

# The King's Highway.

Andian Highway shall be there, and a way, and it shall be called The Way of Holiness: The wayfaring men, though fools, shall not err therein. Isaiah 35:8.

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## Tithing.

I believe it to be the revealed will of God that at least one-tenth of the increase in his world shall be devoted to the help of those who need and the extension of his kingdom.

It is only fair that I should give my reasons for the last sentence in this creed:

1. It does not rest on the fact or form of a Jewish statute, but on a chain of sacred history beginning four centuries before there was a Jewish statute and continuing beyond the national life of Israel. A single nugget of gold may be only an accident and bear a mere artificial relation to the soil; but a vein of gold-bearing quartz, cropping out on one side of a mountain, showing here and there across its whole width, then cropping out on the other side, is no accident. (Gen. 14: 20 and 28: 22; Matt., 23: 23; Luke 18: 12)

2. Tithing was always a religious act. The tithe was considered holy. It was counted as an act of worship, and was one of the essentials of religious soundness. (Lev., 27: 30; Deut., 26: 12-19; Mal., 3: 9, 10.)

In I. Samuel 8:15 one of the warnings from the Lord against the setting up of a king is: "He will take the tenth of your seed, and of your vineyards, and give to his officers, and to his servants." What is "the tenth" here mentioned if not the one with which the people are familiar? Why this warning? We have been told at length that the tenth was a secular tax, and that it "protected the taxpayer from being robbed by priests and princes." If it was a protection in one case, how can it be an oppression in another? If it was already a secular tax, could a king make it any more so? To me it appears to be a warning on the ground of the diversion of the sacred tithe to secular uses. The people were about to choose a king and reject God (see verse 7.) They are warned that this king will take the Tenth from the Levites and give it to the eunuchs, from the promotion of religion to the pomp of the state. This may be the ground on which the "whole nation" is charged with robbery at a later date.

3. Its neglect was followed by religious decadence. Hence reformers and prophets of Israel call them back to it as one of the essentials of reform. It was one of the bonds that bound them to God. When it snapped, others gave way also. (II Chron., 31: 5, 6; Neh., 10: 37; Mal., 3: 10.)

4. It was the means of asserting and acknowledging God's ownership and Providence. To fail to tithe was to take what was His and so rob Him and rule Him out of secular affairs. Thus both his authority and providence were dishonored. (Deut., 26; Gen., 28: 20-22; Neh., 9: 36-38; Neh., 10.)

5. God approved its practice and condemned its neglect. This was made manifest in unmistakable terms. What he approves is duty, and what he condemns is wrong. (Deut. 26: 18, 19; Neh. 10: 37, 38.)

6. The paying of tithes was not limited to one dispensation. It held on through all. It was no temporary measure that passed with the changed conditions.

7. It has never been repealed nor substituted. We are told it has been;

but when, where' and how? What has taken its place?

8. It is never mentioned in the New Testament with disapproval. Jesus in the parable of the Pharisee and publican coupled it with justice, purity, and fasting as grounds of self-righteousness. To those who tithed mint, anise and cummin he condemned it as a substitute for heart virtues, but commended it as a companion and sign to them. In Hebrews it is used as an example of acceptable worship by the perfect type of worshiper through the perfect type of priesthood.

(Matt. 23: 23; Luke 18: 11; Heb. 7: 4-6) 9. It is never a limit except downward. There is no law against paying more. All law is a limit downward. Such are the Ten Commandments. Below them is ruin, above them the freedom of grace. We are under grace only when we are above law. Grace is no refuge for stinginess; the title is a safeguard against it. Beware of a Christianity that knows no law. Love gave its alabaster box of ointment. Zaccheus gave half his goods. The widow gave all. The way of faith and freedom in Christ is always open upward. Nevertheless, tithing marks the limit between the niggardiness of greed and the liberality of grace.

If in the light of these scriptures the tithe law has passed, then what of the Sabbath—the one God's signature on substance, the other his signature on time? If we may arbitrarily set aside one divine declaration because it came from the Old Testament, why not another? On what ground, then, can the Ten Commandments themselves be considered anything more than outworn Jewish statutes, to be thrown to the junk heap of the antiquarian? Why take comfort in the twenty-third Psalm or the fortieth chapter of Isaiah as anything more than the beautiful dreams of ancient enthusiasts?—Nashville Christian Advocate.

