

The King's Highway

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God's Financial Plan

By Eunice Hunsinger in "Wesleyan Methodist"

Bring ye all the tithes into the storehouse." Malachi 3:10.

Someone has said: "It takes three things to run a church—grace, grit, and greenbacks." Surely we could use more of all three. Lest someone may feel that greenbacks are not so important, let us notice a quote from the late Rev. E. W. Black: "There is twice as much said in the Bible about money as is said about either prayer or faith. Not that money is more important than prayer or faith, but it has its proper place in relation to the kingdom of God. Both the Old and New Testaments have a great deal to say about money. Money under the terms of money—gold, silver, talents, shekel, penny—is found mentioned in the Bible a little more than one thousand times. Christ Himself spent much time on the subject of money. The majority of His parables and addresses are on some phase of the money question. Sixteen of His parables show the wrong and right use of money. It has been pointed out that one verse in every six in Matthew, Mark and Luke is on money. Paul devotes two whole chapters in Second Corinthians to this subject."

In any business enterprise money is an absolute necessity. Surely it is no less true in the most important business in the world, that of spreading gospel light. Among all fund-raising methods used in the church world, tithing stands out as God's financial plan. Somewhere in the yesterdays I picked up the following key words in regard to tithing: Tithing is scriptural, simple, systematic and successful.

Tithing is Scriptural. Even before the law was given, men recognized this as God's will. In Gen. 14:20 we see Abraham who gave him (Melchizedek, priest of the most high God) tithes of all. We hear Jacob as he vows to God, "And of all that thou shalt give me I will surely give the tenth unto thee" (Gen. 28:22). When God gave Moses the law from Sinai He included the law of tithing as found in Lev. 27:30 and Deut. 14:22. King Hezekiah, in a revival of worship and support of God's house and servants, commanded the people to bring in their tithes, "and the tithe of all things brought they in abundantly" (II Chron. 31:5). Revival and tithing go hand in hand. Nemehiah, seeing the lack of support of the Levites and the house of God forsaken, contended for the tithe (Neh. 13:10-12). Haggai rebuked indifference concerning the building of God's house and said, "The silver is mine and the gold is mine, saith the Lord of hosts" (Haggai 2:8), Malachi 3:8 charges men with robbery who fail to bring in tithes and offerings. Some professing Christians would be horrified at the thought of stealing from their neighbor, yet have no conscience about stealing from God! Tithing is carried over into

New Testament teachings. Jesus said to the scribes and Pharisees about paying tithes, "These ought ye to have done, and not leave the other undone" (Matt. 23:23 and Luke 11:42). This very plain declaration of Jesus, "ought ye," sets forth tithing as an obligation, not something optional. Paul exhorts the Corinthian church concerning the collection thus: "Let every one of you lay by him in store, as God hath prospered him" (I Cor. 16:2), an obvious reference to the tithe. Many other New Testament scriptures picture the liberal giver. After Pentecost, liberality was the order of the day. Under grace the tithe is the minimum of giving.

Tithing is Simple. I well remember my first introduction to fractions. We did not get acquainted easily. I well remember my chagrin over my grade on a test covering fractions—it was 37½%. After more explanation and drilling on the part of the teacher it all began to sink in. God must have known that fractions would be a nightmare to some people, so in His wisdom He chose the simplest method of computing the minimum in our giving. Whether it be figured on a large or small amount, the most ignorant can simply move a decimal point to the left one place and there it is!

Tithing is Systematic. It does away with guesswork and haphazard methods. If only people would use "horse sense" in doing God's business the same as they would in doing their own. If you were a landowner and expected the rent share, how would you want your tenant to pay you? Would you want him to take out his expenses and give you your share of what was left, if there was any? If you were a salesman working on a commission basis could you figure what your pay check should be? Does the Heavenly "Bureau of Internal Revenue" have a case on file against you? Again let me quote Rev. Black: "If you are robbing God of the sacred tenth, you may count on it: The sheriff of circumstances will be around to see you sooner or later. He is God's collector, and he charges very dear interest."

Tithing is Successful. You may never be a rich man but God will honor you if you honor Him with your tithes and offerings. He says, "Prove me now herewith" (Malachi 3:10). God has blessed men financially and made a way through for them when they have been faithful to Him, Tithers have been surprised at how the nine-tenths have gone farther than the ten-tenths. We shall be blessed spiritually, for He has promised to "open the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it" (Mal. 3:10).

I remember as a young Christian hearing a good brother in his testimony say, "Sometimes I think we're dry spiritually because we're too lazy to pray and too tight to pay." May the Lord help us to do both.

The Springs Of Pisgah

Rev. F. A. Dunlop

I think of Pisgah as the place of transition or change for the Israelites. Up to this point there had been no settling down. Their wanderings had covered much territory but none of it would ever be their's. At Pisgah they began to possess. Lands, cities and villages became their own. The word of Moses, "God brought you out that He might bring you in" was being realized. Establishment is a vital part of our christian experience, and the Canaan experience is very definitely associated with establishment throughout the scriptures. Paul writes: "Now God himself and our Father, and our Lord Jesus Christ, direct our way unto you. And the Lord make you to increase and abound in love one toward another . . . To the end, He may stablish your hearts unblameable in holiness before God." Again: "And the very God of peace sanctify you wholly and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ." Peter writes: "But the God of all grace, after that ye have suffered awhile, make you perfect, establish, strengthen, settle you, "Sanctification takes the wobble out of us. The flesh-pots of Egypt are exchanged for the fruits of Canaan; the Manna ceases and the soul feeds on "the old corn of the land." At Pisgah we begin to live purposely and prosperously. The "wilderness wanderings" of getting nowhere belong to the past and the present takes on a quality of possessiveness that enriches the soul more and more.

Pisgah was the place of changed leadership. It was on Mount Pisgah that Moses viewed the Promised Land but was deprived the honour of leading God's people in.

The history pertaining to this always leaves one a bit saddened. Surely Moses was grieved that God withheld from him this privilege. It was at the rock where Moses disqualified himself, and yet the spirit of impatience there doesn't seem sufficiently serious to merit such punishment. I have thought possibly there was another reason for our all wise God arranging this as He did. The whole history of Israel is a sermon—A sermon which the New Testament reveals.

Moses represented the Law, and while the law had its God ordained purpose it could not complete the great and holy purposes of God for redeemed humanity. "By the deeds of the law shall no flesh be justified". "The Law made nothing perfect but the bringing in of a better hope did." God wants the Jew and the Gentile to understand that only Grace can save. The Law has its purpose and ministry which is to bring men to Christ, hence, at Pisgah Moses the Law, gave way to Joshua, Whose name means Jesus. This same thought is carried on to the Transfiguration. There, Moses, representing the Law appeared

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