



**The Wondrous Gift of God  
to Mankind**

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*Presiding Bishop of the International Old Baptist Union).*

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## The Wondrous Gift of God to Mankind.

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The Amazing Sacrifice of Christ for all Believers.  
The Duty and Nature of Christian Giving to the Cause of God.  
Man's Vast Indebtedness to his Creator.  
On Tithing, &c., &c.

By the Rev. H. AUGUSTUS SQUIRE  
(Presiding Bishop of the International Old Baptist Union).

*"Seek first the Kingdom of God and His righteousness, and all these things shall be added unto you."*—Matt. vi. 33.

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### PART I.

My object in writing this treatise on the Wondrous Gift of God the Father to Mankind, the Amazing Sacrifice of Christ for His people, and other things connected therewith, is to lead Christians to reflect and justly consider their great indebtedness to God in consequence. When we rightly take into consideration the magnitude and solemnity of these *facts*—which concern all mankind—surely everyone should lay these things to heart. My aim and object is to bring the true light of God's word to bear upon these subjects before us, that the Lord's people may see facts in His light, and reflect that light upon others, and thus come to a better understanding of their *duty*, and the *true nature* of *giving* to the cause of God. True Christian benevolence, or giving, should be exercised at all times in a humble, unassuming spirit, and ought to be in proportion to the ability or income from *all sources* of the giver. The true spirit of the Gospel inculcates a heavenly disposition of kindness, great liberality to the *cause of Christ*, love to God, and all mankind. These things are the fruits of the Holy Spirit, which *in-dwells* us, as true Christians. Our obligations to God, as will be seen, are always immeasurable and infinitely great, therefore our liberality should, in righteousness, correspond with our indebtedness to God, to whom we owe ourselves, and all things else, in time and eternity.

That being the case, every Saint or believer should strenuously seek from the inner soul to cultivate a liberal disposition, which forms a part of the true religion of Christ, who said, "Freely give, for freely ye have received." When we justly consider the greatness of the love of God the Father of Christ towards mankind, we stagger as we contemplate His actions,

which speak even louder than words. "For God so loved the world, that He gave His only begotten Son, that whosoever believeth on Him might not perish, but have everlasting life." "The gift of God is eternal life, through Jesus Christ our Lord." "He that spared not *His own Son*, but delivered Him up for us all, shall He not with Him also, freely give us all things?" (Rom. viii. 32). God loved *us*, and sent *His Son* to be the propitiation for our sins. And He is the propitiation for our sins, and not for ours only, but also for the sins of the whole world. "For Christ also hath once suffered for sins, the just for the unjust, that He might bring us to God, being put to death in the flesh" (1 Pet. iii. 18). "Who *His own self* bare our sins in His own body on the tree." "Redeemed with the precious blood of Christ" (1 Pet. ii. 24, 1 Pet. i. 19).

Thus, God the Father Himself hath set us a wondrous example in giving. First of all, God hath freely given us His beloved Son, in whom He is well pleased and His soul delighteth. This is the greatest gift that the highest heaven of heavens could possibly conceive, offer, or give for *us*. Hear it, ye heavens, and be astonished, O earth, at the immensity of the sacrifice—the generosity of God for fallen man! All Christians upon the earth should carefully and prayerfully consider these *stupendous facts*, the *love of God*, at the time they think of GIVING TO THE CAUSE OF CHRIST AND OF GOD, that the glory of the Lord may shine upon the face of every liberal giver, and that each may enjoy the heavenly luxury of a good conscience here on earth, the peace of God which passeth all understanding, with the certain reward of a hundred fold in the everlasting life to come. How foolish we are to *ourselves*, not to rightly *consider these eternal facts*, which will concern and affect every child of God upon the earth, in the great day of reward, at the coming of Christ—so near at hand.