## The loafing Preacher.

BY C. R. CORNELL.

The preacher who spends considerable time in loafing on the street corners and in the stores is sure to be lean when he comes into the pulpit. He also lowers his self-respect and loses his influence upon those whom he ought to reach and those whose souls he ought to help to save. A preacher who spends his time loafing, hunting, fishing, to the neglect of his pastoral duties, has certainly missed his calling. The preacher who spends his time in idleness is almost sure to engage in unprofitable conversation. Story-telling, seldom, if ever, elevating to good morals or the strengthening of character will have a marked tendency to make the world doubt the piety of such a preacher.

The smoking loafing, story-telling preacher is a serious hindrance to the church of God, has no Scriptural endorsement, is a stumbling-stone in the way of souls, and ought not to pose as a spiritual leader in any community. God pity and save the minister who lives so far beneath the dignity of his holy calling. Beware, Christian.

Know the true value of time; snatch, seize, and enjoy every moment of it. No idleness, no laziness, no procrastination; never put off till to-morrow what you can do to-day.—Earl of Chesterfield.

## A Pulpit Vice.

Illustrations of the truth preached are valuable when they are proper illustrations, and when they are truthful; but there is in some cases a vicious method of using such illustrations. When an incident or event is related as if occurring in the life of the speaker, and really he had absolutely nothing to do with it, falsehood is the mildest word we can apply to such a course. The temptation to carnal men is very great, for this method of making them selves the heroes of some great experience affords an opportunity for indirectly praising oneself. This case is suggestive. A man was holding a meeting in a community where some bad men and boys disturbed the meeting a little. When reproved they became angry and threatened to whip the preacher. Some bluster and a good deal of loud and profane talking were all that ever came of it; but that preacher has used that incident until it has become one of the most blood-curdling affairs, guns and knives and cowboys, and blood and murder enter it from every side, and the preacher comes out such a hero that sometimes his bewitched hearers are astonished. God is never pleased with such a course. The man who will misrepresent in such a manner will do the same in other things. He is on very dangerous ground. It is some times unfortunate that some men have such inventive minds. We have been forced several times to listen to such distorted relations of things we know to be very different until we could but shudder at the profane daring of any man who could do such things in preaching the gospel of the God who knows all things.—Wesleyan Methodist.

## Legal and Spiritual Righteous.

We are familiar with the term Christian righteousness, meaning that inward state whereby the affections are so entirely opposite to things forbidden by law that we have no desire to do them. This is salvation. Life full, therefore law full. We find that in Rom. 9:1-4, "The righteousness of the law."

Now what is true in Christianity, that only the heart thus true to the spirit of the law is the real Christian, so, likewise, is it true in giving righteousness, that he who hates the evil forbidden by civil law is a desirable, or good citizen. The opposite then must be true, that one who loves the thing prohibited, yet refrains from policy, though he keeps the letter of the law, is not a good citizen. Blackstone lays it down as an axiom in jurisprudence that: "The man who is no better than the law would make him is a dangerous man in the community." We know how this works in legislation. A law breaker, at heart, is not a safe law-maker. If majority is wrong he goes wrong, if majority goes right so does he. Preponderance of votes and personal interests determine him a putty man.

Holiness of heart is the standard of divine law. Likewise purity at heart is the standard of civil law.—Selected.

"I can't help praising the Lord. As I go along the street, I lift up one foot, and it seems to say, "Glopy!" and I lift up the other, and it seems to say, "Amen;" and so they keep up like that all the time I am walking.—Billy Bray.

## The Death of Self.

GEO. F. SPRENG.

Self dies hard. He struggles, too against being led to the place of slaughter.

Many, who at camp meeting, or convention, or in revival service have heard clear teaching on the blessed sanctified life, are conscious of the birth of a desire to experience this grace in their own hearts. Its beauty and its blessedness, its quiet and its restfulness, its sweetness and its holy joy, have been so charmingly portrayed that there has been no thought of the struggle that precedes its attainment and the throes of anguish that go with the death of the self life. Like the air-castles we build—we see the finished buildings without taking into account the cutting and the sawing, the teaming and the lifting, the chips and the litter; the grading and the leveling, the vexations and the trials, the rainy days and the storms, the labor strikes and the delays, the uncongenial neighbours and the medlesomeness of busybodies' the difficulty of attainment and the greater problem of maintainance.

