

“THE MONEY OF THE HOLINESSES.”

“The money of the holinesses” is the marginal reading—the “Hebrew”—of 2 Kings xii. 4. It was money devoted to the Lord’s services—“money of the holy things,” or “money of the dedicated things”—in the days of the pious Joash, king of Judah. The king ordered that it should be used to “repair the breaches of the house” of the Lord, occasioned by the impiety of the preceding reign, and the worship of Baal.

Gold is gold, whether held by one or another. But there is a quality back of it, a motive in its movement, that makes it pure or impure. Satan uses money, and it is soiled with his unholiness. God uses money, and it is like the sacrifice that touches the altar—holy. The Holy Ghost plainly declares to the corrupt heapers up of riches: “Your gold and silver is cankered; and the rust of them shall be a witness against you, and it shall eat your flesh as it were fire.” (James v. 3.) But when we “submit ourselves with pieces of silver,” the Lord receiving both us and our offerings, they become “the money of holinesses”—pure and worthy, and precious in the sight of good men, and of God.

You have received some money, the value of a great affection, the price of pain and sacrifice, the cost of the great labor of a little strength. This money seemed peculiarly precious to you. You were very careful how you spent it. And well might this be so. So “the money of the holinesses” has a double price in the sight of the Lord. It is the condensation of a pure devotion. It is worship itself. Hard as it is to the physical touch, it is alive, by an inner sense and instinct, and bends like knees and hearts, at the cross of Christ. To wring gold from the miser is to shed his heart’s blood; so the “money of holinesses” is the heart of devotion to God. And as He so regards it, so He blesses both it and its givers. Praise His name forever.

All the money of the holy is “the money of holinesses.” We cannot separate what we have, in this regard, from what we are. But it cankers, and the heart with it, if it is not ready at the call of God. The Jews gave one or two tithes, and so should we. But we should give more than that, in instances innumerable. The poor widow gave “all her living,” as a luxury of her heart, to the treasury of the Lord: and so, sometimes, shall we. A rule is valuable, as something to assist us in our calculations; but a holy and unctuous heart will be ready to go beyond, and even lay down its life for Christ’s sake.

The work of holiness needs money. Shall it have *your* money? Others will pay to other causes, and so must you somewhat; but so few pay to this specific cause, that you—you, holiness brother, sister—are specifically called to “lay by in store, as the Lord hath prospered you,” that this peculiar work of God may move forward.—*Christian Harvester.*