All through the Scriptures it is plainly set forth that God measures back to man the measure he measures to God. "Be not deceived, God is not mocked; for whatsoever a man soweth that shall he also reap" (Gal. vi. 7). Not only hath God the Father proved His love to us, but Christ the Son of God hath proved His love to us also. Jesus says, "Greater love hath no man than this, that a man lay down his life for his friends. Ye are My friends, if ye do whatsoever I command you" (John xv. 13, 14). Jesus was for our sake "A Man of sorrows, and acquainted with grief." "He was wounded for our transgressions, He was bruised for our iniquities, the chastisement of our peace was upon Him, and with His stripes we are healed. All we like sheep have gone astray, we have turned every one to his own way, and the Lord hath laid on Him the iniquity of us all." "He hath poured out His soul unto death." "He was numbered with transgressors" (Isa. liii.) "And His sweat was as it were great drops of blood falling down to the ground" (Luke xxii. 44). He says, "I have trodden the wine-press alone, and of the people there was none with Me" (Isaiah lxiii. 3). "Jesus when He had cried again with a loud voice, yielded up the Ghost" (Matt. xxvii. 50).

And all this for man's sake. "For ye know the grace of our Lord Jesus Christ, that though He was rich, yet for your sakes, He became poor, that ye through His poverty might be rich" (2 Cor. viii. 9). O, man! How much owest thou to thy Lord, for all He has done for thee? Thus Christ gave Himself for us. He came into this cold, unkind, fallen, devil-possessed

world to die, to pay man's debt of sin. Inconceivable mercy! How wonderful! He made the self-denying, *dread and fearful sacrifice*. He died the ignominious death upon the blood-stained cross. Amazing! All this for man's sake! Christ forsook the highest heaven of immortal bliss! The eternal loveliness, the exuberant luxuriant wonders of endless delight! The ineffable radiance behind the mystic veil—the ever-glowing lustre from a thousand suns! He forsook His Father's presence, the effulgent glory, the fulness of joy at His right hand, the celestial, unutterable pleasures flowing all around in lucid boundless profusion evermore. He, the *Son of God*, forsook the glorious companionship of arch-angels, seraphs, and cherubs of dazzling beauty, while thousand times ten thousand stood before Him, in garments of shining glory, awaiting His behest His pleasure to fulfil. All this, and a thousand times more, He forsook for fallen man the object of His love. Notwithstanding all these things, Christ Jesus counted not the sacrifice *too great*, but freely gave Himself a ransom for the lost.

As we meditate upon the *greatness of these facts*, and the *infinite grace and love of God*, the sensitive soul amazed staggers with the immensity of its own conceptions, and is lost in gratitude, wonder, love and praise. Can we do *too much in return for Him*, who has freely done all things for us? Christ has satisfied the justice of God on our behalf. He hath brought in everlasting righteousness for us all, and now we are complete in Him, who is the Head of all principalities and powers in heaven and earth. O, man, what wilt thou return unto God, by way of recompense, for what He hath *forsaken and sacrificed for thee*? Surely all mankind must say, "Love so amazing, so divine, shall have my soul, my life, my all!" After this, wilt thou harden thy heart and withhold thy means—the dross of this uncertain world of death, from Him who forsook heaven and earth, and all things else for thee, and counted not the cost? Surely thou wilt not *reward the infinite generosity of God by selfishness after this*, but rather say, "May God forgive my blindness, and the coldness of my selfish heart toward Him, for all He has done for me."

*Eternity*, and its *solemn reality*, should be carefully taken into consideration by us when we undertake to *give of our means to the cause of God*, for all His works and plans are based on eternal principles, therefore what we do by way of giving will have a bearing upon our eternal existence, and will greatly affect us in our *reward*, when time shall be no more,—lost in eternity. In all our giving let it be done from the heart, in a humble and contrite spirit, for the glory of the Eternal God, with whom we have to do both *here and hereafter*. These are great and awful facts. "For thus saith the High and Lofty One, that inhabiteth eternity, whose Name is Holy: I dwell in the high and holy place, with Him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones" (Isa. lvii. 15). "His ways are everlasting" (Hab. iii. 6). "He is the living God, and an everlasting King" (Jer. x. 10). "The eternal God is thy refuge, and underneath are the everlasting arms" (Deu. xxxiii. 27). Christ "having obtained eternal redemption for us" (Heb. ix. 12). "Our light affliction worketh for us, an eternal weight of glory" (II. Cor. iv. 17). "And I give unto them eternal life, and they shall never perish" (John x. 28). "Now unto the King Eternal, Immortal . . . the only wise God, be honour and glory for ever and ever, Amen" (I. Tim. i. 17).

