

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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LAWS WHICH GOVERN CHRISTIAN GIVING.

Loren Wilson

A. P. Breneman

In Malachi 3:8 the question is asked: Will a man rob God? and the accusation then follows that they have robbed him in tithes and offerings, and they are told that they were cursed with a curse and are further commanded to bring all the tithes into the store house and prove God. (See verses 9-10.)

Ever since God called a nation to be his own peculiar people, and gave them laws by which they should be governed, he has had a system of his own by which the expenses of Divine worship should be defrayed, and by which those who are especially called to labor in spiritual things, should be supported. And even before the laws were given, the patriarchs observed this system which was the system of tithing or giving a tenth (see Genesis 15:20 also 28:22.) And let it be added that no substitute or makeshift given by man in his unbelief and evasion of the truth will ever meet the requirements or bring the promised blessing.

If the reader will turn to Joshua 13:14, he will find that the tribe of Levi (which were the priests), received no inheritance in the land. Turn again to Numbers 16:20 to 24, where you will find more fully explained what their duty was, and how they were to be supported, which was by the tenth of the income of the remaining tribes who had received an inheritance in the land. When the people were faithful and brought in all the tithes and offerings, they prospered and the institution of Divine worship flourished. But when they failed to do so the Levites were compelled to leave the temple service, and seek secular employment for support, and thus dearth and ill favor followed. (See Nehemiah 13:10.)

The laity of the church are sometimes led to complain because the minister turns aside to secular pursuits. If the tithes and offerings were all brought in, there would be no excuse for such actions, and the man of God could give himself unreservedly to his high and holy calling, and there would be no financial embarrassments to distract his mind.

In 2 Timothy 2:4 we read, No man that warreth entangleth himself with the affairs of this life, that he may please him who has chosen him to be a soldier. These conditions cannot be faithfully followed unless the laity also arise to their duty. Well, but some will say that the preacher or missionary should be a man or woman of faith, and trust God for their support. Granted, But are these conditions less incumbent upon the laity? Should they not also trust God? and shew their faith by their works?

Others raise the objection that the system of tithing was a part of the old Jewish economy and that we no longer live under the law but under grace. True, but are our obligations any less than theirs? truly under the light of scriptural truth the answer would be no. Our privileges are far greater than were theirs. They dwelt in the shadow, we live in the gospel dispensation, with the Holy Ghost sent down from heaven, and Jesus said, Think no that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil. (See Matt. 5:17. also Romans 3:31.) and Jesus placed his stamp of approval upon tithing, when he rebuked the self

righteous Pharisees (See Matt. 23:23, also Luke 11:42.)

Again others say, that being consecrated themselves to God, all they have belongs to him, and they don't think it right to simply set aside the tenth for him. Very well, then use it all for God. Don't hoard it up for some ungodly offspring, who may never pay one cent of it into God's coffers, and besides let none think that they are confined to the giving of the tenth. Provisions are also made for free-will offerings, and strictly speaking, none have given to the Lord until they have gone beyond the tenth because it belongs to God and we have no right to it whatever. He who robs God in tithes will also rob him in offerings, for unless the tenth is first given, a per cent of the offering will of a necessity come from what already belongs to him.

Others again hide behind the widow's mite, saying that Jesus approved of it rather than of those who of their abundance, cast into the treasury. Very well, the widow's mite was all she had. Are you willing to give all you have? If so undoubtedly God will accept the gift. But looking at it from a pecuniary point of view, the tenth would be a much cheaper way out of it. But if you have only the widow's mite, and give it cheerfully, the blessing is yours just the same for God takes into consideration the Spirit of the giver rather than the size of the gift. But remember that it is impossible for one to give in the spirit, who gives contrary to the command, for the Spirit and the word always agree (see Isaiah 8:20, also Luke 16:13.)

Truly they who are fully saved and sanctified by God's sweet Spirit have no other desire but to do his whole will and if after light and conviction have come, and they refuse to walk thereby their actions most certainly give the lie to their profession.

"My yielded heart says yes to Jesus, Amen to all of His sweet will, This vain, vain world no longer pleases, But Christ doth all my vision fill." Victory comes only along the line of "Trust and obey, for there's no other way, To be happy in Jesus, but to trust and obey."

