

hood, whether Jewish or Christian, as His representatives upon earth.

Here we will offer an observation upon the only specious objection that we ever remember seeing, to the Christian ministry receiving the entire *tenth* or first tithe. It occurs in the very able Essay of the Rev. Henry Constable, which is the first in "Gold and the Gospel." The objection is this, that "The Levites formed a twelfth part of the tribes of Israel; the Christian ministry has never amounted to any thing like that proportion of their people." Now the first fallacy is this, that it reasons from apparent consequences. Whereas, when God has given us a positive law, that law is to be our absolute guide, even though we may not at all times be able to see the necessity for all its provisions. Now Mr. Constable himself most triumphantly proves that the Tithe was originally instituted by God, and designed as a direct act of homage and honor to himself. He next shows that whenever there was a priesthood, that tithe was to be given to them, not apparently so much for their own support, as because they represented the Divine dignity amongst men. Thus we find that, in singular contradiction to many modern notions, God placed His appointed ministers in a state of worldly affluence, much beyond that of the body of the people; hence when they were or are not so, whether Jewish, Apostolic, or later Christian times, it was and is the result not of God's order, but of the penurious sin of the people; who thereby not only treat His ambassador unjustly, but trample upon the Divine Majesty, who has ordained tithes for the support of His Priesthood with reference chiefly to His own honour and dignity amongst men. Hence, if this be the Divine command and yet unrepealed, as Mr. Constable himself very clearly proves it is, it must be our duty to pay our tithes to God's priest, if even, as in the days of Melchizedek, we could only find one priest to pay them to, without respect to what might be his wealth, or how he would use them; in fact, we should be only paying them through him to God; and it would be woe for him if he were not a faithful steward.

The second fallacy arises from not considering that the Christian ministry ought, for its proper efficiency, to be vastly more numerous than it is at present, at least in Protestant

countries. Its daily services, its parochial visitings, its close supervision of the education of all the youth, and its untiring zeal at the bedside of the sick and dying, would demand a very large body of men. Then, while all true Christians are required to devote a certain portion of their substance to supply the necessities of the poor, still the needy always did, and always ought to be able, to look for the most tender and liberal care to the clergy; and for this reason ample funds should be at their disposal; besides which they were, and ever should be, the most liberal supporters of the dignity and beauty of worship, and of churches, cathedrals, and holy educational establishments, and the possessors and patrons of deep and sacred learning. Indeed it is to the clergy of former days that no small portion of these things in England owe their existence. And finally, pure Christianity requires a married clergy, as the rule; while a self-denying celibacy amongst Christ's ambassadors should be the exception. blessed though it occasionally be, as affording opportunities of peculiar devotion and usefulness. All this would demand far larger ministerial funds than we, in these meagre days, are in the habit of contemplating.

The third fallacy is, that Mr. Constable, in common with many others, seems to lose sight of the fact, that unlike Judaism, Christianity is missionary in its character; its commission is, "Go ye into *all* the world, and preach the Gospel to *every* creature." Now in order to do this, the Church already in existence must find the means for the support and so forth, of the various armies of Christian priests who are to go forth in this work of evangelization. Hence the Christian Priests and Levites will, on all these accounts, it is evident, bear a much larger proportion to the body of Christians than would at first glance be supposed.

But, in conclusion, we return to our first statement. God has spoken, and it is ours to obey. He *demand*s our tithe for Himself, and has appointed His Priesthood to receive it. It would seem, therefore, clearly to be our duty to pay it to our Parish Priest, until the Church in synod shall decide how much he is to receive, and if any surplus remain, to what ministerial fund it is to be paid. Nor, as a practical question, need we fear that Christ's ambassadors will become more wealthy in this our day than the