As we look at *eternal facts*—as true Christians—our obligations and responsibilities to God are imperative and superlatively great, as we have a direct interest in the Lord by His blood, as touching our great and eternal salvation. That being the case, in fostering, formulating, or suggesting the sum that every member of the Body of Christ should give toward the support of God's cause—as a standard rule—we feel that it should absolutely be not less than ONE TENTH of *all our income from every source whatever*: and that portion should be set apart as a *sacred gift* or offering to the Lord's cause as a small proof of our gratitude for our complete and everlasting redemption. The writer of this treatise has not only given a *tenth* of all his income from every source to the cause of Christ; but he has given over *twenty per cent.* during the last seven years, yet his income has been less than two pounds a week; therefore, he is not asking others to do what he has not first done himself, neither would he mention this only for example's sake. My testimony is, in giving to the cause of Christ, I am not the poorer, but am better off than ever before, for I know that the Lord blesses my income, that it seems to multiply as never before, and my soul is at peace with God (see Mal. iii. 8, 9, 10).

It is our direct duty at all times and under all circumstances to set the LORD'S CAUSE FIRST, *before self*—and all other things in this world—and to keep on from the time of our conversion or start in the Christian life until death.

The word of God demands no digression from this rule—as we shall prove as we go on. Jesus says, "Be thou faithful unto death, and I will give thee a crown of life." To appropriate our means to *self first*—as worldlings do—will never please God, neither is it the way to *natural* nor *spiritual* prosperity, for such a course is in opposition to the *word* and *command* of Christ, who says, "Seek *first* the kingdom of God and His righteousness, and all these things shall be added unto you" (Matt. vi. 33). "Ye cannot serve God and mammon," "Godliness is profitable unto all things, having promise of the life that now is, and of that which is to come" (I. Tim. 4-8). "Render to Ceasar the things which are Ceasar's, and unto God the things which are God's."

We, as believers, should set a good example in being liberal, by systematic giving for the support of the ministers of Christ, and not let them want, for Jesus says, "Inasmuch as ye have done it unto one of the least of these, My brethren, ye have done it unto Me." We are vigilant and enthusiastic in our own natural affairs, and we feel that is just and right; if so, then let us at least use the same vigilance in the cause of God also. If you are mean, stingy, and often grumble and please Satan instead of God, and you will give little or nothing yourself, do you not by your bad example *hinder others*? If so, they will rise up against you in the day of judgment, at the time when, "Every one shall receive according to the deeds done in the body, whether they be good or bad." The apostle confirms this by saying, "He which soweth sparingly shall reap sparingly; and he which soweth bountifully, shall reap also bountifully. Every man according as he purposeth in his heart so let him give; not grudgingly, or of necessity, for *God loveth a cheerful giver*" II. Cor. ix. 6, 7).

We cannot dispense with these facts on giving; nor emphasize their importance too much, as the Gospel does not inculcate a less responsibility on our part as Christians, than the law did on the house of Israel who were *commanded of God to pay tithes on all they possessed*. Besides Abraham him-

self—the *Father of all the faithful*—was liberal, and has set us an eminent example in paying *tithes* to the Godly Priest Melchizedek, which took place 512 years before the law of Moses was given on Mount Sinai. In all probability the principle of paying tithing for the support of the officiating priest and expense of the offerings sacrificed unto God, was instituted by the Lord from the beginning, or at least from the time when sacrifices were first ordered to be offered up as typical of Christ—the Lamb of God—the promised seed of the woman—who should finally take away the sin of the world. Thus Abel the son of Adam, by faith offered unto God a more excellent sacrifice than Cain.

