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## DR. SCHAUFFLER.

BY THE REV. W. W. MOORE, D. D., LL. D.,

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In one of Ian Maclaren's sketches we read that at the funeral of George Howe, the young Christian scholar whom everybody in Drumtochty honored and loved, the leading farmer of the community, speaking for all the rest, said to the bereaved mother, "Marget Hoo, this is no the day for mony words, but there's just ae heart in Drumtochty, and it's sair." That expresses exactly the feelings with which our people have heard of the death of Dr. Schauffler. There's just one heart in Ginter Park, and it's sore. Our students and people not only honored him as a widely useful servant of God, an eminent leader of the Church in her evangelistic and teaching work, and a wise and conscientious administrator of great Christian benevolences, but they loved him personally. In a special sense they had adopted him as their own. In many of the homes about the campus he was like a member of the family, and was so regarded by both adults and children. Therefore his death has brought to us a keen sense of personal bereavement.

We wish to place on permanent record in this REVIEW the leading facts concerning his life and work, the relations he sustained to this particular centre of the Church's activities, and the abiding impress which he has left on our institution and community.

Adolph Frederick Schauffler was born November 7, 1845,

## \* THE TITHE.

BY THE REV. A. M. FRASER, D. D.,

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Tithing may be defined as "paying to the Lord one-tenth of one's annual income, as a minimum, to be used for exclusively religious purposes." Observe that it is "paying" and not "giving." It is paying a tenth of one's "income" and not of one's "surplus." It does not mean that we may spend all the money we wish upon the support of our families, the improvement of our property, the gratification of our tastes, the paying of taxes, the taking of trips, the making of presents, etc., and pay a tenth of the remainder to the Lord and call it "tithing." Tithing is paying a tenth of the "increase," as the Bible expresses it, income without any deductions except for the expense incurred in the making of the income. A man tithes when he pays one-tenth of this income; if he makes fifty dollars this week and pays five, one hundred dollars next week and pays ten, five hundred the next week and pays fifty, he is tithing.

Observe that the tenth is regarded as the minimum offered for religious uses. It never was intended to be anything else than a minimum even under the Mosaic Dispensation. A man could offer as much more as he chose. Observe also that the tithe is devoted to exclusively religious uses—not to charity, not to taxes, but to strictly religious purposes. The tithe under the Mosaic Dispensation was given to the Levites, whose duties were exclusively religious. They were not subject to draft for military purposes; they had no inheritance in the land; they were not called upon to discharge any function of civil government; they were officers of the religious establishment and

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\* An address delivered before a conference on stewardship.

the whole tithe was devoted to the Levites, and, therefore, to religious purposes.

Is it our Christian duty to tithe in this sense? How are we to answer this question? Are we to attempt to work out for ourselves a plan of church support that seems to us to be reasonable? Are we to "give" the amount that gives us the most pleasure? Are we to consider what is for our best interests? Are we to ask what will make us popular? Are we to follow public opinion and do as others do? What method shall we employ for answering this question: Whether or not it is our duty to pay a tithe to the Lord?

The Christian man will ask what is God's will and, in order to find out what God's will is, he will repair to the word of God, which reveals God's will and which is the only infallible rule of faith and practice to the Christian. What say the Scriptures?

Beyond all question God did at one time express His mind as to what is a proper proportion of a man's income to be devoted to religious uses. Concerning this there is no possibility of doubt:

"And 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 if a man will at all redeem aught of his tithes, he shall add thereto the fifth part thereof.

"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.

"He shall not search whether it be good or bad, neither shall he change it; and if he change it at all, then both it and the change thereof shall be holy; it shall not be redeemed.

"These are the commandments, which the Lord commanded Moses for the children of Israel in Mount Sinai."—Lev. xxvii. 30-34.

Here is one clear, unequivocal expression of God's mind as to what is proper for a child of God to contribute for divine worship. If space permitted, we might trace the observance

of the same law before the time of Moses, through Jacob and Abraham and the nations of antiquity almost to the Garden of Eden; but that is not necessary for our present argument. We have one certain expression of God's mind.

