestly-priced, easy to use, and biological (better than certified organic).
3. Garden in a Box. All inputs are organic, and this is the least expensive to use.

locally the best soil possible for *your* garden. Thank you. **Lynn Hoag**

LynnHoag@hotmail.com, (530) 622-4967
www.SunCountryGardens.com

BE A WATCHMAN!



Look at these mineral levels in the native, unamended soil, compared with the mineral levels in the purchased soil used for the same garden, as revealed in the soil analyses.

Native Soil: The desired level of phosphorus is 174. The actual level of phosphorus is 85. This is only one-half of what is needed for ideal soil.

Purchased Soil: Again, the desired level of phosphorus is 174. The actual level of phosphorus is 2940. This is more than 16 times what is needed for ideal soil. This is a big problem that will take years to correct.

The good news is that it is easy to purchase the right soil, and then even a small garden will produce an abundant harvest of truly delicious, health-providing foods.

Other out-of-whack minerals in this purchased soil include:

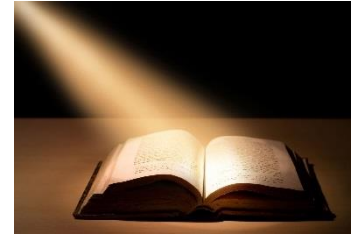
- Potassium: eight times more than ideal.
- Nitrates: double.
- Zinc: 4½ times too high, which makes it toxic in the soil.
- Manganese: which is deficient, has only one-fifth what is necessary and is not in the purchased soil.

This type of imbalance is typical in purchased soils today.

Why does this matter? Because anytime we have an excess in one area it creates a deficiency elsewhere. Too much of a good thing is harmful.

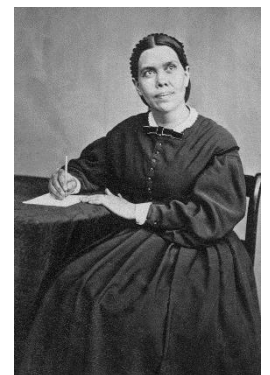
If you are considering buying soil, please contact me to help guide you through this process to purchase

Ezekiel 33:1-7 (KJV)
33 Again the word of the Lord came unto me, saying,
2 Son of man, speak to the children of thy people, and say unto them, When I bring the sword upon a land, if the people of the land take a man of their coasts, and set him for their watchman:



3 If when he seeth the sword come upon the land, he blow the trumpet, and warn the people;
4 Then whosoever heareth the sound of the trumpet, and taketh not warning; if the sword come, and take him away, his blood shall be upon his own head.
5 He heard the sound of the trumpet, and took not warning; his blood shall be upon him. But he that taketh warning shall deliver his soul.
6 But if the watchman see the sword come, and blow not the trumpet, and the people be not warned; if the sword come, and take any person from among them, he is taken away in his iniquity; but his blood will I require at the watchman's hand.
7 So thou, O son of man, I have set thee a watchman unto the house of Israel; therefore thou shalt hear the word at my mouth, and warn them from me.

“I should be an unfaithful watchman, were I to hold my peace, when I see the very foundations of our faith being torn away by those who have departed from the faith, and who are now adrift, without an anchor. In this time, when false doctrines are being taught, we are to teach the same truth that we have taught for the past half century. I have not changed my faith one jot or one tittle.” *Ellen White, Lt 150, May 15, 1906*



STEPS TO CHRIST (CHAPTERS 5 & 10)

By Ellen G. White

God's promise is, "Ye shall seek Me, and find Me, when ye shall search for Me with all your heart." [Jeremiah 29:13](#). The whole heart must be yielded to God, or the change can never be wrought in us by which we are to be restored to His likeness. By nature we are alienated from God. The Holy Spirit describes our condition in such words as these: "Dead in trespasses and sins;" "the whole head is sick, and the whole heart faint;" "no soundness in it." We are held fast in the snare of Satan, "taken captive by him at his will." [Ephesians 2:1](#); [Isaiah 1:5, 6](#); [2 Timothy 2:26](#). God desires to heal us, to set us free. But since this requires an entire transformation, a renewing of our whole nature, we must yield ourselves wholly to Him.

