

animals. God cannot abandon, therefore, the claims he made in Eden, for he claimed there, as to time and substance, only what is eternally and immutably His due. The firstling of the flock is therefore the fee-duty which man as God's feudatory owes his Lord. Cain's departure from this order in bringing not a fixed share, but whatever came to hand was, Tertullian thinks, the first step in the sad apostasy which ended by his "going out from the presence of the Lord," and abandoning altogether set times and forms of worship. A similar law of order and proportion Noah seems to have followed when anew he set up Divine worship after the flood (Gen. viii. 20), and from him, as Selden in his learned treatise on Tithes shews, the practice of consecrating to the gods the tenth of the fruits of the earth, and the spoils of war, spread out among all the nations of antiquity. This law of giving, Abraham observed, when he as the representative of the saints, till the end of time, gave tithes to Melchizedek, the representative of Christ. This law of giving, which Isaac probably allowed to fall into disuse, (this is generally a marked feature of a back-sliding Church,) Jacob, at Bethel, speaking for his Spiritual seed, till the end of the world, vowed to re-establish as soon as God brought him back to his father's house,—“And of all that thou shalt give me I will surely give the tenth unto Thee.”—(Gen. xxviii. 22.)

MOSES.

Moses, therefore, did not establish the law of the tithe any more than he did the law of the Sabbath; he only restored, re-established, and accommodated to Jewish use, what was from the beginning, and what was intended to be to the end, of perpetual and universal obligation. The tithing system of the Jews, like the Jewish Sabbath, was in many of its details of a transient and local character. In fact it would seem that according to Mosaic institution there were two if not three orders of tithes, which would be equivalent to three-tenths of the people's income, but let us remember that this included the tax for maintaining their poor, and for maintaining their municipal and general governments, which were in the hands of their spiritual rulers. In this aspect the Jewish mode of tithes are no more binding on Christians than is the Jewish mode of the Sabbath; but the great duty which underlies the tithe (a fixed proportion of the substance to God) is as binding on Christians as is the other great duty (a fixed proportion of our time to God) which underlies the Sabbath.

CHRIST.

Christ came not to destroy, but to establish the law. He came to re-affirm and re-establish God's claim to the whole heart, God's claim to the whole Sabbath, and God's claim to the whole tithe. He establishes no Sabbath, for it was established already; He establishes no system of finance for His Church, because it was established already. Is it possible that the Jewish Christians who clung so tenaciously to the Jewish ritual, that it needed a vision from heaven to reconcile them to admit Gentiles to membership, would cling thus to every thing Jewish, and yet let go the very foundation of the Church's outer life—the tithe? Instead of rebelling, as many Christians do in our day, against the doctrine of giving the tenth to Christ, they said, “that is too little,” and many of them sold all their possessions and laid them at the Apostles' feet. Like the fabled Minerva who sprang fully armed from the brain of Jupiter, so the early Christian Church came into existence with