

the grand example of tithing, were, in the double sense, rewarded for their fidelity to this law—they prospered in substance and they prospered in spirit. “Blessed be Abram of God, Most High, possessor of heaven and earth,” was the benediction of the high priest, in the name of God, because the patriarch had offered the tenth of the spoils, which benediction included spiritual blessing, inasmuch as it conveyed the assurance that God was well pleased with the offering. Abraham’s servant said to Laban: “I am Abraham’s servant. And the Lord hath blessed my master greatly, and he is become great; and he hath given him flocks, and herds, and silver and gold, and men-servants and maid-servants, and camels and asses.” Here was temporal blessing in abundance. Jacob vowed, “I will surely give the tenth unto thee,” and the Lord heard him, and subsequently said to him: “I am the God of Bethel where thou anointest a pillar, where thou vowedst a vow unto me.” From this reference it is evident that the vow of the tenth was pleasing to God. And Jacob, too, was blessed in substance and in spirit, for it is said, “The man increased exceedingly, and had large flocks and maid-servants and men-servants, and camels and asses.” “With my staff,” he says, “I passed over this Jordan, and now I am become two companies.” And he was blessed in spirit; for it is