How little some do for God, in some cases just what shame compels them, nothing more. All such are fools to themselves here and hereafter (see Luke xii. 20, 21). How many there are who consider giving to the Lord's cause a burden, and are always finding fault instead of considering it a *God-given privilege for us to lay up for ourselves treasure in heaven*.

All such in the *day of reward* will be sent empty away. The wealthy, as a rule, sow to the flesh, and will, in the day of rewards, reap corruption; they mind earthly things, and have their portion in this life.

It is time that all the children of God should *awaken* from sleep, and do their duty to God and themselves in *every other respect* as well as giving, for it is now or never with us all, as we have but one life, and that is short and uncertain. Jesus requires all things, temporal and spiritual, on our part in proportion to our ability. The Apostle says, "As every man hath received the gift (or means), even so minister the same one to another, as good stewards of the manifold grace of God." (1 Pet. iv, 10). The Judge of all the earth, looked at the widow's mite with approbation, bore testimony to the greatness of her liberality, and applauded her self-denying benevolence. All things come from God, and are the Lord's; therefore "Of Thine own"—after all "have we given Thee."

When we live for Christ, we live for an object worthy of our soul's immortal interest, and the glory of God. Thus it is better to "Set your affections on things above, not on things on the earth. For ye are dead, and your lives are hid with Christ in God" (Col. iii. 2, 3). "For he that soweth to the flesh, shall of the flesh reap corruption, but he that soweth to the Spirit, shall of the Spirit reap life everlasting" (Gal. vi. 8). We ought so to live as to please the Lord. "For God is not unrighteous to forget your work and labour of love, which ye have shown towards His name, in that ye have ministered to the saints, and do minister" (Heb. vi. 10, 16).

Offerings from the heart to God's cause are described as an "Odour of a sweet smell, a sacrifice acceptable, well pleasing to God" (Phil. iv. 18). "Behold I come quickly, and My reward is with Me, to give every man according as his work shall be" (Rev. xx. 12). Christ Jesus says, "Take heed and beware of covetousness." Covetousness is hateful and abhorrent to God, and should be to every child of God also. Covetousness in professing Christians is nothing less than practical idolatry. The apostle confirms this fact by saying, "Covetousness which is idolatry" (Col. iii. 5). Therefore that sin must be repented of in *this life*, or there will be no entrance for such into the everlasting kingdom of God (see Eph. v. 3-5; 1 Cor. vi. 9, 10; Isa. lvii. 17). "Woe to him that coveteth an evil covetousness to his house" (Hab. ii. 9). God would have His children "Distributing to the necessity of saints,

given to hospitality" (Rom. xii. 13). In that way, we can become workers together with God, in temporal matters, as well as Spiritual.

The promises of the Lord are, "Give, and it shall be given unto you, good measure pressed down, and shaken together and running over; for with the same measure that ye mete withal, it shall be measured to you again." (Luke vi. 38). "There is that which scattereth and yet increaseth, and there is that which withholdeth more than is meet, but it tendeth to poverty. The liberal soul shall be made fat, and he that watereth shall be watered also himself" (Prov. xi. 24, 25). "Every man shall give as he is able, according to the blessing of the Lord thy God, which He hath given thee" (Duet. xvi. 17). Let us remember the words of the Lord Jesus Christ, how He said, "It is more blessed to give than to receive" (Acts xx. 35).

"We give Thee but Thine own,  
Whate'er the gift may be;  
For all we have is Thine,  
We hold in trust for Thee."

## PART II.

### On Tithing.

Tithing, or the tenth, is first mentioned in Scripture in Genesis xiv. 20, where Abraham gave a tenth of all the spoil he had taken, to Melchizedek, the Priest of the most high God: Not only in faith has Abraham set a perfect example to all the faithful spiritual children of God, but in paying tithes also. This act of Abraham—paying tithes—took place more than 500 years *before the Law* was given by Moses, as I have mentioned before. Also Jacob, the grand-son of Abraham, paid tithes. After he had received his glorious dream, and God had spoken to him and promised, that in his seed (Christ) should all the families of the earth be blessed, Jacob, in return, promised the Lord, saying, "And of all that Thou shalt give me, I will surely give the *Tenth* unto Thee" (Gen. xxviii. 22).

