

ported some excellent work done by the Hamilton Zenana Missionary Society.

Officers for the current year were appointed as follows:—Mrs. Hamilton, President; Mrs. Mockridge, Mrs. Sutherland, Mrs. Carmichael, Mrs. Bland, Mrs. Geddes, Mrs. Macnab, Vice-Presidents; Mrs. Martin, Treasurer; Mrs. McGiverin, Recording Secretary; and Mrs. Henry McLaren, Corresponding Secretary.

## The Society of the Treasury of God.

All communications relating to this Society should be addressed to Rev. C. A. B. Pocock, Commander, R. N., Bellevue Avenue, Toronto.

### THE EXAMPLE OF THE HEATHEN.

Of all the contrasts in the world, there is perhaps none greater than that between heathen giving and Christian giving. The hope of gain, physical, pecuniary, or social, or the fear of the devils they worship, seems to exercise a power over them and to offer greater inducements to them to part with their money, for religious purposes, than all the love of the Heavenly Father, all the self-immolation of His Son, who died on the cross for the redemption of man, can exercise over the hearts of the latter. If the religious state of the world in the future depends upon money, it will be heathen, and not Christian.

From sundry reports of missionaries, we learn that in Burmah people spend thousands of dollars on their pagodas and the worship of Buddha, and only tens of dollars on themselves. In India, the offerings of the heathen are far greater than those of their Christian masters. In China, over and above the vast sums given for the worship of Confucius and Buddha, the worship of their ancestors costs the people \$200,000,000. In 1883-4, the total given for the conversion of the heathen by all Christians in England was about \$6,082,650. In 20 years the English Church gave in free-will offerings \$400,000,000. For the proportionate giving of Christians there are no data; but in China a missionary gives the income of nine heathen persons, and the proportion given to religion was from one-fourth to one-fifth.

From Japan we have an interesting account of a man who believes in, and with his family worships, a god called the "great bright god of self-restraint." They keep a self-restraint box, into which they place first fruits and offerings, and into that box goes twenty per cent. of their income, saved "by the exercise of the virtues of self-restraint and economy."

When a Buddhist merchant makes an important venture, he gives an oblation to the priests, and burns his written prayers for success. There is a Parsee merchant in China who, when he sends a ship to sea, instead of taking out a policy of insurance, prefers to give alms to the poor, and to pray to the sun for success.

These strange contrasts between heathen and Christian have given rise to saying that the difference between a devout Pagan and an average Christian is that the former believes in his mythical deity as the true God, while the latter believes in the true God as a mythical deity.

In ancient times it was the universal practice among all heathen nations, many of whom had no connection with each other, to sacrifice to the gods and to offer first fruits to the priests, which was usually the tenth part and must have sprung from some common source, and every indication points to the dispensation from Babel as that source. The dispensation happened 114 years after the flood. Although the flood took place A. M. 1656, Noah was only removed from Adam by about three generations, which connects the practice with the bloody sacrifice offered by Abel. There is no necessity to make a point of the legend, and the septuagint version, concerning the sin of Cain.

The Greek law commanded the people "To honor the gods with their fruits," which is almost identical with the command of Solomon, "Honor the Lord with thy substance, and with the first fruits of all thine increase."—Prov. iii, 9.

At the last meeting of the Society for the Propagation of the Gospel, the Archbishop of Canterbury stated that while the English, who are called Christians, are decimating the native races in the valley of the Congo by the importation of rum, the Mohammedans are converting them to the religion of Mahomet. The income of the Society in 1886 was £2000 sterling less than in 1885. The Board of Missions of the American Church would have been compelled to reduce the stipends of their missionaries had not a lady paid the difference last quarter, and the Church has not yet risen to its responsibilities. Our Church has no missionaries outside the Dominion.

Surely it is time for churchmen to consider whether they are not bound to follow the example of those who lived under a less favored dispensation, and pay their first fruits, tithes and offerings, not on compulsion, but as part of their worship of God, lest it should even come about that an aggressive heathendom should turn the tables on so called Christian nations.

The result of mere system in giving is shown in the Diocese of Ontario. The scheme recommended by the Mission Board was a Parochial Board of missions, with President, Secretary, Treasurer, and Committee, composed of men only. Their business is to enroll every man, woman and child, who pay \$1, 50c., and 10c. respectively. Meetings are held every three months, and a report printed at the close of the year for members and the Diocesan Mission Board.

Some of the deputations did not recommend it, many parishes would not do it, but wherever it was tried the subscription to the Diocesan Mission Fund was doubled, with an increase of \$1,600 on the previous year.