

hand had led them to the goodly country; by the Pillar of Cloud by day and the pillar of fire by night even the land promised to Abraham. As they reaped their harvest and gathered the fruit into barns these facts must have been often before their minds. They were to transmit an account of the scenes in their early history from generation to generation,—the father to the children: and the Levite, that was within their gate, whose subsistence was largely dependent upon the tithe, would for his own sake, take care to remind the Israelites of these wonderful events. The bondage in Egypt, God's miraculous power displayed in their behalf, the Exodus, the passage through the Red Sea, water from the rock, Manna, etc. Could they then with these facts in their minds, grudge to render the tenth part of their harvest to Him, who had sent the early and the latter rain? Again mingled with the feeling of gratitude, would be those of veneration and awe for the power of Jehovah the high and lofty one who inhabited eternity. Thus Abraham felt when he gave tithes to Melchizedek, he honoured God and hence his liberality to his priest. The Jews might be surpassed in *arts*—power or fame, but to the Israelites alone pertained the honour of being God's peculiar people. His chosen ones. And among them alone were the oracles of the living God. While these feelings were in lively exercise, the Jews might exceed, but would certainly not suffer their liberality to fall below the measure which had been enacted. And withholding a tenth is expressly called a robbery of God. The great reason however upon which God based the law of Tithe was that of justice. This must go before liberality or generosity. If a claim be just there is little liberality in settling it. The land of the Levites was divided among the people, they were to devote themselves wholly to the service of God and consequently could not provide for their temporal wants. The people had the benefit of their spiritual services, (which no tithe could repay) it was only simple justice that they support the ministers of religion. If the Israelites not withstanding these reasons, failed in the performance of this duty, they incurred very great guilt. During the time that Malichi was the Prophet of the Lord, this was the case and the Most High sent a famine upon the Jews because of their conduct, which was not removed until they had brought all the tithes into His storehouse. "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." Mal. 3rd, 8. We have thus proved from Scripture that God made a specific demand upon His ancient people to be