Paying tithing is a very ancient principle; many of the clearest thinkers among Christians suppose that it was practised among men from the very beginning. One thing is certain, that God hath approved of this principle by His giving strict commandments to Israel, His chosen people, for its support and continuance throughout their generations. As tithing was practised by the Lord's people many centuries before the law of Moses was given, we can see no reason why it should not be continued after the letter of the law had been fulfilled. The Lord, speaking of tithing, says, "All that any man giveth of such unto the Lord, shall be holy. All the tithe of the land, whether of the seed of the land or of the fruit of the tree, is the Lord's, it is holy unto the Lord. And concerning the tithe of the herd, or of the flock, even of whatsoever passeth under the rod, the tenth shall be holy unto the Lord. These are the commandments, which the Lord commanded Moses for the children of Israel in Mount Sinai" (Lev. xxvii. 9, 30, 32, 34). "And the Lord spake unto Aaron, Thou shalt have no inheritance in their land, neither shalt thou have any part among them; I am thy part and thine inheritance among the children of Israel. And behold, I have given the children of Levi *all the tenth* in Israel for an inheritance, for their service which they serve even the service of the tabernacle of the congregation." "And the Lord spake unto Moses saying, Thus speak unto the Levites, and

say unto them, When ye take of the children of Israel the tithes, which I have given you, from them for your inheritance, then ye shall offer up an heave offering of it for the Lord, even a *tenth part* of the *tithes*. Thus ye shall offer an heave offering unto the Lord of *all your tithes*" (Num. xviii. 20, 21, 25, 26, 28). This shows that the Lord intended that *all should pay tithes without an exception*; even the Levites themselves, who received tithes as their inheritance, should also pay tithes unto the Lord. Again the Lord says, "In all thy ways acknowledge Him, and He shall direct thy paths. Honour the Lord with thy substance, and with the first fruits of all thy increase: so shall thy barns be filled with plenty, and thy presses shall burst out with new wine" (Prov. iii. 6, 9, 10). The Lord's people were obedient—"And as soon as the commandment came abroad, the children of Israel brought in abundance the firstfruits of corn, wine, and oil, and honey, and of all the increase of the field, and the tithe of all things brought they in abundantly. And concerning the children of Israel and Judah, that dwelt in the cities of Judah, they also brought in the tithe of oxen and sheep, and the tithe of holy things, which were consecrated unto the Lord their God, and laid them by heaps. Since the people began to bring the offerings into the house of the Lord, we have had enough to eat, and have left plenty: for the Lord hath blessed His people, and that which is left is this great store" (2 Chron. xxxi. 5, 6, 10). "As it is written in the law; and to bring the firstfruits of our ground, and the firstfruits of all fruit of all trees, year by year, unto the house of the Lord: Also the first-born of our sons and of our cattle, as it is written in the law, and the firstlings of our herds, and of our flocks, to bring to the house of our God, unto the priests that minister in the house of our God, and that we should bring the firstfruits of our dough, and our offerings, and the fruit of all manner of trees, of wine and of oil, unto the priests, to the chambers of the house of our God: and the tithes of our ground unto the Levites, that the same Levites might have the tithes in all the cities of our tillage. And the Priest, the son of Aaron, shall be with the Levites, when the Levites take tithes; and the Levites shall bring up the tithes of the tithes unto the house of our God, to the chambers into the treasure house" (Neh. x. 34, 35, 38). "When thou hast made an end of tithing all the tithes of thine increase the third year, which is the year of tithing, and hast given it unto the Levite, the stranger, the fatherless, and the widow, that they may eat within thy gates and be filled" (Deut. xxvi. 12). "And at that time were some appointed over the chambers for the treasures, for the offerings, for the firstfruits, and for the tithes, to gather unto them out of the fields of the cities the portions of the law for the Priests and Levites" (Neh. xii. 44). "Blessed are they that do His commandments." In all things God Himself intends to be obeyed, whether men believe it or not, for His word is like Himself, immutable and eternal. "But to that man will I look even to him that is poor and of a contrite spirit, and trembleth at My word" (Isa. lxvi. 2). Jesus says, "One jot or one tittle shall in no wise pass from the law, till all be fulfilled" (Matt. v. 18).

