

does not say that the tithing of the herbs was not *per se* a weighty matter, but simply that the claims of judgment and mercy and faith were weightier—weightier as a camel weighed against a gnat. Here it was the principle of tithing which he approved; for if He commended its application to minute things He, thereby, magnified the principle itself. And what is that principle? We apprehend it to be one-tenth of net income, required as a minimum offering to God, with liberty in respect of thank-offering. We are to understand, then, that our Lord says to these scribes and Pharisees expressly, and to the whole assembled multitude indirectly, “Ye OUGHT to tithe.” This OUGHT is the OUGHT of the Son of God. Let us reverently seek to know the meaning of the great word, in the connection in which it is spoken. It is a summons, at once, to the bar of conscience in their souls; it brings them under the all-penetrating eye of the Judge-of-all, who requires this duty at their hands. Duty then is OUGHT in execution. It was their duty, to whom Christ spoke, to keep the law of tithe—something they were required of God to do, under penalty of his displeasure. OUGHT is imperative, and duty is fidelity to the Voice within. When truth and right are presented to the mind the Voice within responds, “I OUGHT”—“deep calleth unto deep.” These scribes and