The next point I will make is that this law, given to Israel by Moses, has never been repealed in express terms. If it has been repealed at all, we are left to find out the fact by inference. There is no positive statement that the law has been repealed. If you know of a passage which affirms that this law has been abolished, I would be glad to have you call my attention to it. There is one text in the New Testament Scriptures which some have claimed supersedes the tithe law by a new Christian law of church support. It is the second verse of the sixteenth chapter of 1 Corinthians: "Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come." This has been emphasized and advertised as a new gospel law for the maintenance of religion and as a substitute for the Mosaic Law of the Tithe. Strong sermons have been preached upon this text based upon this interpretation of it. Many newspaper articles have taken the same view. Leaflets by the thousand have been distributed over the church displaying this text as the Christian method of maintaining the worship of God as distinguished from the Mosaic method. But upon closer study it is found that this language very accurately describes the tithe. If we grant that the reference in this verse is to the worship of God (which I grant only for the argument's sake), no language could have been chosen that would more perfectly fit the tithe than this. For example, if I make fifty dollars this week and give five, five hundred dollars next week and give fifty, a thousand dollars the following week and give a hundred, I am giving as the Lord has prospered me and at the same time I am giving one-tenth. So that there is no contradiction between this language and the tithe—on the contrary, a perfect harmony. But as a matter of fact, this verse does not have any reference to the maintenance of religion at all. It refers manifestly to collections for charitable purposes.

The Jews made a distinction between money that was offered for worship and money that was given for charitable uses. The tithe was compulsory and it was used for exclusively religious purposes. There were also free-will offerings, not compulsory, that were devoted to religious uses. Besides these, there were alms for the poor, which were voluntary and were devoted to the relief of the needy. The Jews did not confuse the two kinds of offerings—the one for the maintenance of the religious establishment and the other for the relief of suffering humanity. Now the reference in 1 Corinthians 16:2 was to charity and not to the maintenance of religion. The first verse of the chapter makes this clear beyond any question: "Now concerning the collection for the saints . . ." is the expression used; that is, for the believers in Jerusalem. The Christians in Jerusalem had been persecuted and robbed and were in distress and want, just as the Christians in the same region in these days have been persecuted and robbed and are now appealing to Christendom for relief. The second verse, therefore, which enjoins the laying by in store weekly as the Lord has prospered them was intended to meet the situation of the sufferers. It was not for the maintenance or spread of the gospel, except possibly in an indirect and very remote sense. So that this very completely disposes of that quotation as any sufficient proof that the New Testament has inaugurated a new plan for the support of religion.

We have so far established two points: That God did once express his mind as to the proper proportion of our income to pay for the support of religion, that proportion being one-tenth, and that the law has never been repealed in express terms.

Another point I will now add to these two is that in no place throughout the Bible has God ever expressed his approval of an offering for religious uses that amounted to less than a tenth of one's income. I confidently challenge the citation of a single instance in which God has ever expressed approval of less than one-tenth for the support of religion. Some one has replied to this statement that Christ approved the widow's mite

and that that was an exception to the rule. But was the widow's mite less than one-tenth of her income? Was it not more? Was it not ten-tenths? "She of her penury hath cast in all her living that she had." So the challenge remains unanswered.

Let us then note clearly the data so far derived from the Scriptures for a satisfactory answer to our question, Should Christians pay tithes?

1. God certainly once expressed His approval of the tithe in the Mosaic law.

2. God has never expressly repealed that law.

3. God has never expressed approval of an offering for religious uses that amounted to less than a tenth.

If time permitted, I would be glad to take up the question of the positive evidences of the survival of the tithe law in the New Testament. Suffice it to say I am quite confident that the argument for the continuance of the tithe under the New Testament dispensation is so strong as to raise, at least, a doubt in the mind of any fair-minded man. And if one is in doubt as to whether God requires the tenth or not—as to whether the tenth belongs to God or to himself—he would take the benefit of the doubt and yield the tenth to God, lest he might be found robbing God.

I would also like to raise another question, if time permitted; that is, the question as to the reason for repealing the tithe law, if indeed it was repealed. Why was any Mosaic law repealed? It was because God would make way for something larger and not smaller than the old law. The Passover was abolished to give place to the larger sacrament of the Lord's Supper; circumcision yielded its place to Baptism; animal sacrifices were abolished because the infinite sacrifice of the Son of God had been made; the splendid worship of the Temple was dispensed with that God might fill the world with the revelation of His presence and His grace. So, if the tithe law has been abolished, it was, doubtless, abolished that men might do better and not worse than they had done under the old dispensation.

