

to eke out the miserable pittance of individual charities. In how many parishes is it the case that the Clergyman, often straitened enough in his own circumstances, his Master knoweth, is left to meet, almost, if not quite, unaided, the numerous *claims* by the poor of the flock upon his care and aid as their temporal no less than their spiritual pastor?

Well, all this, and a score of other evils following in its train, is the result of men presuming first to be wiser than God, and then making their earthly wisdom the apology for their selfish worldliness. God clearly *demand*s, if it be true that, as he says, the things written in his word are for our "examples," the TITHING of our incomes to be given *directly*, besides free-will offerings to Himself; and then there is a further clear intimation that at least a *triennial tenth*, with additional free-will offerings, should be given to the "poor of the land." More, much more than this, our Heavenly Father would seem to expect from his faithful children; but what we have stated is the lowest possible requirement of the Divine law. Now some sincere, and more worldly minded, men have, from various motives, sought to improve upon this law; some with the idea of giving greater permanency to the institutions of the Church, and others under the plea that the freedom of the Gospel left Christians at liberty to follow their own pleasure in these matters. With regard to endowments, it is evident from the Bible, and the unvarying teaching of the Church of Christ, that they have the Divine sanction, as an *addition to*, but in no case as a *substitute for*, the perpetually demanded tithes, and ever recurring free-will offerings. While as respects the freedom of the Gospel, it is a freedom *to love much*, and therefore to give much, and to work much; but assuredly the law of love was never designed to release men from that law of bare justice and filial reverence under which the Lord Jehovah has ever placed His people.

And it is the avowed recurrence to this principle of tithes as a perpetual law, and free-will offerings in the works named above, that we hail with so much pleasure. It is a gleam of sunshine amidst many discouragements, for which we desire to be truly thankful. We rejoice over it as being, in the phrase with which we have headed our article, "A Lost Principle Recovered!" God grant that it may once

again pervade our own beloved Church; yea, and all sectaries; whether Romish or Protestant; for besides, yea and beyond, the obvious benefit, we verily believe that let the law of love once unloose all Christian purses, and it would soon so pervade all Christian hearts, that an unconquerable desire would seize them, since they have one Lord, to have also one faith, one baptism, and one fold. Ah, good Lord, hasten, we beseech Thee, the accomplishment of Thine own earnest prayer, that Thy people may be yet again "one, as Thou and the Father are one."

Of the Essays in question, perhaps the one in the "Church Review" is the most scripturally correct; inasmuch as it most fearlessly asserts the obligation to pay the first tithe to the Christian ministry, as sacredly as it was formerly paid to the Jewish. Near the close of his powerful argument, the American Church Reviewer thus proceeds:—

"But this is not all. We have higher ground than this to take. 'Do ye not know that they which minister about holy things, live of the things of the temple? and they which wait at the altar are partakers with the altar? Even so hath the Lord ordained that they which preach the Gospel should live of the Gospel.' The passage is very strong: '*Even so hath the Lord ORDAINED,*' i. e. *appointed, commanded*, as an order given to a servant or a soldier, for so is the word frequently translated in other parts of the New Testament. The argument is not to be evaded. God intended and commands that Christian ministers should have the same support, '*even so,*' as the Jewish priesthood. As He demanded from the Israelites a tenth of their income for the support of His Priesthood then, so now does He demand from Christians a tenth of their income for the support of the ministry of the New Testament. And they are to give it, not as though it were a free-will offering, or a matter of charity, but as God's right and His express command."

Thus far the American Reviewer. It is strong language we admit, but surely not stronger than the whole Bible warrants, when once we can bring ourselves to read it, free from sectarian or selfish prejudices. The ministerial or priestly tithe is in fact God's own tithe, due to Him as the Sovereign Ruler of the world, and appointed therefore to be received by His priest-