

is his own grace that forms his people to be temples of the Holy Ghost. If he had been so pleased, he could have provided an earthly temple for his worship as immediately as he has provided that Saviour of whom the temple at Jerusalem, in all its splendour, was but a faint representation. He could have made a provision for the family of Aaron and for the tribe of Levi as he did for the other families and tribes of Israel. He was pleased, however, to separate the Priests and the Levites for his own immediate service; and he called upon the other families of his people to show their devotedness to himself, to express their gratitude for the many blessings he had bestowed upon them, to manifest their interest in religion, their concern about their own souls, their love to their brethren who ministered to them in holy things, by the provision which they made for the temporal comfort of those who were thus cast upon their care. "And ye shall rejoice before the Lord your God, ye, and your sons, and your daughters, your menservants, and your maidservants, and the Levite that is within your gates; forasmuch as he hath no part nor inheritance with you". "Take heed to thyself that thou forsake not the Levite as long as thou livest upon the earth". "And the Levite, (because he hath no part nor inheritance with thee), and the stranger, and the fatherless, and the widow, which are within thy gates, shall come, and shall eat and be satisfied; that the Lord thy God may bless thee in all the work of thine hand which thou doest". Deut. xii 12, 19; xiv. 29. Whatever changes may have taken place in matters of detail, the the Apostle is express in stating, in the passage already quoted, that this principle as to the support of the ministers of religion by the church is continued under the New Testament dispensation; "Even so hath the Lord ordained, that they which preach the gospel should live of the gospel".

"Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning".—The most liberal of those who contribute of their substance for the honour of his name must still say with David (1 Chron xxix. 14), "all things come of thee, and of thine own have we given thee". David acknowledged God as the bestower of all that worldly substance, a portion of which he was now devoting to religious objects. He acknowledged Him al-

so as the author of that grace which had so opened and enlarged his heart. "But who am I, and what is my people, that we should be able to offer so willingly after this sort"? The liberality of the gift is an index to the state of the heart, for "the liberal deviseth liberal things"; and the heaviest grief of the neglected minister may arise, not so much from a feeling of the privations to which he is subjected through this neglect, as from the saddening thought that the people who can be so careless about the support of ordinances, may be total strangers to that grace which these ordinances are the means of communicating. Nor let any one seek to relieve himself from the check of conscience which this remark may make him feel, by thinking of the liberality with which he too would act if he had means such as those with which David was blessed. The liberality is to be estimated not by the amount that is given, but the spirit in which it is bestowed—"God loveth a cheerful giver". "She hath done what she could" is the gracious commendation which Christ bestowed upon her who anointed him with ointment. Do the hearts of any swell with a desire of emulating Mary in acts of kindness to the Saviour, were an opportunity afforded? Let all such remember that Christ identifies himself with his disciples, and says (Matthew xxv 40), "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me". In the days of Malachi, the Jews were visited with failures of crops; but instead of being authorized on that ground to withhold their contributions for the support of the ministers of religion, they were exhorted to renewed attention to this neglected duty, and were encouraged to look for relief in connexion with an amendment of their ways: "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 the windows of heaven, and pour you out a blessing that there shall not be room enough to receive it".

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COLONIAL CHURCHES.

AUSTRALIA AND AUSTRALIAN CHURCHES.

In the *Record* of last month we urged the claims of our colonies from considerations of a general kind. There is, first, our peculiar relation to the colonists as our countrymen, and the obligation arising there-