It is not to the credit of Christians to have it said of them that, when they believed the tithe law was abolished and they

were left free to give voluntarily an amount that would express their gratitude and worship, they gave less than the Jews gave under the old dispensation. If it was worth one-tenth to the Jews to worship God amidst all the obscurity of types, and shadows, and prophecies, how much more should it be worth to Christians who know the regenerating and sanctifying love of Jesus Christ, the comforting influences of the Holy Spirit, and rejoice in the life and immortality brought to light in the gospel. It is not to the credit of Christians that Mormons should pay tithes for the maintenance of their foul religion, and adherents of other religions should pay tithes to support their degraded worship, and that Christians, when permitted to give a voluntary expression of their appreciation of the glorious gospel of the blessed God, should do less.

But I wish to lay emphasis upon some objections that have been brought against the practice of tithing. In advance, however, I would make two statements concerning these objections: The first is that every objection brought against tithing in this day is an objection that would bear with equal force against tithing in any day. If it is a valid objection today, it would have been an equally valid objection for the same reason under the old dispensation. If these objections prove that it is wrong to require tithes now, they prove that God ought never to have ordained such a law. The second remark is that nearly all the objections to tithing (though not all) would be objections of equal force against the law of the Sabbath.

1. The first objection to tithing is that it is so difficult to find out with accuracy what one's income is. I reply that, if there were no other advantage in the practice of tithing than the fact that it compels a man to find out what his income is, that of itself would commend it as a good practice. As stewards of God, have we a right not to know what our income is? We are beginning to recognize very generally that we are stewards of God in all that we possess. We own nothing in our own right as toward God. As toward our fellow men, we have our property rights, but not toward God. The Bible tells us that "It is required in stewards that a man be found faithful."

Have we any right as stewards of God to pass on from year to year without knowing how much of God's substance has been committed to our trust? What would you think, if you had a business and had employed a man to conduct the business for you, and, on the day of settlement, he said, "I have no idea how much this business has made this year"? It is our duty to keep accounts, not only because we are stewards, but also for many other reasons, and if there were no other advantage in tithing, it would have the advantage of compelling us to keep accounts.

But is it impossible to ascertain what our income is? I have known people of a great variety of occupations to practice tithing: lawyers, physicians, ministers, public officials, merchants, bankers, farmers, teachers, clerks in stores, seamstresses, almost every sort of calling in life. The occupation of farming presents the greatest difficulties in reckoning one's income with accuracy. But successful farmers have told me that the questionnaires sent out by the government for reckoning the income tax will enable even the farmer to arrive at a correct estimate of his income. It is, at least, sufficiently accurate to satisfy an exacting government, and, no doubt, sufficiently accurate for tithing for religious uses.

But the unanswerable argument to the objection now under consideration (that it is impossible to estimate the tithe accurately) has been given somewhat humorously in this way: If the case were reversed and God were to tell you that, if you would give a reasonably accurate statement of your income, He would add one-tenth to it, instead of taking one-tenth from it, you would have little difficulty in forming a satisfactory estimate of your income.

2. Another objection urged against the tithe is that it is unjust to the poor, because it requires the poor man to give the same proportion of his income that the rich man is required to give. In reply, I submit that it is no more unjust today than it was under the Old Testament Dispensation. There were poor people before the coming of Christ. The



laws of Moses provided for them and they are mentioned in the Psalms and the Prophets. Our Saviour spoke of the widow whose whole living was two mites. He told of one whose only treasure was an alabaster box of ointment. He spoke of men whose earnings were only a penny a day, and he said, "The poor ye have always with you." So that there were poor people under the Mosaic Dispensation, and yet they were required to give one-tenth. So if the tithe is unjust now, it was unjust at any time, and if this objection proves anything, it proves that God ought never to have instituted a tithe law.

Again, if the tithe law is unjust because it requires the same percentage of income from rich and poor alike, the same argument would prove that the Sabbath law is unjust, because it requires the rich and poor alike to give the same proportion of their time, one-seventh.

