

vine-dresser to be ashamed, and howl for the wheat and for the barley, because the harvest of the field is perished?"

2nd. That, under the most binding official sanctions, the duty be earnestly impressed upon them, of every Christian *setting apart a certain fixed portion of his or her income for the proper maintenance of God's Ministers and Church.* Accompanied with the solemn assurance that this obligation is quite as strongly enforced by the principles of the Gospel as it was by those of the Patriarchal or Mosaic Dispensations; as is so plainly shown, to mention a single instance, in that striking command of St. Paul to the Corinthians, "Upon the first day of the week let every one of you lay by him in store as" (in proportion as) "God hath prospered him." Your committee recommend that it be further stated, that the least portion which the Lord ever designed to accept at His people's hands, from the earliest patriarchal ages to the present time, has been ONE TENTH of their incomes. Let it also be noted, that, under the Jewish Dispensation, which is declared, by inspiration, to have been the "pattern" of the "Heavenly," Christian Church, this tenth was, as before stated, given to the priesthood, nor was even that the whole of the patrimony which Divine liberality had provided for them. The Mosaic Law further required about two other tenths to be paid, one for the Temple and its services, and the other for the poor. Thus, inclusive of free-will offerings, it would appear that Jehovah expected the faithful Israelites to devote more than ONE-THIRD of their entire incomes to works of religion and piety. And here your committee cannot but remark, that never were God's ancient people so personally wealthy, or so nationally prosperous, as during those periods of their history in which these large payments were most conscientiously and cheerfully made.

In offering these suggestions, your Committee have been encouraged by the consciousness that they were following the guidance of Infinite Wisdom; and they crave your patience, my Lord, Fathers, and Brethren, for the subject is one of vast importance, while, before proceeding further, to make a few observations upon the beautiful adaptation of this plan to accomplish the ends designed; as might indeed be expected when it is recollected that its author is Divine:

(1.) First, then, it is the poor to whom, especially, the Gospel is preached; and by every one thus paying even a single tenth of their income to God, it will at least begin to be, as it is fitting it should, from the numerous offerings of the poor, large in their aggregate, that the Clergy will chiefly derive their support; thus it will be no longer in the power of a few wealthy individuals to dictate a worldly policy as the governing principle of the Church; and, in the opinion of your Committee, this freedom from earthly trammels would itself be no small gain.

(2.) Again, the rich and the poor, by thus equally giving "as the Lord hath prospered them," will, if otherwise faithful, be alike "laying up treasure in heaven."

(3.) Such payments have the further great advantage of being voluntary as respects legal compulsion. Consequently, if paid because enjoined by Christ and His Church, they become the offerings of faithful obedience and love, and will on that account, also, be abundantly rewarded.

(4.) But the great result to which your Committee beg to direct your special attention at this time, as following from this Divine rule—of setting apart a fixed portion of our incomes for His service—were it generally adopted even by the faithful, is, that the maintenance of the Church and her ministers would be exempt from that meagre and fluctuating character which has been so long the bane of