Men in all ages have tried otherwise but failed.

King Saul tried it, but failed and he was told by Samuel that to obey is better than sacrifice and to hearken than the fat of rams (1 Samuel 15:22) The churches of today are trying it with their sop suppers, festivals, and rummage sales and while they have a large amount of machinery the power is evidently lacking, for the Skekinah of God's glory has left the temple leaving nothing but the death chill of pomp and worldliness.

Dear readers, shall our beloved Zion be cursed with a curse or shall we arise to our opportunity and bring in the tithes and offerings that there may be meat in God's house sufficient to carry on all the different branches of the work.

Truly the harvest is great, and the reapers are few. Can we consistently pray for God to send forth laborers, if we fail to provide the means, which God intended to be used for their support.—Wesleyan Methodist.

It is a very interesting fact that it was as Jesus was praying that he was transfigured.—J. B. Miller.

OUR HOMES.

Loose Screws.

"Bring up a child in the way he should go and when he is old he will not depart from it." These are the words of God, yet many who have had Christian parents are unsaved. Why?

The circumstances that combine in a child's training are manifold, and may be likened to a complicated machine. In a machine loose screws prevent the machinery from doing the work for which it was designed and result is a damaged article; so "loose screws" in a child's surroundings, or training, may result in starting him off, not in the way he should go, but at a wrong angle.

No child can be brought up right from a Christian standpoint, unless both parents are Christians. Undoubtedly this is one reason why God said, "Be not unequally yoked together with unbelievers." No Christian man or woman has a right to marry one who is unsaved. If they do so ignorantly or otherwise, God may forgive them, but they will reap as they sow. Unsaved people often say, "Oh, I don't stand in the way of my family being Christians!" but they do, nevertheless, and the only way they can avoid it is by getting saved themselves. If one is married to an unbeliever they must make the best of it. (1 Cor. 7:12, 13), but it is a "loose screw" that will prevent in a measure the proper bringing up of the children.

FAMILY WORSHIP.

God told his people that, concerning His laws, "Thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thy house, and when thou walkest by the way, and when thou liest down and when thou risest up." (Deut. 6:7) There must be a daily reading of the Bible and prayer in a home in order to bring children up right. No home training is complete without family worship. The remembrance of the Scriptures read at such times has saved many a person from infidelity. Every child should be present and pay due respect at worship. This will not be hard if it is always done.

OBEEDIENCE.

Obedience is a big part of the machinery for bringing up a child. Slackening on this line loosens so many screws that it is almost worthless. Kindness, and gentleness, and love, and justice, and firmness, and other virtues will all have a part in a home where children are properly trained. Justice will see that a child is not sentenced without due consideration of all sides of the case; but it will also see that punishment is meted out for transgressions. If a child is not made to know that disobedience brings trouble and punishment, how can it understand the justice of God? It should be made to know that wrong-doing hurts.

CLOTHING.

Parents should not buy for their children articles of adornment that they cannot wear as Christians. Children may do some fussing if held to Bible lines, yet as parents and Christians we must hold our children in outward obedience to God while they are under our control. This does not necessitate our forcing things upon them against which their tastes rebel, nor dressing a child of ten like a woman of seventy; but it does apply to those things against which God's Word explicitly speaks, "gold, pearls, and costly apparel."

THE EXAMPLE OF PARENTS.

Our children learn more from our actions than from what we tell them. They imitate, and imitating, they will probably exaggerate, hence we must be careful along our lines of example. They see us as we are. Others see us at our best when we fix up to be seen, but they see us at our worst and know all the selfishness and pride and meanness we have. From what we unconsciously do, they shape their lives. They are truthful or untruthful as they see us live, and they compare unconsciously our lives and our professions, and set their standards by them.

READING MATTER.

The reading matter that enters the home is a strong factor in the making of the child. People who object to their children keeping bad company will allow them to read books wherein the prominent characters do all the things the child is supposed not to do. They live, dress, and act out of the ways of sin, and become the child's morals of action. It is easier to let the child read such books than not to let him, so the parents take the path of the least resistance.

WHERE JOHN AND SUSIE ARE.

