

no heathen. Then there were only four stations, including the handful at Aiyansh; now there are eleven in winter, and nineteen in summer. At winter stations there are now 1,224 non-Christians, which, together with the 1,154 Christians, make 2,378 under direct Christian influence. If we add those who at the summer stations come from heathen and other villages, the total number of Christians and non-Christians within the reach of our ministry is at least 2,800, besides the Chinese, the Japanese, and the white population which is ever fluctuating.

"It is worthy of remark that, speaking of the white population as a whole who are settled or summer in the diocese, they attend almost exclusively our church services, if any, though only a few of them have been brought up as Churchmen. At Essington, Kitlaup, and Claxton they have built their own churches, and at Fort Simpson they are about to do the same. This is a spontaneous movement testifying to their appreciation of the ministry of our Church."

### THE TITHE.

We have much pleasure in publishing the following most excellent paper written by Miss Batisby, of Port Dover, and read by her at the annual meeting of the Huron W. A., on March 6th, 1895. It speaks for itself:

Since I was asked to write this paper on the tithe, I have often wished that one more capable of treating the subject had been selected, but I think our president and the board of management wish to bring forward the members of our country branches, particularly, perhaps, the smaller and more isolated ones, so I felt it would not be right to persist in a refusal, and now can only ask your kind indulgence for my shortcomings.

As Christian women desiring to know God's will, we must go to the fountain-head of knowledge, the Bible.

The first mention of the tithe is the well-known passage in Gen. xiv. 20, where we are told Abram paid tithes to Melchisedeck. In Heb. vii. we have the divine commentary on this, showing that it was a token of homage and reverence.

Again, in the case of Jacob (Gen. xxviii. 22) to show his gratitude for the blessings and prosperity which his faith claimed, he promises to give back to God a tenth of all that was given him.

On these occasions the payment of the tithe seems to have been voluntary.

It was not until the Israelites were established in the promised land that God gave the law of the tithe. We have it in Lev. xxvii.

30-34.

"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."

Again, in Deut. xiv. 22, "Thou shalt truly tithe all the increase of thy seed that the field bringeth forth year by year."

Both the people of Israel and their land belonged to God; they held the land as his tenants, and year by year this was shown in the tithe.

There were two, or perhaps three, sorts of tithe. First, to the Levites for their maintenance, Num. xviii. 21-24. Second, for the Lord's feasts and sacrifices; this was either sent to Jerusalem in kind, or the value in money was taken and there laid out for oxen, sheep, wine, or whatever they chose, Deut. xiv. 22-24. End of every third year a tithe was to be given for the poor to be eaten at their own dwellings, Deut. xiv. 28-29. We may notice *all* God's people came under the law of the tithe. There were no exceptions. The Levites gave a tenth of the tithe that had been given them by their brethren.

We have seen that it was a token of homage and gratitude, it was also a part of their worship. In the revival of religion in the reign of Hezekiah (II. Chron. xxxi.) the payment of the tithe is a very marked feature and, on the return of the nation after the Babylonish captivity, it is specially mentioned in the solemn covenant made by the people with God, Neh. x. 37.

I will refer to just one other passage in the Old Testament, Mal. iii. 8-10 "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. 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." "Cursed with a curse." Why? Because God had been robbed. They had used for their own comforts and luxuries what belonged to Him, and yet in His infinite loving-kindness God longed to give them so much blessing that there would not be room to receive it.

Are we, my friends, guiltless in this? Have we not, too, to confess that we have robbed God? Have we not sometimes forgotten God's portion? or only given to His cause after all our own wants have been supplied? But perhaps some one will say: "That was the law, and we live under the Gospel, in a higher dispensation. Nowadays we are not obliged to give a tithe."

We do certainly live under a higher dispensation, and just because we do our responsibilities and obligations are greater.

Let us look for a few moments at the New Testament touching on this subject.