

## Counsels on Stewardship by Ellen G. White

### Section 14—Wills and Legacies

#### Chapter 62—Preparation for Death

There are aged ones among us who are nearing the close of their probation; but for the want of wide-awake men<sup>1</sup> to secure to the cause of God the means in their possession, it passes into the hands of those who are serving Satan. This means was only lent them of God to be returned to Him; but in nine cases out of ten, these brethren, when passing from the stage of action, appropriate God's property in a way that cannot glorify Him, for not one dollar of it will ever flow into the Lord's treasury. In some cases these apparently good brethren have had unconsecrated advisers<sup>2</sup>, who counseled from their own standpoint, and not according to the mind of God. CS 323.1

Property is often bequeathed to children and grandchildren only to their injury. They have no love for God or for the truth, and therefore this means, all of which is the Lord's, passes into Satan's ranks, to be controlled by him. Satan is much more vigilant, keen-sighted, and skillful in devising ways to secure means to himself than our brethren are to secure the Lord's own to His cause. CS 323.2

Some wills are made in so loose a manner that they will not stand the test of the law, and thus thousands of dollars have been lost to the cause. Our brethren should feel that a responsibility rests upon them, as faithful servants in the cause of God, to exercise their intellect in regard to this matter, and secure to the Lord His own. CS 323.3

Many manifest a needless delicacy on this point. They feel that they are stepping upon forbidden ground when they introduce the subject of property to the aged or to invalids in order to learn what disposition they design to make of it. But this duty is just as sacred as the duty to preach the word to save souls. Here is a man with God's money or property in his hands. He is about to change his stewardship. Will he place the means which God has lent him to be used in His cause, in the hands of wicked men, just because they are his relatives? Should not Christian men feel interested and anxious for that man's future good as well as for the interest of God's cause, that he shall make a right disposition of his Lord's money, the talents lent him for wise improvement? Will his brethren stand by, and see him losing his hold on this life, and at the same time robbing the treasury of God? This would be a fearful loss to himself and to the cause; for, by placing his talent of means in the hands of those who have no regard for the truth of God, he would, to all intents and purposes, be wrapping it in a napkin and hiding it in the earth. CS 323.4

#### *A Better Way*

The Lord would have His followers dispense their means while they can do it themselves. Some may inquire, "Must we actually dispossess ourselves of everything which we call our own?" We may not be required to do this now; but we must be willing to do so for Christ's sake. We must acknowledge that our possessions are absolutely His, by using of them freely whenever means is needed to advance His cause. Some close their ears to the calls made for money to be used in sending missionaries to foreign countries, and in publishing the truth and scattering it like autumn leaves all over the world. CS 324.1

Such excuse their covetousness by informing you that they have made arrangements to be charitable at death. They have considered the cause of God in their wills. Therefore they live a life of avarice, robbing God in tithes and in offerings, and in their wills return to God but a small portion of that which He has lent them, while a very large proportion is appropriated to relatives who have no interest in the truth. This is the worst kind of robbery. They rob God of His just dues, not only all through life, but also at death. CS 324.2

#### *A Fearful Risk*

It is utter folly to defer to make a preparation for the future life until nearly the last hour of the present life. It is also a great mistake to defer to answer the claims of God for liberality to His cause until the time comes when you are to shift your stewardship upon others. Those to whom you entrust your talents of means may not do as well with them as you have done. How dare rich men run so great risks? Those who wait till death before they make a disposition of their property, surrender it to death rather than to God. In so doing, many are acting directly contrary to the plan of God plainly stated in His word. If they would do good, they must seize the present golden moments, and labor with all their might, as if fearful that they may lose the favorable opportunity. CS 325.1

Those who neglect known duty by not answering to God's claims upon them in this life, and who soothe their consciences by calculating on making their bequests at death, will receive no words of commendation from the Master, nor will they receive a reward. They practiced no self-denial, but selfishly retained their means as long as they could, yielding it up only when death claimed them. CS 325.2

That which many propose to defer until they are about to die, if they were Christians indeed they would do while they have a strong hold on life. They would devote themselves and their property to God, and, while acting as His stewards, they would have

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<sup>1</sup> Wide-awake men: Christian advisors who counsel from the perspective of being a steward of God's possessions

<sup>2</sup> Unconsecrated advisors: advisors who only counsel with earth in mind and neglect heavenly matters

the satisfaction of doing their duty. By becoming their own executors, they could meet the claims of God themselves, instead of shifting the responsibility upon others. CS 325.3