Mothers congratulate themselves that they know where John and Susie are. They are sitting quietly in their rooms, reading. Yes, but John has been for hours closely associated with thieves, liars and vulgar persons, in places where you would not have him go. He met them in the pages of the book and, lost to all else, he travelled with them. Susie is too young for beaux, but she has had one today. A very slick, nice fellow, who has his sins and wild ways, but is "good-hearted" after all. She has gone with him to the ice cream parlors and cafes unattended. She has ridden with him alone through miles of dark roads at night and been involved in complicated adventures, and come out unscratched. She has reformed him and married him, and he has proven to be a prince in disguise, so there were servants and pleasures and wealth.

THE CONSEQUENCES.

No wonder they are cross when you call them in from these pleasant things, to the common duties of life. No wonder either that John runs away from home later to try the realities of his dreams; or that Susie becomes an easy victim to the "white slave" hunter.

SUNDAY SCHOOL AND CHURCH.

Children should attend Sunday School and meeting with you, from their babyhood. If you allow them to become separated from you in Church and Sunday School you have lost them as far as your church and belief is concerned. They go to some other school where their teacher is bedecked with jewellery and feathers and flowers, and the children in the class likewise. The Sunday School Superintendent has a gold watch and chain and fob, and a gold ring and worldliness is on every hand. The teacher thinks "Everybody gets mad sometimes," and of course "We are none of us as good as we ought to be." "Everybody has their besetting sins." She doesn't think it is possible for a person to experience a change of heart, "as some extremists think." What have you done for your child in sending him there? No wonder he doesn't go with holiness people or believe in religion.

COMPLICATIONS AND HELP.

In the home there are conditions and complications that tax a parent to the

utmost—and cause much anxious thought and prayer. Some children will seem to be naturally so favored in disposition as to be a constant source of comfort and joy, while others are as constantly a source of care and anxiety. The good ones might make model men and women without much training, but the unfortunate ones will need all the training that love and salvation can give, to win them for God. Their salvation depends on your consistent life and wise training. If you fail they are lost. Pray much and ask your Heavenly Father to teach you. Then obey Him and trust all to His care, striving always to keep all the screws tight, and "As ye sow, so shall ye reap."—Written by a Parent in The Pentecost.

I AM TOO BUSY; CALL ANOTHER TIME.

City missionary called at a house. The door was opened by a woman, to whom she said that he had come to converse with her on the salvation of her soul. She seemed uneasy at his words, and replied: "I am too busy to speak to you today; call another time." He gave a parting word and retired.

On a second visit the missionary found the woman preparing to go to the theater. The same excuse was made: "I am very busy; come another time."

"Ah, my friend," said the faithful visitor, "death will one day come to the house, and it will not do to tell him to call another time."

The woman went to the playhouse, returned home seeming in her usual good health, was taken ill in the night and died the next morning.

Life is short and uncertain. The present hour may be the only time for repentance and to be reconciled to God. "Now is the acceptable time; behold, now is the day of salvation." If unchanged in heart, our state is full of danger; the next step may be into eternity. You may be on that line, beyond which all is darkness and despair. But will you delay any longer? Let the message now be heard. It is a message to repent and believe on the Lord Christ. And then the promise is, "Thou shalt be saved." Receive the offer of mercy today; it may be too late tomorrow.—Selected.

ARE YOU SAVED.

Are you saved from anxiety, worry, fret and impatience?

Are you saved from pride, conceit, self-importance and self-exaltation?

Are you saved from a harsh, resisting, contentious, combative spirit?

Are you saved from criticising, judging, and speaking and foolish talking?

Are you saved from gossip, tale-bearing and the love of hearing and telling news?

Are you saved from laziness, idleness, gluttony, stinginess and a grasping disposition?

Are you saved from selfwill, a desire to have your own way and rule over others.

Are you saved from an unclean heart, an unclean mind, unclean lips and unclean hands? Are your thoughts subjected to God?

Are you saved from all worldliness—"the lust of the flesh, the lust of the eye and the pride of life?"

Are you saved from grumbling, murmuring, fault-finding and discontent.—P. R. Nugent in Pentecostal Advocate.