

The King's Highway.

And an 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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Ten Reasons For Tithing.

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To tithe means to give one-tenth of your income to God for his work. So tithing is a systematic, personal plan of securing and contributing money for Christian work. Our purpose is not to stir up any heart to larger givings spasmodically; but to larger givings because the giving is regular, consecrated, intelligent, systematic. Spasmodic giving is good as long as it lasts, but it passes away with the fever of good feeling. Order is heaven's first law. The Christian should do all things decently and in order. Here are ten reasons why you should tithe. If one reason makes a thing right, ten cannot make it more right; but they may enforce the argument to conviction of duty.

(1) God commands it. "Bring ye all the tithes into the storehouse." This applies to us as well as the Jews. Christ is not the end of the law as our rule of conduct. Anything that was good for Jews cannot be bad for us, unless it is specially done away. Our scale of giving may be higher than a tenth, but it cannot scripturally be lower. Some Christians give nothing; others give little; all should give at least a tenth, even though that be only a mite.

(2) Your growth in the spiritual life requires it. You cannot grow in grace if you disobey God's Word. "It is more blessed to give than to receive." Give and you will be blessed. Giving is a habit of spiritual manhood. There should be joy in your religion. You will be a happier Christian if you tithe. "Prove me now if I will not pour you out a blessing."

(3) The extension of your influence necessitates it. A silver dollar put before a candle flame will hide its light. Put the dollar behind the flame and it acts as a reflector. Make your money reflect the light of a good life. A Christian can intensify and extend his influence by his consecrated gifts. It is not the Christian who has money that is most influential in the Master's service, but the Christian who used his money in that service. The Christianity of young people will be more respected by the trustees and officials of the church if the young people contribute better to the church. You can make your light, the Gospel light, shine in heathen lands by the strong reflector of gold for missions.

(4) The church needs it, in order to have ready means for meeting payments and evangelizing the poor and heathen. It is impossible to run a church without money. The preacher and his horse are not fed by manna from heaven. Prayers do not pay debts except as you answer them. The church needs money. Why does it need so much of it? Because it is a bank which invests your money so that you will receive principal and interest a hundredfold as reward in heaven. The church does a banking business for heaven. Thus you can lay up treasure yonder.

(6) The church needs it, in order to be saved from questionable methods of raising money. The best way to raise money is to give it. Not merely because it is the cheapest way but the scriptural way. The Lord deliver us from church-shows. Every Christian has two homes, his dwell-

ing place and his church home. In both of these he should be interested. A Christian does not think of getting up a bazaar or a concert to furnish his dwelling place and keep it running. Why should he do it to sustain his church home? Let us give more of our money to the church and less to the world. Remember this, a Methodist's prayer-book is his purse.

(6) Your temporal prosperity will be greater, by double force, (says Rev. Wm. Arthurs), of

(a) Personal carefulness in order and economy. If you tithe you will be a book-keeper and save more. Thriftless persons have in this way become rich. If you are poor you may become wealthy by honouring God.

(b) Divine blessing. "It is more blessed to give than receive." That is why God wants you to give. He does not want you to give because he is poor. If you give you will receive. So make this your rule; If you receive you will give.

(7) Not to give is to rob God. All things are God's and holding back from him that in your possession which is his, is robbery. "Will a man rob God? Wherein have we robbed Thee? In tithes and offerings." Many Christians are breaking the eighth commandment. Let us be careful. Stop robbing God, and give him a little of his own.

(8) You owe God gratitude for his great gift of love in Christ to you. Money cannot purchase salvation but by the use of your money you can show thanks to God.

(9) You should imitate the good example of John Wesley, Baxter, Doddridge, Watts, and many other eminent Christians.

(10) You won't be sorry you tithed when you get to heaven. It will be a mean sort of heaven you will get to if you don't tithe. Will you then start to tithe? Let all who read this start to do so, and let some write the experience to Onward. Follow Wesley's advice: "Get all you can, save all you can; give all you can." — Tract.

Consecration.

