

# 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

VOL. XXXVII.

MONCTON, N. B., APRIL 30, 1926.

NO. 144

## "THE TITHE."

By Rev. J. Goforth, D. D., of  
Honan, China.

I have been a tither for over fifty years. I commenced when I was a lad in the early teens. I earned some money by helping a neighbor to saw logs with a cross-cut saw at twenty-five cents a day. It was hard-earned money, but I gave a tenth of it to the Lord and never felt happier over anything I ever did. How came I to realize that it was a duty and a privilege to give a tithe? I can only believe that the Spirit of God taught me, through the reading of His Word. At five years of age my mother started me to read the Bible, and I have kept up the good habit ever since, though with increased intensity since my conversion forty-six years ago. The more I read what the Holy Spirit has moved Him to write for Him in the Scriptures, the more convinced I am that God's plan for every child of His is that at least they begin with the tithe. As the spirit of Christ Jesus prevails in us it will be impossible to limit our giving to one-tenth.

### Will a Man Rob God?

It is impossible to read the third chapter of Malachi and not believe that the Jews were under obligation to give the tithe. God accused them of robbing Him because they withheld tithes and offerings. He had brought them under vast obligation because of blessings bestowed on them as His chosen people. True, they were under law, and now we are under grace. But, if law required a tenth plus offerings, from a Jew, how much more ought grace to oblige a Christian to give? Have the Christian people been giving up to the law standard of the Jew? By no means, for if they had, the income would be many fold greater than it is today and the tragic deficits in Christian work would never have been heard of. God did not mince matters with the Jew, but called it robbery, and a consequent curse upon the nation. Can the living God be more lenient with those unto whom He has given all the treasures of His grace? From 1914 to 1918 we poured out treasure as a flood, and lives without stint, at the shrine of the god of war. Had we eyes to see, we would be startled at the large part of that awful sacrifice, which was a consequence of past robbery of God.

We are not a little puzzled at the logic of some Christians who excuse themselves for not giving tithe, because of what Christ said, Matthew 23:23: "Woe unto you, scribes and Pharisees, hypocrites! for ye pay tithe of mint and anise and cummin, and have omitted the weightier matters of the law, judgment, mercy and faith: these ought ye to have done, and not to leave

the other undone. As well might we excuse ourselves from keeping the Sabbath because the Saviour condemned some of the absurd notions about it prevalent in His day. In this verse He clearly enjoins the obligation of tithing.

The writer of Hebrews speaking of Melchisedec, shows how befitting for us to bring our tithes and lay them at the feet of One far greater than Melchisedec, even the Lord Jesus Christ? We constantly hear the excuse made, "We are not under the law, but under grace." But Abraham paid tithes, and he was as much under grace as we are, for he was an heir of promise and his blessings came through promise, as ours do.

### God's Purpose

Our Father in heaven must have a purpose in laying upon His children the obligation to give at least the tithe. It is a fact that many professed followers of His dear Son do not see their duty in this light. Scan an audience as the subject of giving is suddenly announced, and many tell-tale faces show that the theme is not a welcome one. But we ought ever to remember that God is not "hard up." He has no need to go a-begging. The cattle upon a thousand Hills are His. The precious things buried in all the mines of earth are His also. He says: "If I were hungry, I would not tell thee: for the world is mine, and the fullness thereof."—Psalm 50:12. Assuredly, His purpose in having us give at all is to save us from ourselves. He desires that we imitate Him in giving, and so be like Him and learn that "it is more blessed to give than to receive."

I knew a man once who didn't awake to God's purpose for him. He was the wealthiest man in that country. But this you would never imagine if you saw him, for he dressed like a beggar. His wife and only son died, and the neighbors said they did not get enough to eat. He was adding farm to farm, and his bank account was growing apace. The church to which he said he belonged—for he didn't go very often—sent out young ladies to collect for missions. Two of them called upon him and made known their errand. He evidently wasn't pleased, for he snapped out: "What! Back begging again? It seems to me from what we have given all these years that those heathen should have been converted long ago. I fear the money doesn't go to the right place. However, since you have come, I must contribute something." And he gave them five cents. He was past eighty when he died, and was hardly cold in his grave before his daughters and their husbands had gone to law over the dividing of the property. God wanted to save that man from himself, but he wouldn't obey.

### No Treasure in Heaven

Many, though admitting God's claims upon them, yet continue to rob Him. Their conscience is not for the time being quieted by their purpose to do some great thing for God by and by. At present, in their business there is such a pressing need for capital that the present claims of obedience are suppressed. The adversary always has the good thought ready—"I am going to do something worth while when my affairs are in proper shape." There never can be a safe time for robbery, nor One so unsafe to rob from, than the living God. There was a nice young man and his wife, both Christians, who entered business with every prospect of success. They frequently owned to themselves that their heavenly Father who sent His Son to save them had just claims upon them for at least a tithe of their income. However, they planned to postpone obedience until their capital reached a million; then they would do something handsome. After their capital had passed the two million mark, they were grasping misers. God's purpose for them had been thwarted; they had no treasure in heaven.

Not only does God want to save us from ourselves, through our obedience in giving, but He through our obedience makes us partners with Himself in His great business of saving men. What an unheard-of honor that we have been called to be co-partners of Jehovah! "They that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever." To be truly wise, as parents and Christian leaders, we will obey God by bringing all the tithes into His storehouse, and we will impress the duty upon our children and upon all whom our God has appointed us to influence.—The Holiness Worker.

A Quaker is said to have thus addressed John Wesley: "Friend Wesley, I have had a dream concerning thee. I thought I saw thee surrounded with a large flock of sheep which thou didst not know how to feed. I enclose a note for one hundred pounds to help thee to feed them." How many Christian friends have beautiful dreams about helping the cause of Scriptural holiness, but how few remember their dreams and act as the Quaker did.—Ex.

"Four classes of people need urging: Sinners should be urged to repent; backsliders to return; believers to go on unto perfection; and those entirely sanctified to step into the place of abundant service. Ours is an urgent gospel.—Heart and Life.