But the suspicion of injustice is removed when we reflect that the tithe is only the minimum and that the equity might be maintained by unlimited free-will offerings by the rich.

But you need not be uneasy about the poor nor so solicitous to protect them. They are not complaining of the tithe. I have known many a poor person to pay tithes and I have never known one of them to complain of hardness or injustice in it. For a number of years after I began preaching on the tithe, I received hardly any responses except from the poor. Later on in my ministry, wealthy people began to adopt the practice, but even then probably the majority of the tithers were amongst poor people or people of moderate incomes. There are, at least, a hundred and fifty tithers in my church now, and not a fourth of them are men. Let me give you an illustration: There was a venerable woman in my church about eighty years of age, quite deaf, almost blind, and confined to a rolling chair on account of a broken limb. She was a very deep Christian, but very reserved. On one occasion when I was sitting by the side of her chair, talking to her, she asked me with a smile if I would excuse her for a moment; she wheeled herself to a corner of the room, where

she fumbled a while amongst books and papers, and came back presently with a beaming face and held out some money in her hand toward me. She said: "I do not have much money, but I want to give the tenth to the Lord. Will you please take this and use it for the Lord's work in the way you think best?" It was a dollar bill she handed me. I knew little of her financial circumstances, though I knew that she could not command much money. Some months afterwards it became necessary for her to be removed from the home in which she lived with relatives, because the home had to be broken up. I was consulted as to what arrangement should be made for this venerable friend. When I asked the question, what her income was, the answer came in surprise, that she had no income whatever, that a friend had been giving her ten dollars every year for a number of years. This she imagined had come from property which she had once owned. The ten dollars a year was the whole amount of money she possessed. It is true that she did not need very much money, for she had a shelter and food and fuel and needed but little clothing. But ten dollars a year is a very small amount for any respectable person in this country to have. If I had known the circumstances possibly I might have declined to take the dollar from her, and yet I know full well it would almost have broken her heart if I had done so. No, they are not the poor who complain of tithing.

3. Another objection urged against tithing is that it inculcates a wrong principle, that if you tell a man that one-tenth of his income is God's and nine-tenths belong to him, he will not feel under any obligation to use all of his property for God. I submit again that if this is a valid objection to the tithe today, it was an equally valid objection when Moses promulgated the law. It would prove that the tithe was not suitable in any age. Again, if this is a valid objection against tithing, it is an equally valid objection against the Sabbath day, because it would teach a man that, if he gave one day in seven to the Lord, there would be no restriction at all upon the way in which he would spend the other six days of the week. This

reminds one of a conversation between a minister and a member of his church. The minister had preached upon the perseverance of the saints, and one of his members, approaching him at the close of the service, remarked, "If I believed what you preached and felt sure that I could never fall from a state of grace, I would sin all I chose to." The minister replied, "How much would a Christian choose to sin?" I may ask in a similar way, "If a man gives one-tenth of his income to the Lord and one-seventh of his time to the Lord, in what way would he probably wish to spend the nine-tenths of his income and the six-sevenths of his time?" As a matter of fact, the one-tenth and the one-seventh are given as a token of God's ownership of it all, and the man who in this way recognizes God's ownership will spend all his time and all his money with a sense of obligation to use both for the glory of God.

4. Another objection urged against tithing is that the advocates of the tithe appeal to mercenary motives by representing that if we give the tithe, we will receive material blessings as a reward. We should be very careful not to set standards for ourselves higher than those set in the word of God, and not to assume to be more righteous than the Scriptures. Beyond all question, the Bible appeals to this very motive; for instance, this text: "There is that scattereth and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty"; or this: "Honor the Lord with thy substance and with the firstfruits of all thine increase: so shall thy barns be filled with plenty, and thy presses shall burst out with new wine." Or take that classic quotation from the third chapter of Malachi. The Jews had been greatly afflicted by drought and pestilence, by the locust and the caterpillar. They cried out in their distress and sought to know the reason of their affliction. God's answer to them through Malachi was, "Ye have robbed me," but they said, "Wherein have we robbed thee?" He replied, "In tithes and offerings. Ye are cursed with a curse; for ye have robbed me, even this whole nation." Then he gives them this challenge: "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 the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it." God here challenges His people, He dares them. He says to them, "Prove me, put me to the test. Come back to your duty in paying tithes and see if I will not drive war and pestilence, the locust and the caterpillar from all your coasts, see if I will not 'open the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it.'" Once more, our Saviour said, "Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom." In this passage there is the unmistakable promise of material blessing to those who honor the Lord with their substance. The truth is, however, that the material and spiritual blessings are so interwoven with each other that it is difficult to separate them and unnecessary to do so.