Consecration is not the same thing as entire sanctification. The former is an act proceeding from man to God; the latter is an act proceeding from God to man. It is the man who consecrates; it is God who sanctifies.

2. Perfect consecration is an entire surrender of a personal human being to a personal God. The surrender is complete, absolute, unreserved and forever. It includes body, soul, spirit, time, talent, possessions—all that we have and all that we are, to be His, wholly His, and His to all eternity.

3. None but a Christian believer can make a consecration of himself to God. Sinners may repent, but Christians are enjoined to "yield themselves unto God as those who are alive from the dead;" not as those who are "dead in trespasses and in sins." Whatever surrender the sinner may and must make in order to be saved, the believer must make a deeper, fuller, more complete surrender—of a different character and for a different purpose. That purpose is that he may be fully sanctified—filled with the Spirit—and used to the utmost extent of his capacity for the glory of God.

4. Consecration does not mean the giving up of our sins, of vices, or depraved appetites, or forbidden indulgences. We cannot consecrate our alcohol, or our tobacco, or our opium, or our card-playing, or dancing, or our theatre-going to God. He wants none of these things. All actual and known sins must be abandoned at conversion. Our consecration is for a deeper work; that is, for the removal of inbred sin, which, after all, is not accomplished by our consecration, though that is a needful preliminary, but by the baptism with the Holy Ghost and fire.

5. Consecration means yielding yourselves unto God. When you yield yourself you yield everything else. All the details are included in the one surrender of yourself.

6. Consecration is not to God's service, not to His work, not to a life of obedience and sacrifice, not to the church, not to the Christian Endeavour, not to the cause of God; it is to God Himself. "Yield yourselves unto God." Your work, your service, your obedience, your sacrifice, your right place and your allotted duty, will all follow in due time.

8. Consecration is the willingness and the resolution and the purpose to be, to do, and to suffer all God's will. Its essence is found in the words of the Savior: "Not My will, but Thine be done."

8. Consecration being a definite transaction, and made once for all, does not need to be repeated unless we have failed to keep it. To consecrate over and over again is like husband and wife marrying over and over again. We are consecrated. The vow is upon us, and in the face of that vow we walk all our days. All we have to do, is to remember day by day that we are wholly the Lord's, and see to it that nothing is taken from the altar. Those who have kept their consecration complete should testify to its maintenance, upon all suitable occasions, and never deny it by word, deed or silence.

I am willing—

To receive what Thou givest.

To lack what Thou withholdest.

To relinquish what Thou takest.

To suffer what Thou inflictest.

To be what Thou requirest.

To do what Thou commandest.

Amen.

—Dougan Clark, M. D., in Christian Standard.

Holiness.

Not to be interested in holiness is not to be interested in that which God wills. Not to be seeking holiness is to be disobedient to God, for He commands it. To deny the possibility of being holy is to assume to know more than He commands it. To argue against it, is to set up our opinion against His will; our foolishness against His omniscience. To treat the subject with indifference, when He has so explicitly commanded it, is impudence. To fight it and seek to hinder it is open rebellion.—The Christian Witness.

The mischiefs of unfaithfulness here can never be repaired.—J. B. Taylor.

A Methodist church which reports a revival and no one wholly sanctified should call a halt and re-consider methods.—Wesleyan Methodist.

So if thou be a walker with God, it will appear in the relations where in thou standest; for grace makes a good husband, a good wife, a good master, a good servant.—Thomas Boston.

Let Us Not Be Diverted.

Once more we say that if the Wesleyan Methodist Church is not a holiness Church it is nothing. Great as may be some of the other issues for which we stand none of them nor all of them are enough without this supreme doctrine, holiness as a second work of grace received by the baptism with the Holy Ghost. The world over men are trying to substitute something else for this blessed doctrine and experience. Let us not be diverted. Indefiniteness in experience is sure to breed indefiniteness in teaching. We have never heard of any one preaching the doctrine definitely who could not witness definitely to the experience. It would be unnatural for the man who does not know when he was sanctified wholly to preach definitely to others that they can and should know when the blood cleansed them from all sin. A better experience, a deeper work of grace, a special anointing, or some other indefinite thing may be about the best men can do who have not the definite experience, but the present and future of the Wesleyan Methodist Church is in being just as plain and specific and pointed and definite as possible in leading men to Jesus for conversion and again the second time for entire sanctification. However beautiful the substitutes may be they cannot take the place of the actual experience and no amount of subtle talk about other things can bring the real results.—Wesleyan Methodist.

