

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 he boldly proclaimed (1 Cor. ix. 13, 14,) that the law of tithes which the Jewish converts honoured, was binding also on the Gentile church. "Do ye not know that they which minister about holy things live of the things of the temple, and they that wait at the altar are partakers with the altar? Even so hath the Lord ordained that they which preach the Gospel should live of the Gospel. "EVEN so." What is the force of that conjunctive clause? It means that there is some point of similarity between the institution of Moses and the institution of Christ, anent the sustenance of the ministry. What is that point? It is simply this. That, as under Moses a certain proportion of the people's substance belonged to the temple, so under Christ ("even so,") a like proportion, at least, belongs to the Church for its ministerial and missionary work. In Corinth it ought to be done, *even so* as in Jerusalem.

BENEFITS.

The recognition of this truth as to its general outline, (for among a commercial and a professional people it is difficult at times to decide what the increase of a year really is) by the Christian Church would bring these solid advantages. It would (1) increase largely the income of our missionary societies. It is true that generally the Christian ministry is underpaid, but it is not in the interests of ministers we write, and that is indeed a very small evil compared with the awful condition of the heathen world for lack of liberality on the part of the Church. It does not, on the whole, do great harm to ministers to be poor, but it does do harm for whole countries to be altogether without the Gospel. It would (2) set free at once the hands of ministers from the toil of raising funds by devices which are unscriptural and detrimental to the church's well-being and their own spirituality of mind. It would (3) render it unnecessary for the Church to ask the money of ungodly men who are tempted to despise the eagerness with which their means are sought, as contrasted with the carelessness shown as regards their souls' salvation. It would (4) infuse moderation and caution into the business of the country. There is a godless haste to be rich, a precipitate race for gold which plunges, at recurring intervals, the commercial community into depression and ruin, which breaks hearts, scatters families, and causes many to make shipwreck of their faith. Would not the state of mind that leads to this, be cured by holding all our goods in trust for God, by making each year an inventory of our prosperity, and by consecrating to him a portion of our gains before we rushed into any speculation? It would (5) bring down on the community temporal and spiritual blessings. "Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and in offerings. Ye are cursed with a curse; for ye have robbed me, even this whole nation. Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open upon you the windows of heaven, and pour you out a blessing that there shall not be room enough to receive it," (Mal. iii. 8, 9, 10.) It is unfortunate that through its connection