

communication from God in the remotest age, as the common source of this practice. Some of the early fathers of the Church understood the moral difference between Cain and Abel's offering to be that Cain withheld a part of the prescribed tithe. In harmony with this we read in the Septuagint, "If thou hast offered aright, but hast not divided aright, hast thou not sinned?" And again St. Paul calls Abel's sacrifice a larger sacrifice, which seems to corroborate the view that the offence in Cain's offering was that it violated the tithe principle in that it lacked in quantity. Abel's offering is also spoken of as a righteous act, which seems to imply that there was a recognized law of proportion, or standard, with which the act complied.

Long before the book of Leviticus was written Abraham and Jacob gave their tenth. Their offerings were pleasing to God, and they were blessed in return. The language in Leviticus clearly indicates that the law of tithe was primeval; that as found in the book of the law it was simply the original, traditional law published under fresh sanctions. The definite article and the present tense of the verb in the sentence, "*The* tithe . . . *is* the Lord's" prove this. Had the law been then given for the first time, the language would have been, "*A* tithe . . . *shall be* the Lord's."