Prohibition Does Prohibit.

It is amusing, sometimes to note how the news items in daily newspapers give the lie to the editorial items to the effect that "prohibition doesn't prohibit."

Here is a recent case: In a news budget from the grape-growing districts of Lake Erie, the following appears:

The islands in the western portion of Lake Erie have long been famous for their grapes. In former years carloads of these grapes were shipped each fall to St. Louis, a great center for wine and champagne making.

"The grapes are left hanging on the vines this year," said Ed Dustin of Ashley and Dustin. "The price of grapes is way down and it don't pay the growers to pick them."

"The prohibition movement in the south has raised old Ned with the Lake Erie grape grower."

as they used to, and of course they have a great deal more than they need for their own winemaking purposes. Some are being used to make unfermented grape juice, but that beverage has not taken a hold on the market as yet.

"Lake Erie grapes are about the best in the country for the manufacture of champagne."

If you are a temperance worker or speaker you would better cut out the above item for future use.

When you hear somebody saying hereafter that "prohibition doesn't prohibit," just tell him how "the prohibition movement in the South has raised old Ned with the Lake Erie grape growers."

Tell him, too, how thoroughly alarmed the liquor manufacturers are.

Cite to him the fact that when on a recent occasion, a gentleman who is superintendent of a large philanthropy in Cincinnati went to a big distillery firm that had been in the habit of contributing to his cause, he was told by

the president of the concern: "But I can't do it now. It is as much as we can do to keep going. We're taxed tremendously to help fight these prohibition people. Only this morning, now, we had to send a hundred dollars way down into Texas for that purpose"

That is the way the prohibition principle is working. It is cutting down the markets for champagne materials, lager beer ingredients and whiskey stuffs. It is scaring the manufacturers half out of their wits, and pulling wallets too. Keep going.—Michigan Advocate.

Christianity Nothing Without Holiness.

Holiness makes Christianity superior to all other religions. Substract holiness from the character of Jesus Christ and He would have lived in the world only as a Galilean peasant, forgotten long ago. Take holiness out of the Bible and it would have perished from the earth ere this. Remove holiness from Christian experience and there would be nothing worth having.

Phariseism, fanaticism and formality exist because there is a holiness worth having that they seek in vain to imitate. The counterfeits exist because of the genuine.

No religion is of any worth that does not contain at least a germ of holiness, and all religion has power according to the degree of holiness it possesses.

Destructive criticism of the Bible, with all its vagaries, has never attempted to remove holiness from that sacred Book, for without holiness it would have long since ceased to attract man.

With the few who have been really holy, Christianity is getting along like a merchant with small capital. And the only hindrance it has in its progress is because all its devotees do not possess holiness of heart. If Christianity had kept alive and made such progress with the few who have really entered into the holiness and possessed the essence of its real essence, what might it not accomplish if every professing follower of the Nazarene had the divinely imparted nature? Its most aggressive periods have been when it possessed most of holiness.

When the church shall come up out of the wilderness, "clear as the fair as the moon, and terrible as an army with banners," its clearness, beauty and victory will be because of its holiness.

Holiness has never yet had a fair trial in this world. A few here and there amid the precautions and misrepresentation of their professional brethren, have contended against great odds. Only will the trial be fair and impartial when every professing Christian is holy. Then will sin be unable to stand before aggregated holiness.—Christian Witness.

Highway Renewals.

As will be seen by our acknowledgement list a number responded to our request for renewals, and several new names have been entered on our subscription list. Let the good work continue and send in your renewals and new subscribers. Every lover of holiness should help us in sending the messages broadcast over these great lands God has given us.

Praying will make us cease from sinning, or sinning will make us cease to pray.—Marsh.