"And it is easier for heaven and earth to pass, than one tittle of the law to fail" (Luke xvi. 17). The Lord says, "The scriptures cannot be broken." "Heaven and earth shall pass away, but My words shall not pass away." God is very particular about His Word—indeed, He cannot be more so—as will be seen by the Old and New Testaments. "Ye shall not add unto

the word which I command you, neither shall ye diminish ought from it " (Deut. iv. 2). " For I testify unto every man that heareth the words of the prophesy of this book, if any man shall add unto these things, God shall add unto him the plagues that are written in the book ; And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life " (Rev. xxii. 18, 19).

See the dreadful threatenings and judgments of God pronounced against the House of Israel, if they persisted in being disobedient to the commandments of God, (see also Lev. xxvi. chapter, and many other portions of scripture).

Hear what the Lord says to the disobedient and selfish, " Now, therefore, thus saith the Lord of hosts, consider your ways. Ye have sown much, and bring in little ; ye eat, but ye have not enough, ye drink, but ye are not filled with drink, ye clothe you, but there is none warm, and he that earneth wages earneth wages to put it into a bag with holes. Ye looked for much, and lo it came in little, and when ye brought it home, I did blow upon it. Therefore the heaven over you is stayed from dew, and the earth is stayed from her fruit. And I called for a drought upon the land ; and upon the mountains, and upon the corn, and upon the new wine, and upon the oil, and upon that which the ground brought forth, and upon men, and upon cattle, and upon all the labour of their hands " (Hag. i. 5, 6, 9, 10).

All this because the Jews had set themselves and their own houses first, before the House of the Lord, therefore God, in His justice, was opposed to them, and they had no happiness or prosperity. These things should be a warning to the greedy and disobedient among all mankind.

Here the Lord is asking a question, saying, " Will a man rob God ? Yet ye have robbed Me. But ye say, wherein have we robbed Thee ? In tithes and offerings. Ye are cursed with a curse, for ye have robbed Me, even this whole nation. Even from the days of your fathers ye are gone away from Mine ordinances, and have not kept them. Return unto Me, and I will return unto you, saith the Lord of hosts.

But ye said, wherein shall we return ? Bring ye *all the tithes* into the storehouse, that there may be meat in mine house, and prove Me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it. And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground, neither shall your vine cast her fruit before the time in the field, saith the Lord of hosts. And all nations shall call you blessed." " Then they that feared the Lord, spake often one to another, and the Lord hearkened and heard it, and a book of remembrance was written before Him, for them that feared the Lord, and that thought upon His name. And they shall be Mine, saith the Lord of hosts, in that day when I make up My jewels ; and I will spare them, as a man spareth his own son that serveth him. Then shall ye return and discern between the righteous and the wicked, between him that serveth God and him that serveth Him not " (Mal. iii. 8, 9, 7, 10, 11, 12, 16, 17, 18).

The Apostle Paul, speaking on tithing, says, " Do ye not know that they which minister about holy things, live of the things of the temple ? And they which wait at the altar, are partakers with the altar ? Even so hath the Lord ordained that they which preach the gospel,

should live of the gospel. For it is written in the law of Moses, Thou shalt not muzzle the mouth of the ox, that treadeth out the corn" (1 Cor. ix. 13, 14, 9). Jesus says, "For the labourer is worthy of his hire." "This is a faithful saying, and these things I will that thou affirm constantly, that they which believe in God, might be careful to maintain good works. These things are good, and profitable unto men" (Tit. ii. 14). "For we are His workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them" (Eph. ii. 10). "Jesus Christ, who gave Himself for us, that He might redeem us from all iniquity, and purify unto Himself a peculiar people, zealous of good works" (Tit. ii. 13, 14).

