

one that no honest believer in Christ should dream of offering. Our people, rich and poor alike, do not give to missions for quite different reasons; we submit four out of the many that might be mentioned, and these will suffice for most men.

First, the average Churchman is very ignorant about mission work, and because he knows nothing or next to nothing of what missionary enterprise has done for the world he doesn't "see the good of it." Put a map of the world before such an one and ask him to point out where the great societies are carrying on their enterprises for truth and holiness, or what missions have done for any of the countries outside Europe during the past fifty years, and his ignorance will soon be apparent. A man's interest varies according to his knowledge; and we hold it to be almost impossible for anyone with fair information of the stupendous missionary work of this century to remain indifferent to its claims. Given the knowledge he may not help liberally, according to his power, but refusal of all help on the score of poverty will be impossible, or at least improbable. And the same may be said of home missions. In spite of continuous efforts on the part of preachers and lecturers there is a vast amount of ignorance as to the territory yet to be won for Christ in our large towns. How should people know? Dependence upon the occasional, very occasional in some parishes, appeal of a deputation from a "parent society" is altogether insufficient; what is required to arouse living interest is frequent reference to the condition of the masses in great centres of population by the ordinary teaching authority of each parish. The daily press supplies abundant material of the most telling kind as to the Godless condition of some millions of our own neighbours, and this used by the parish priest to enkindle interest in home missions would in time arouse many a now dormant conscience. Such sermons need not be always followed by a collection for any particular society, the instruction should be given, the lesson taught, and the conscience awakened; the rest will follow in good time. We have heard frequent complaints of the dullness of society reports; doubtless they might be improved, but they have rarely read a report, even of the S.P.G., which did not furnish enough matter for at least three sermons on various aspects of mission work. Why should all this information be withheld from the people? The first remedy for the lack of interest in missions is to educate, and the education must be systematic and regular, given by the regular educator of the parish, and given for the sake of education not to obtain immediate response in the way of money. If the clergy will follow this line, they will not only obtain help for mission work, but

open many eyes to the existence of evils close at home, and by reflex action, benefit even their own parishes. In parochial visitation there are abundant chances of introducing conversation and spreading information on the Church's missionary work; the parish priest can always obtain, for little or nothing, papers and pamphlets from the societies, and armed with a small bundle of these he can make his visitation all the more useful by encouraging real study of this great subject. There is no reason, save laziness, why every parish in the land should not be saturated with knowledge of missions; until this is the case the societies will appeal in vain for that general help which is due and necessary.

Secondly, we know, by long experience, that a great hindrance to mission support is the materialism of those who have grown up in the belief that the body is of more consequence than the soul. A collection for an infirmary or hospital will always draw more from the people than one for any sort of Christian mission, and the reason given is that the contributors may themselves require the use of the hospital some day, and therefore ought to give to its support. Insurance is an excellent thing, and we wish there were more of it amongst the manual labourers; but insurance that thinks only of the danger to earthly existence, and sees no lurking mischief in the leprous lives of home and foreign heathen, is woefully short-sighted. We do not condemn the appeal to selfishness, or the working of a truly self-regarding spirit, we only desire its extension. Men who think themselves endangered by the presence of small-pox or typhus in their neighbourhood are right in taking proper precautions, and in avoiding infection and contagion; they err in imagining that the danger which springs from prevalent sins is of less consequence. The need of the hour is not less selfishness, but more, not less provision against possible danger and hurt, but a great increase of it, a larger recognition of the immensity of the sphere of contamination and injury in which we move daily.

Thirdly, the clergy have a great work to do in removing a wide-spread mistrust in the good of missions, not in the abstract, but in the practical results. If the process of education that we have urged be fairly carried out, much of this mistrust will vanish, but for the sake of its entire removal there is needed a greater insistence on the evil of looking for results in any spiritual enterprise. The lessons of apparent failure are plainly taught in Holy Writ, they should be pointed out; reference should also be made to the history of the human race where, in a thousand instances, the aim worked and fought for failed of attainment, whilst unlooked for results of extreme