Now let me give you a few illustrations of the material and spiritual blessings that I have known to follow the practice of tithing.

I have in my church a tithe league. We have more than one hundred and fifty members in that league. One day after church a gentleman called me aside and said, "I wish you would put my wife's name and mine on your tithe roll." When I thanked him for it, he said with some hesitation, "We don't see how we are going to be able to give one-tenth, but we have come to the conclusion it is our duty to do so, and we are going to try it." He did not wear a very happy expression of countenance, for evidently he was uncertain as to what the result would be. A few months afterwards I saw him approaching me, and, at a distance of more than 100 yards, I could see his face was wreathed with smiles. As he drew nearer he began to laugh aloud and was almost in convulsions of merriment. He said, "It is perfectly ridiculous the way that money has been coming in to me since I began tithing." "God loveth a hilarious giver," so some translate it. This gentleman was a "hilarious giver." His face became more

serious then and he said with deep earnestness, "My wife and I believe that God is rebuking us in this way for our distrust."

On another day I met a professional gentleman, who crossed the street from his home to tell me his experience with the tithe. I had not known before that he was a tither. He made this statement to me: "I began to tithe several months ago. I did not see at the time how it was possible with my income and with all the financial obligations that rested upon me to give any more to the church than I was giving, but I saw that it was my duty and determined to try it. The result is that, while my income is the same and my obligations are the same, I meet those obligations just as easily as I did before, and now I am giving to the church *thirty times as much as I gave before.*"

I will give one more illustration: A young lady came in to see me, who was not a member of my church. Her Christian life had recently been greatly revived. She was very happy after her new experience and came to consult me about tithing. She said that she had resolved to pay one-tenth of her income to the Lord, that her mother was old and unable to support herself, being entirely dependent for her support upon what her children could give her from their earnings. The question that troubled her was whether she could take out of her tithe what she gave for her mother's support. I told her that I was unable to settle that question for her, that it would have to be settled between her and God, but that I could give her some facts upon both sides of her question and leave it for her to decide. On the one hand, Israel gave their tithe exclusively for religious uses; on the other hand, when Christ was upon earth, he told the Pharisees that Moses had commanded them to honor their father and their mother, but that they claimed that, if a man's father or mother asked him for anything that they needed and he did not wish to give it, he might say, "The thing you ask for is devoted to God; it is Corban and, therefore, I cannot give it to you." In that case they held that the man was released from his obligations to his parents and so made void the fifth commandment. I said

to my young friend, "You take this question to God in prayer and ask Him whether you may give to your mother out of your tithe. He will not leave you without His guidance, and if He shows you that it is your duty to give the whole tithe to religion and to contribute to your mother out of your nine-tenths, *He will make it possible in some way* for you to do it." She sat in silence for a few moments, absorbed in thought, then her face lighted up with a bright expression and she said, "I am going to try it; I will give the whole tenth to God. That is what I want to do. I want to trust Him in that way." I was out of town for several weeks after that visit. On my return I learned she had had a substantial increase in her salary. Was there any connection between these two things? When God tells us, "If you do thus and so, then I will do thus and so," and we do as He commands, and then the things happen which He promised, have we any right to say that God did not do it in fulfilment of His promise? That the coincidence was accidental? God had promised to bless those who honor Him with their substance. She had honored Him and the blessing had followed. Was it a mere coincidence or **was it an unmistakable expression of God's approval?** But that which most deeply impressed me was the expression of spiritual exaltation in that young lady's face when she said, "I want to trust God that way." Again we see here the mingling of the material and the spiritual reward for tithing.

5. There is one more objection that I must confess I cannot answer. It is the position of the man who has heard all these facts, and the Scriptures and the arguments, and meets all by saying, "But I don't look at it in that way," without giving a fact, a Scripture or an argument in support of such a position. I cannot answer that kind of argument.