We should regard ourselves as stewards of the Lord's property, and God as the supreme proprietor, to whom we are to render His own when He shall require it. When He shall come to receive His own with usury, the covetous will see that instead of multiplying the talents entrusted to them, they have brought upon themselves the doom pronounced upon the unprofitable servant. CS 326.1

#### *Living Benevolence or Dying Legacies*

The Lord designs that the death of His servants shall be regarded as a loss, because of the influence for good which they exerted and the many willing offerings which they bestowed to replenish the treasury of God. Dying legacies are a miserable substitute for living benevolence. The servants of God should be making their wills every day, in good works and liberal offerings to God. They should not allow the amount given to God to be disproportionately small when compared with that appropriated to their own use. In making their wills daily, they will remember those objects and friends that hold the largest place in their affections. CS 326.2

Their best friend is Jesus. He did not withhold His own life from them, but for their sakes became poor, that through His poverty they might be made rich. He deserves the whole heart, the property, all that they have and are. But many professed Christians put off the claims of Jesus in life, and insult Him by giving Him a mere pittance at death. CS 326.3

Let all of this class remember that this robbery of God is not an impulsive action, but a well-considered plan which they preface by saying, "Being in sound mind." After having defrauded the cause of God through life, they perpetuate the fraud after death. And this is with the full consent of all the powers of the mind. Such a will many are content to cherish for a dying pillow. Their will is a part of their preparation for death, and is prepared so that their possessions shall not disturb their dying hours. Can these dwell with pleasure upon the requirement that will be made of them to give an account of their stewardship? CS 327.1

We must all be rich in good works in this life, if we would secure the future, immortal life. When the judgment shall sit, and the books shall be opened, every man will be rewarded according to his works. Many names are enrolled on the church book that have robbery recorded against them in the ledger of heaven. And unless these repent, and work for the Master with disinterested benevolence, they will certainly share in the doom of the unfaithful steward. CS 327.2

#### *Losses Due to Lack of Will*

It often happens that an active businessman is cut down without a moment's warning, and on examination his business is found to be in a most perplexing condition. In the effort to settle his estate, the lawyers' fees eat up a large share, if not all, of the property, while his wife and children and the cause of Christ are robbed. Those who are faithful stewards of the Lord's means will know just how their business stands, and, like wise men, they will be prepared for any emergency. Should their probation close suddenly, they would not leave such great perplexity upon those who are called to settle their estate. CS 327.3

Many are not exercised upon the subject of making their wills while they are in apparent health. But this precaution should be taken by our brethren. They should know their financial standing, and should not allow their business to become entangled. They should arrange their property in such a manner that they may leave it at any time. CS 328.1

Wills should be made in a manner to stand the test of law. After they are drawn, they may remain for years, and do no harm, if donations continue to be made from time to time as the cause has need. Death will not come one day sooner, brethren, because you have made your will. In disposing of your property by will to your relatives, be sure that you do not forget God's cause. You are His agents, holding His property; and His claims should have your first consideration. Your wife and children, of course, should not be left destitute; provision should be made for them if they are needy. But do not, simply because it is customary, bring into your will a long line of relatives who are not needy. CS 328.2

#### *A Call for Reform*

Let it ever be kept in mind that the present selfish system of disposing of property is not God's plan, but man's device. Christians should be reformers, and break up this present system, giving an entirely new aspect to the formation of wills. Let the idea be ever present that it is the Lord's property which you are handling. The will of God in this matter is law. CS 328.3

If man had made you the executor of his property, would you not closely study the will of the testator, that the smallest amount might not be misapplied? Your heavenly Friend has entrusted you with property, and given you His will as to how it should be used. If this will is studied with an unselfish heart, that which belongs to God will not be misapplied. The Lord's cause has been shamefully neglected, when He has provided men with sufficient means to meet every emergency, if they only had grateful, obedient hearts. CS 328.4

Those who make their wills should not feel that when this is done they have no further duty, but they should be constantly at work using the talents entrusted to them, for the upbuilding of the Lord's cause. God has devised plans that all may work intelligently in the distribution of their means. He does not propose to sustain His work by miracles. He has a few faithful stewards, who are economizing and using their means to advance His cause. Instead of self-denial and benevolence being an exception, they should be the rule. The growing necessities of the cause of God require means. Calls are constantly coming in from men in our own and foreign countries for messengers to come to them with light and truth. This will necessitate more laborers and more means to support them.—Testimonies for the Church 4:478-483. CS 329.1