"Then spake Jesus to the multitude, and to His disciples, saying, The Scribes and Pharisees sit in Moses' seat, all therefore whatsoever they bid you, observe and do: but do not ye after their works, for they say and do not. Woe unto you Scribes and Pharisees, hypocrites: for ye pay tithes 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" (Matt. xxiii. 1, 2, 3, 23).

We see that Jesus did not find fault with paying tithing, but rather encouraged it. The Apostle says, "Upon the first day of the week, let every one of you lay by him in store as God hath prospered him" (1 Cor. xvi. 2). This passage of Scripture exactly agrees with those who pay tithes, or the tenth, of all that God has prospered them, whether it be little or much, and that is our duty towards God, and man.

All those who have taken this course, have been honoured and blessed of the Lord, in a marvellous manner: this is the testimony of God's most faithful children—*ad infinitum*.

Tithing—no doubt—was practised by the good among men from the beginning as well as under the dispensation of the Law of Moses. And we find in no part of Scripture where tithing should be abolished or discontinued; but rather the contrary, as tithing is a direct command of God to man, and in every instance where it is mentioned in Scripture its neglect is declared to be a grievous sin, and is severely punished. And, is it possible for mortals to conceive anything greater than a command from God Almighty? Does not the word declare that God is unchangeable, and His word is eternal like Himself, and abideth for ever? That being the case, there is not a word from the Lord against paying tithing in either the Old or New Testaments—comprising the whole word of God—but all the Scriptures favour it.

Seeing that tithing was believed in and practised—by the good among men—in all past ages from the beginning of the world, therefore, why should it not continue to be practised by God's own believing people, until the end of Time?

Although I am writing thus, we do not by any means stand alone in this matter of tithing, for there are tens of thousands of Christians to-day who not only believe in tithing, but practise it as well as ourselves; and our only regret is, that it is not universally received. Seeing that God established tithing for the benefit of His cause and the good of His people, no man on earth has a right to depart from it, without revelation from God. Some profess to believe in Christ, who, at the same time, have not enough faith in God, or His word to obey it. Jesus might well say, "Why call ye Me Lord,

Lord, and do not the things which I say?" All such follow the flesh, instead of the Spirit, and mind earthly things which perish by the using. No wonder the Lord should say that, "The earth also is defiled under the inhabitants thereof, because they have transgressed the laws, changed the ordinance, broken the everlasting covenant" (Isa. xxiv. 5). "Thus saith the Lord, stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls" (Jer. vi. 16).

The obedient Jews, gave a tenth of their incomes from every source, besides *gifts* and *free will offerings*, for the support of the cause of God; and in that respect they have set us—as believers—a good example, worthy of our imitation. If we, as believers, would lay God's word to heart, and be as benevolent to the cause of Christ as the Jews were to the law—by only giving a *tenth* of our income—we should have no poor ministers among us, neither would the cause of Christ any longer suffer for want of proper support; nor should we have cause to take up any other collections in our Churches and Chapels, as there would be no need for them, and our hands would for ever be set at liberty, and our minds would be at rest; and all of us would be happy and prosperous, and God would be glorified in us, and we in Him. At the same time, our missionaries would be well supported at home and abroad; and places of worship would be built and supported in all parts where it was necessary as well. A benevolent disposition, is the disposition of God; and it is the will of the Lord, that all His children should be like Himself.

Neither is the sin less flagrant now, in these days, in allowing the cause of Christ to suffer and languish for the want of support than when the Lord sent Haggai, the prophet, to warn the worldly-minded Israelites of the impending danger that would overtake them, except they repented.

In a similar manner it is so with us as a people, except there is repentance for the sin of covetousness, which is, and ever has been, an abomination to God.

