

Lord with the *first fruits of thine increase*." What is a man's increase? Surely it is his income. Whatever comes in to him in return for his labor is his increase. In the case of him who has a fixed salary the increase is readily known. At the end of every month or quarter he gets it, and the golden rule of systematic giving is to honor the Lord with the *first fruits* of every cheque received, of every month's pay or quarter's salary that comes into his hands. He should never take the whole of anything that he gets. He should consider that part of it belongs to God. However small he may choose to make that part, still he should make it. He should honor the Lord with the first fruits of his increase. He should put away a little for God's cause of everything that comes into his hands. By this means he would not only be always receiving but he would be always giving. He would at least always be collecting material for giving. The writer of these words can speak from experience when he says that a man is never really happy in his giving till he realizes that so long as he acknowledges that there is a God over him, and that the work of that God on earth depends, to a great extent, upon his exertions and those of his fellow creatures, he has no right to take *anything* without reserving some portion of it (however small) for Him. We should sanctify our means by honoring God with them.

There are some it is true, whose income is not fixed; they hardly know, from the fluctuating nature of their business, what to consider their income. Let them then approximate to it as closely as they can, but let it be an honest approximation; let them make it as those more anxious to defraud themselves than God, remembering that a portion of their income *belongs to God*. If they use it all they take what does not belong to them along with what does. They should always remember the cause of God in everything that comes in to them. If they are paid every day, then every day they should reserve something for God; if it is ever so small they should reserve it. They should not keep everything. They will be surprised what it will mount up to in a month, or a quarter, or a year.

Have your box or your purse specially marked as God's box or God's purse; yes, mark it so; you are doing it for God. Let it be marked then as His. Or open a Bank account specially for that purpose; whenever you get money which is a clear profit to you, take a portion of it and put it away in "God's box," or place it to the credit side in your Bank account. Soon some one will ask you to help a poor person, or to help the Church, or to give to missions; you don't put your hand into your own pocket, you go to God's box, and you take what you think a fair share for that object, and generally you will be surprised at the good sum you will thus have at your disposal. This would be some attempt surely at reducing your offerings for God's cause to a *system*.

GRANTS OF THE S. P. G.

THE Society for the Propagation of the Gospel, has made the following grants to the Dominion of Canada, for the year 1887:—Montreal, £620; Quebec, £1,500; Toronto, (Pension) £31; Algoma, £750; Fredericton, £1,250; Nova Scotia, £965; Ditto, P. Edward's Island, £250; Newfoundland, £2,900; Rupertsland, £1,560; Qu'Appelle, £1,092; Saskatchewan, £1,300; Caledonia, £200; New Westminster, £800:—£13,214, or \$64,508.72.

Special sums in addition to the above are voted to Algoma and Qu'Appelle, for their respective Episcopal Endowment Funds. The latter diocese receives from all sources £5,000, towards its endowment, thus relieving the Society of £108 per annum towards the bishop's income. The Society makes a further annual grant of £64,553 to dioceses in other parts of the globe, or in all £77,767, (\$378,292.96). This seems a large sum, and represents an enormous amount of work done by that venerable Society, yet it seems heart broken over the relief asked for, which had to be denied. Nearly every diocese sends an appeal for an increased grant.

The Bishops of Rupertsland state the want of ten additional missionaries with £1,500 per annum towards their support, and £20,000 for the erection of churches and parsonages.

The Bishop of New Westminster asks for a grant for five more clergymen for (1) Indian work at Yale; (2) Cariboo (£100); (3) Chilliwack and Burton Prairie (£50); (4) Granite Creek (£100); (5) Vancouver, or Granville.

The Bishop-Coadjutor of St. John's, Kaffraria, asks for £750 per annum for the support and extension of work.

For North China, Bishop Scott asks for £900 for three additional missionaries, two for Peking, and one for Chefoo.

And so on, from all over the world. But this is a good sign. It shows that the laborers are not idle, and that the work of God is progressing in their hands.

BISHOP BICKERSTETH, before leaving England for Japan, took steps for the formation of a missionary Brotherhood, on lines similar to those with which he was familiar as one of the Cambridge Missionaries at Delhi. He has been voted by the S. P. G. the sum of £600, spread over four years, to help him in the accomplishment of his design, which seems to be one of great promise.

THE Ascension tide Appeal, was published in full in the *Orillia* (Ont.) *Packet*, this year, and the collection announced to take place the following Sunday. Would it not be a good idea for Rectors to utilize the local press in this way?

A THROUGH mail service between Moose Jaw, N.W.T., and Port Moody, B.C., has been established. The mail between Winnipeg and Victoria will now be conveyed in four days.