

attention; particularly so, if we consider his omnipresence and his omniscience. What a reflection,—That God, infinite in wisdom, boundless in mercy, long-suffering, not willing that any should perish, devised a plan for the salvation and redemption of man—though fallen from original righteousness, thereby incurring the curse of a broken law, yet mercy cries, I have found a ransom, “The seed of the woman shall bruise the serpent’s head.” The fulfilment of this promise was verified in the Saviour, Jesus Christ, who in due time took our nature upon him, appeared in our world, taught us the way to eternal happiness, administered the healing balm—a certain cure for all our natural and spiritual disorders—endured the contradiction of sinners, cruel mockings, scourgings, and the most ignominious of all deaths, the cruel death of the cross, that we through his sufferings might be perfected in holiness, and made partakers of joys ineffable, in that kingdom of glory reserved and eternal in the heavens. Through his poverty we became rich; he bore the burthen of our sins, satisfied an offended Deity, and thus completed our salvation. What love! What mercy! The Son of God in our flesh suffering for man! How happy the condition of that intellectual being, who is sensible of this atonement, and feels his Maker’s presence by the secret effects his mercy and loving kindness impart to his believing mind! Faith in Christ, and faith in his promises, realises the anticipation of future glory. The true Christian has this hope, and also positive assurance, that, as sin abounds grace doth much more abound; “for as by one man’s disobedience many were made sinners, so by the obedience of one shall many be made righteous.” We have also this consolation in the omnipresence of God, that though not visible to our natural vision, yet he is not far, or absent from us. Were the soul separate from the body, and to wing its flight beyond the visible bounds of creation; and for millions of years continue its progress through infinite space, it would still find itself in the embraces of its Creator, and encompassed with the immensity of the Godhead. How deplorable must be the condition of that being, who is thus present with his Maker, and receives no extraordinary benefit or advantage from this his presence, does not co-operate with the strivings of the Holy Spirit, receiving none of those advantages which are perfective of our nature, and necessary to our well-being. Equally miserable must be the condition of that person, who feels no other effect from divine influence but what may proceed from a consciousness of his unpardoned sins, and that of divine wrath and indignation. The Divinity being with us, in us, and around us, will be of no advantage to us if we do not experience, sensibly feel and are led by the Spirit, and are made the happy recipients of his love and constant regard. A man without religion is as if there were no God. The infinite goodness of God is such that he cannot remove himself from any of his creatures, yet he may withdraw all the joys and consolations of its essence; his presence, no doubt, is necessary to support us in our existence, but he may leave our existence to itself with regard to its happiness or misery: in this sense, it is

said he may cast us away, and take his Holy Spirit from us. This single consideration should awaken our fears, and cause us to flee to the outstretched arms of a once crucified, but now risen, Saviour; open our hearts to all those effusions of joy and gladness which are so near at hand, and always ready to be poured in great abundance upon us; and more especially if we consider the state of the impenitent, who will feel the dread effects of his anger in wrath and indignation: resting assured that the great Author of our being will not be always as one indifferent to any of his creatures. Those who will not realize his love, shall and may be sure, in the end to receive that sentence which an offended Justice will pronounce; and awful indeed will be the situation of him, who is sensible of the being of a God only by what he is doomed to suffer from his justice, and rejected mercy.

Windsor, Nov., 1838.

Correspondence.

MR. EDITOR,—

In your number for January 28th, I see certain queries, proposed from one of your subscribers, on what is demanded from every individual for the support of the worship of Almighty God. I beg leave to offer a few remarks, which may serve in some measure as a solution of his first query.

Your subscriber asks,—“Is there in the Old Testament any command of God which requires his people to support his ministers and worship; and if so, what amount is required of each person?”

I answer,—Certainly there is a positive command of God for this in the Old Testament; and the amount required from each person was the tenth of all their increase. In Leviticus we learn, that the Lord claimed the *tithe* of the whole land. “And all the tithe of the land, whether of the seed of the land, or of the fruit of the tree, is the Lord’s: it is holy unto the Lord. And concerning the tithe of the herd, or of the flock, even of whatsoever passeth under the rod, the tenth shall be holy unto the Lord. Lev. xxvii. 30—32.

And in the book of Numbers, we find that the Lord gave this tenth of the whole land to the Levites. “Behold I have given the children of Levi all the tenth in Israel for an inheritance, for their service which they serve, even the service of the tabernacle of the congregation.” Num. xviii. 21. And in the same chapter we find, that the Levites were to give a tenth of all they received to the Priests. “Thus speak unto the Levites, and say unto them,—When ye take of the children of Israel the tithes which I have given you from them for your inheritance, then ye shall offer up a heave-offering of it for the Lord, even a tenth part of the tithe. And this your heave-offering shall be reckoned unto you, as though it were the corn of the threshing-floor, and the fulness of the wine-press. Thus ye also shall offer a heave-offering unto the Lord of all your tithes, which ye receive of the children of Israel: and ye shall give thereof the Lord’s heave-offering to Aaron the priest. Out of all your gifts ye shall offer every heave-offering of the Lord, of all the best thereof, even the hallowed part thereof out of it.—Wherefore thou shalt say unto them,—When ye have heaved the best thereof from it, then it shall be counted unto the Levites as the increase of the threshing-floor, and as the increase of the wine-press.” Num. xviii. 26—30.