Why we are not more blessed as a people is, because we have not obeyed the Lord in bringing in our tithing for the support of His ministers, and cause at home and abroad. As I was musing and mourning over our little success financially, as a people in the Lord's cause—and which I had done many times before—in tears and grief—the Lord in His great mercy revealed to me the following: "The cause of which you have complained, and are now complaining, the *remedy* is in your own hands as a people, only let them from this day henceforth pay the tithing or tenth of all their income of every source, to the Lord's cause, and that will suffice, and your trials in that respect will vanish for ever, and all of you shall be blessed as a people, as never before." This took place directly after breakfast, in the house of Miss Cern, at Brighton, on July 21st, 1905. As soon as this was revealed to me, I at once informed Brother F. A. Watts who was with me, when he said, "I know that is of the Lord, for if our people would only do that, we should have plenty of means to meet all demands and to spare."

Our brethren have trusted God, but our people have not done their duty. The same evening I preached on *tithing*, in the "Out and Out" mission hall Brighton, and Mr. Watts supported me. Also at our General Conference

held on August 7th, 1905, I delivered another discourse on tithing, and testified to what the Lord had made known to me, on this important matter and since then, I have felt powerfully constrained to write this treatise on tithing. Tithing is spoken of from a very early date in history, and as the tenth at that time was considered to be the portion of Kings, even in the time of Abraham—Melchizedek being the king of Salem, the province in which Abraham dwelt—Abraham as a faithful subject, considered it only just that he should pay tithes of all, to Melchizedek the godly king and priest, (see Gen. xiv. 18, 19, 20). The king's tenth. The Lord said to Samuel, "And show them the manner of the king that shall reign over them. And he will take the tenth of your seed, and of your vineyards. He will take the tenth of your sheep, etc." (1 Sam. viii. 9, 15, 17). As the *tenth* was the portion due to earthly Kings, shall not believers pay the *tenth* of their natural income to the cause of Christ, the King of Saints, of men and angels, the Lord of Lords and King of Kings? Tithing was paid to God as a sign of homage and gratitude for His mercies. And when tithes were kept back from the priest, so great was the sin, the Lord complained that He was robbed (Mal. iii., 8). The practise of paying tithes dates back from the remotest antiquity. Cruden speaking of tithes says—"Tithing under the civil and religious governments of heathen nations, was practised from the beginning, or very early times, as offerings to their Deities.

The most barbarous nations, and the heathen Greeks, and Romans, out of a principle of religion common to all men, have dedicated their *tithes* to their Gods. Some have made it a standing obligation of devotion."

Laertius says, that when Pisistratus, tyrant of Athens, wrote to Solon to persuade him to return to Athens, he tells him, "that *every one there, pays the tithes* to his Gods, for the offering of sacrifice to the Gods."—Laert. Lib. 1. Pliny says, "that the Arabian merchants, who trade in spices, durst not sell any, till they had paid their *tithes* to their God Sabis." And "Plutarch, in more places than one, speaks of paying tithes, among the heathen nations." In actions, by *paying tithes*, the poor heathens, who knew not God, have felt in their conscience that they ought to make a perpetual sacrifice from one generation to another, to their Deities from whom they expected to receive their blessings. May it please God to touch the *conscience* of His believing children, or the Heathens will rise up in the day of judgment against us, for they have been more liberal to their false Deities, than we have been to the only true and Living God!

Thus, in *liberal actions*, the heathens have set Christians a noble example—to their shame—for in giving they did not consider a *tenth* of their hard earnings too much. And, is it possible for the children of God, to allow the heathens to be more liberal to their false Deities, than we are to Christ? To the liberal-hearted who have not been weary in well doing, but have paid their tithes, the coming harvest in the great day, will far exceed in glory and reward, what we have sown in hope, in faith, by prayers, in tears to God. Now, life's journey and labour ended—saved through Christ alone, we walk by sight, and see as we are seen, in rest eternal, with God our Father, all the Saints and loved ones ever more—Home at last! Enter ye into the joy of your Lord. "Then shall the King say unto them . . . come ye blessed of my Father, inherit the Kingdom prepared for you from the foundation of the world."