

law of giving, which Isaac probably allowed to fall into disuse, (for this is generally a marked feature of a back-sliding church), Jacob, at Bethel, speaking for the seed of Jacob till the end of the world, vowed to re-establish as soon as God brought him back to his father's house,—“And of all that thou shalt give me I will surely give the tenth unto Thee.”—(Gen. xxviii. 22.) In Jacob's resolution that night we recognize indeed the four planks of the platform named above: (1) The whole heart to God—“*The Lord shall be my God.*” (2) A certain proportion of time—(“*This shall be God's house*”) for public worship. (3) A certain proportion of substance—“*The tenth unto Thee.*” (4) One of his sons. For the consecrating of a time, a place, and substance to the service of God, implied, according to the idea of those days, the consecrating also the first-born to the priestly and kingly office in the service of God.

MOSES.

Moses, therefore, did not establish the law of the tithes any more than he did the law of the Sabbath; he only restored, re-established, and accommodated to Jewish use, what was from the beginning, and what was intended to be to the end, of perpetual and universal obligation. The tithing system of the Jews, like the Jewish Sabbath, was in many of its details of a transient and local character. In fact it would seem that according to Mosaic institution there were two if not three orders of tithes, which would be equivalent to three-tenths of the people's income, but let us remember that this included the tax for maintaining their poor, and for maintaining their municipal and general governments, which were in the hands of their spiritual rulers. In this aspect the Jewish tithes are no more binding on Christians than is the Jewish Sabbath; but the great duty which under-

lies the tithe (a proportion of the substance to God) is as binding on Christians as is the great duty (a proportion of our time to God) which underlies the Sabbath.

CHRIST.

Christ came not to destroy, but to establish the law. He came to re-affirm and re-establish God's claim to the whole heart, God's claim to the whole Sabbath, and God's claim to the whole tithe. He establishes no Sabbath, for it was established already; He establishes no system of finance for his church, for it was established already. Is it possible that the Jewish Christians who clung so tenaciously to the Jewish ritual, that it needed a vision from heaven to reconcile them to admit Gentiles to membership would cling thus to every thing Jewish, and yet let go the very foundation of the church's outer life—the tithe? Instead of rebelling, as many Christians do in our day, against the doctrine of giving the tenth to Christ, they said, “that is too little,” and many of them sold all their possessions and laid them at the Apostles' feet. Like the fabled Minerva who sprang fully armed from the brain of Jupiter, so the early Christian Church came into existence with a complete system of finance, which enabled the early Jewish missionaries at once to take the field in every direction for Christ, sustained by the tithes of the Jewish converts, while Paul, the Apostle of the Gentiles, (who had no such system) was forced to labour with his own hands. But while thus labouring in Corinth, he entered his emphatic protest against the selfishness of the Gentile converts, who allowed this thing, and boldly proclaimed (1 Cor. ix. 13, 14,) that the law of tithes which the Jewish converts honoured, was binding also in the Gentile church. “Do ye not know that they which minister about holy things live of the things of the