The warfare against self is the greatest battle that was ever fought. The yielding of self, surrendering all to the will of God, requires a struggle; but the soul must submit to God before it can be renewed in holiness.

The government of God is not, as Satan would make it appear, founded upon a blind submission, an unreasoning control. It appeals to the intellect and the conscience. "Come now, and let us reason together" is the Creator's invitation to the beings He has made. [Isaiah 1:18](#). God does not force the will of His creatures. He cannot accept an homage that is not willingly and intelligently given. A mere forced submission would prevent all real development of mind or character; it would make man a mere automaton. Such is not the purpose of the Creator. He desires that man, the crowning work of His creative power, shall reach the highest possible development. He sets before us the height of blessing to which He desires to bring us through His grace. He invites us to give ourselves to Him, that He may work His will in us. It remains for us to choose whether we will be set free from the bondage of sin, to share the glorious liberty of the sons of God.

In giving ourselves to God, we must necessarily give up all that would separate us from Him. Hence the Saviour says, "Whosoever he be of you that forsaketh not all that he hath, he cannot be My disciple." [Luke 14:33](#). Whatever shall draw away the heart from God must be given up. Mammon is the idol of many. The love of money, the desire for wealth, is the golden chain that binds them to Satan. Reputation and worldly honor are worshiped by another class. The life of selfish ease and freedom from responsibility is the idol of others. But these slavish bands must be broken. We cannot be half the Lord's and half the world's. We are not God's children unless we are such entirely.

There are those who profess to serve God, while they rely upon their own efforts to obey His law, to form a right character, and secure salvation. Their hearts are not moved

by any deep sense of the love of Christ, but they seek to perform the duties of the Christian life as that which God requires of them in order to gain heaven. Such religion is worth nothing. When Christ dwells in the heart, the soul will be so filled with His love, with the joy of communion with Him, that it will cleave to Him; and in the contemplation of Him, self will be forgotten. Love to Christ will be the spring of action. Those who feel the constraining love of God, do not ask how little may be given to meet the requirements of God; they do not ask for the lowest standard, but aim at perfect conformity to the will of their Redeemer. With earnest desire they yield all and manifest an interest proportionate to the value of the object which they seek. A profession of Christ without this deep love is mere talk, dry formality, and heavy drudgery.

Do you feel that it is too great a sacrifice to yield all to Christ? Ask yourself the question, "What has Christ given for me?" The Son of God gave all—life and love and suffering—for our redemption. And can it be that we, the unworthy objects of so great love, will withhold our hearts from Him? Every moment of our lives we have been partakers of the blessings of His grace, and for this very reason we cannot fully realize the depths of ignorance and misery from which we have been saved. Can we look upon Him whom our sins have pierced, and yet be willing to do despite to all His love and sacrifice? In view of the infinite humiliation of the Lord of glory, shall we murmur because we can enter into life only through conflict and self-abasement?

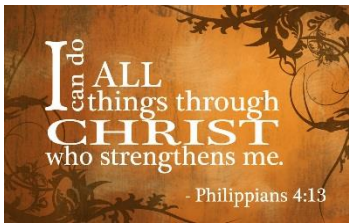
The inquiry of many a proud heart is, "Why need I go in penitence and humiliation before I can have the assurance of my acceptance with God?" I point you to Christ. He was sinless, and, more than this, He was the Prince of heaven; but in man's behalf He became sin for the race. "He was numbered with the transgressors; and He bare the sin of many, and made intercession for the transgressors." [Isaiah 53:12](#).

But what do we give up, when we give all? A sin-polluted heart, for Jesus to purify, to cleanse by His own blood, and to save by His matchless love. And yet men think it hard to give up all! I am ashamed to hear it spoken of, ashamed to write it. God does not require us to give up anything that it is for our best interest to retain. In all that He does, He has the well-being of His children in view. Would that all who have not chosen Christ might realize that He has something vastly better to offer them than they are seeking for themselves. Man is doing the greatest injury and injustice to his own soul when he thinks and acts contrary to the will of God. No real joy can be found in the path forbidden by Him who knows what is best and who plans for the good of His creatures. The path of transgression is the path of misery and destruction.