The matter of a triumphant experience is not a sharp struggle lasting a few hours or a few days, a shouting, glorious victory, and then a settling down in a comfortable waiting for the time when the good Lord shall see fit to take us to heaven; but it is a constant guarding and forifying of conquered territory, and a pushing out for greater achievement and more abundant grace. As in the case of one who has conquered an ungovernable temper, there is not only a guarding of the spirit against yielding again to passion and vexation, there is also a cultivation of gentleness of disposition and the grace of patience.

This crisis is no surety that the neighbor's dog will not track with muddy feet your newly scrubbed porch; nor yet, that somebody's cat will not get into your cellar on Saturday night and steal your Sunday's steak; nor does it guarantee that your horse will not balk, or your cow kick; neither does this crisis, with its hallelujah, mean that your neighbors will stop talking about you, and pat you on the back, and point you out as the best Christian in the community; no, it does not even mean that henceforth you will see no opportunities of driving a sharp bargain or doing some mean, contemptible thing. But it does mean that in these vexations Jesus will keep the spirit quiet and fill the heart with holy joy; it does mean that when the chance offers itself to do something in an underhanded way that savors of dishonesty or meanness the soul will recoil with horror at the thought of such a possibility; it does mean that, rather than entertain such a thought of evil, the child of God will wrestle day and night for perfect victory—not that these things may not be found out by others, but that God shall see nothing but righteousness and cleanness in the desire of the heart.

When the world wants to give peace it seeks to take us out of the conditions which bring trouble, or by making us forget our trouble—Jesus gives us peace, not from trouble, but in it.

It is not to be feared that too many Christians faint on the way to the

place of crucifixion and never reach their Calvary? They cannot say, "I live, yet not I, but Christ liveth in me," because they cannot say, "I am crucified." Never having died, they have never felt the thrill of the in-breathing of the resurrection life by the Holy Spirit, nor yet leaped from their grave clothes when the angel rolled away the stone from the mouth of the sepulchre.

The peace is great—the joy is ecstatic—the experience is something wonderful—but, but the way into this blessed state of grace is the via dolorosa—the way of weeping. It is by way of traitorships and scorn, of disappointment and sorrow, of bitterness and anguish, of stripes and thorn crowns, of bruises and spikes, of spears and vinegar, of throbbing head breaking heart, but it is the way to life—pulsing, throbbing, abundant life.—Earnest Christian.

The late Cardinal Manning, a distinguished and highly honored clergyman of the Roman Catholic Church, on one occasion gave utterance to the following:

"I wish well to all trades, but with a reserve. I hope the baker may bake more bread as long as he lives. I hope that every clothier may sell more yards of broadcloth and make more coats every year that passes over his head. I hope that every farmer may sell more wheat. But I cannot say in my heart and conscience that I hope the brewer may brew more beer, or the distiller distil more spirits, or the publican sell more of both. (Cheers.) There is a limit to my good wishes. I wish all trades may prosper except one trade. The prosperity that I wish to that one trade is that it should cease."

"The saying, "If you have any flowers for me, let me have them while I live," found its highest expression in the anointing of Jesus by Mary of Bethany. She seems to have had a premonition of her inability to anoint Jesus after death. True love makes life blessed with its costly sacrifices. Joseph and Nicodemus sought to anoint the body of Jesus, but the Sabbath prevented; the Marys on the first day of the week thought to lay his body in spices and perfume, but Christ was no longer dead; he had left the tomb, so that Mary anticipated all post-mortem affection by giving to Jesus a living expression of her devotion, and thus secured a place in the sacred record unparalleled.—Watchword.

"Worrying is often a form of selfishness, which makes self and one's little affairs the boundaries of life's horizon. With our burdens we shut ourselves within the narrow limits we have set, and condemn ourselves to dwell in the shadows when the bright sunshine, the moon, the stars, or other glories of the universe, woo us to come out and bathe in the light—not to be niggardly, either, but to give even as generously as we receive."

A converted gambler said, in a Fulton street meeting, "I have been a very wicked man, and have lived a rough life. My Sabbaths have been chiefly spent in cock-fighting, dog-fighting, and gambling. My companions have been the vilest; yet there has not been a day for ten years that I have not remembered my mother's prayers which she offered for me at the side of my bed. They have followed me, not only reformed me, but made me a Christian."