

The King's Highway.

An Advocate of Scriptural Holiness.

And an Highway shall be there, and a way, and it shall be called The Way of Holiness—Isa. 35-8.

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God's Great Challenge — To The Church.

(See Mal. 3.)

A large number of people settled the question of setting apart a portion of their income to the Lord in their consecration; but there are those who have heard holiness preached, and had the light of holiness on their hearts, some who have even professed to be sanctified and filled with the Holy Spirit, who do not tithe.

The important thing about tithing is not the amount of your tithe, or whether you are rich or poor, but it is the motive of your giving. Before the days of the Mosaic law, even before the days of the Israel as a nation Abraham paid tithes to Melchisedek. We sometimes hear that the law of the tithe is not binding now because it is merely a Jewish law. That is not true, for it goes back of the time of the Mosaic law. It is written as deep as the law of the Sabbath on the heart of man. Jacob, even in his young manhood, when he was not very spiritual, recognized that the blessing of God was contingent on our surrender to God.

In the backsliden days of Israel one of the things God had against them was that they had not paid tithes. "Will a man rob God? Yet ye have robbed me." We do

not give the tithe to God. It is not a donation. We pay the tithe. If we do not pay it we rob God. That is strong language, but it is Scriptural. After paying the tithe we give offerings.

What relationship has God let us take to Him that we can rob him? He has taken us into the relationship of stewards. Why, then, do men say, "My farm," as though they had a fence about it? He has given us our start financially and in talents, ability and personality. Instead of thinking that what we have is for our advantage, we should recognize that these very things make us debtors to those who have less than we. We are stewards, and God is going to hold us accountable for our stewardship.

We should be as scrupulously honest about paying our tithes as in paying our grocery bill. You can expect that folks will not understand you, for if you are a tither you will give out of all proportion to what others who are not tithing will give.

Tithing is not a legalistic matter. If we are to get the blessing out of it we must get the spiritual content. As a matter of fact, the tithe is one of the truths of the Old Testament which has been carried

over into the New. The law has brought us into a place of love service. You can be a tither and still be a hypocrite, even as you can be a holiness professor and be a hypocrite.

If we are consecrated Christians we have consecrated not only the tenth but the whole ten-tenths and we pay the tithe in acknowledgement but at the same time we must have His approval on all the other nine-tenths. In the New Testament sense of this blessed truth it is a symbol of a spiritual relationship to God.

If we think that we can pay the tithe to God and that we can then go ahead and run the business in any way we want, we are hypocrites. God is our senior partner. We can be a grocer to the glory of God; but if we have a grocery store how many brands of cigars and tobacco could we sell to the glory of God? Or we could farm to the glory of God; but how much of our corn could we sell to the brewers?

The New Testament standard of the tithe is that it is an acknowledgement that He is the Lord, not only of our heart but of our time, talents and money. It is an acknowledgement of purpose.—Heart and Life.

THE FARMER EVANGELIST.

Mr. and Mrs. W. A. Harlow, of Maple Grove, and their son, Harry Harlow, and his wife, who have been in Virginia, where he was in the U. S. service, were in town Sunday in attendance upon the Sunday service at the U. B. Church, conducted by Evangelist F. W. Foster. There were many of Mr. Foster's home friends present, besides, among them being Mr. and Mrs. Hiram Towle, the Ballards and Hopkinson, demonstrating beyond a doubt that he is not without honor even in his own country. It speaks well for his life that he had such a following.

Mr. Foster closed a series of three weeks' special meetings here (Presque Isle, Maine) Sunday evening, with a powerful sermon combining many fundamen-

tal truths. It was a strong, fearless and practical sermon that he delivered and during which he paid a glowing tribute to Theodore Roosevelt. The entire series composed 24 sermons, each of which took up special Bible characters and what their lives meant to their time and the world for all time. That Mr. Foster has been a close Bible student is very evident and his native ability makes it possible for him to be a strong sermonizer. In many ways the meetings were attended with excellent results and in many ways the mission was very helpful to many people. There will be meetings several evenings this week conducted by the pastor and they will be helpful. The series of meetings have been very largely attended throughout the church, sometimes being taxed to the uttermost.

Mr. Foster was entertained by Mr. and Mrs. Levi Orory, who deemed it a privilege to have him in their home. He left Tuesday for Fort Fairfield, where he conducts farming. He is a man who has travelled extensively and has learned his experience and close observation to good account.—Bangor Daily News.

"Personal ambition for place or power has no kinship with the true spirit of Christian meekness."

"No man can fully preach the gospel, without faithfully proclaiming the personality, presence and office work of the Holy Ghost. This is peculiarly the Dispensation of the Holy Ghost, and He must be fully recognized as the administrator of the Kingdom of God.