It is a mistake to entertain the thought that God is pleased to see His children suffer. All heaven is interested in the

happiness of man. Our heavenly Father does not close the avenues of joy to any of His creatures. The divine requirements call upon us to shun those indulgences that would bring suffering and disappointment, that would close to us the door of happiness and heaven. The world's Redeemer accepts men as they are, with all their wants, imperfections, and weaknesses; and He will not only cleanse from sin and grant redemption through His blood, but will satisfy the heart-longing of all who consent to wear His yoke, to bear His burden. It is His purpose to impart peace and rest to all who come to Him for the bread of life. He requires us to perform only those duties that will lead our steps to heights of bliss to which the disobedient can never attain. The true, joyous life of the soul is to have Christ formed within, the hope of glory.

Many are inquiring, "How am I to make the surrender of myself to God?" You desire to give yourself to Him, but you are weak in moral power, in slavery to doubt, and controlled by the habits of your life of sin. Your promises and resolutions are like ropes of sand. You cannot control your thoughts, your impulses, your affections. The knowledge of your broken promises and forfeited pledges weakens your confidence in your own sincerity, and causes you to feel that God cannot accept you; but you need not despair. What you need to understand is the true force of the will. This is the governing power in the nature



of man, the power of decision, or of choice. Everything depends on the right action of the will. The power of choice God has given to men; it is theirs to exercise. You

cannot change your heart, you cannot of yourself give to God its affections; but you can *choose* to serve Him. You can give Him your will; He will then work in you to will and to do according to His good pleasure. Thus your whole nature will be brought under the control of the Spirit of Christ; your affections will be centered upon Him, your thoughts will be in harmony with Him. Desires for goodness and holiness are right as far as they go; but if you stop here, they will avail nothing. Many will be lost while hoping and desiring to be Christians. They do not come to the point of yielding the will to God. They do not now *choose* to be Christians.

Through the right exercise of the will, an entire change may be made in your life. By yielding up your will to Christ, you ally yourself with the power that is above all principalities and powers. You will have strength from above to hold you steadfast, and thus through constant surrender to God you will be enabled to live the new life, even the life of faith.

Many are the ways in which God is seeking to make Himself known to us and bring us into communion with Him. Nature speaks to our senses without ceasing. The

open heart will be impressed with the love and glory of God as revealed through the works of His hands. The listening ear can hear and understand the communications of God through the things of nature. The green fields, the lofty trees, the buds and flowers, the passing cloud, the falling rain, the babbling brook, the glories of the heavens, speak to our hearts, and invite us to become acquainted with Him who made them all.

Our Saviour bound up His precious lessons with the things of nature. The trees, the birds, the flowers of the valleys, the hills, the lakes, and the beautiful heavens, as well as the incidents and surroundings of daily life, were all linked with the words of truth, that His lessons might thus be often recalled to mind, even amid the busy cares of man's life of toil. God would have His children appreciate His works and delight in the simple, quiet beauty with which He has adorned our earthly home. He is a lover of the beautiful, and above all that is outwardly attractive He loves beauty of character; He would have us cultivate purity and simplicity, the quiet graces of the flowers.

If we will but listen, God's created works will teach us precious lessons of obedience and trust. From the stars that in their trackless courses through space follow from age to age their appointed path, down to the minutest atom, the things of nature obey the Creator's will. And God cares for everything and sustains everything that He has created. He who upholds the unnumbered worlds throughout immensity, at the same time cares for the wants of the little brown sparrow that sings its humble song without fear. When men go forth to their daily toil, as when they engage in prayer; when they lie down at night, and when they rise in the morning; when the rich man feasts in his palace, or when the poor man gathers his children about the scanty board, each is tenderly watched by the heavenly Father. No tears are shed that God does not notice. There is no smile that He does not mark.

If we would but fully believe this, all undue anxieties would be dismissed. Our lives would not be so filled with disappointment as now; for everything, whether great or small, would be left in the hands of God, who is not perplexed by the multiplicity of cares, or overwhelmed by their weight. We should then enjoy a rest of soul to which many have long been strangers. (*Steps to Christ*)



Please do continue to remember Bible Explorations with your tithes and offerings. We need to keep these teachings going out! We continue to get testimonies coming in from around the world where people are learning more about the Word and how to study it and be ready for His soon return!

