

Names might be mentioned that are almost unknown. There is Robert Hunt, for instance, who came out to this continent before the days of the pilgrim fathers and preached Christ in a wilderness where the wolves howled round him and the beasts beset his path. He founded Jamestown, and his first work was to build a church, and when the sacramental wine grew scarce he said, "We will keep a little even from the sick, for the sake of the Lord's Supper." All that self-devotion the world has forgotten. I might speak of Whitaker and Copeland, who founded the first college on James River; of Bray who laboured in Maryland, and whose name is connected with the formation of that grandest of all Missionary societies, the Society for the Propagation of the Gospel in Foreign Parts. I might speak of Berkeley, then known as Dean Berkeley, who endowed Yale College and gave it a public library and afterwards, returning to the old country, became Bishop of Cloyne. I might speak of Wesley and Whitefield. Where are men like these now? I might speak of Henry Martin. In him we have a noble type of a missionary. When insulted and persecuted in Persia, he sought for relief in his favourite verse:—

"If on my cheek for thy dear name,
Shame and reproaches be,
All hail reproach and welcome shame,
So thou remember me."

Oh! mothers why do you not stir within the breasts of your boys this missionary spirit? Tell them of Henry Martin, and other heroes of the mission field, and they will grow up with respect, if not enthusiasm for this glorious work of God.

Are we in any sense doing our duty in the work of missions? Let this thought dwell upon the minds of all till the multitudes now regardless and supine, rise to their true position with regard to Christian missions.

A MESSAGE TO MEN OF WEALTH.

IN the May number of the *Church Missionary Intelligencer and Record* there is a thoughtful and stirring article headed "The Titled and the Wealthy; their Contributions to Foreign Missions." Referring to the subscription lists of the Church Missionary Society the writer says:—

"We have been much struck by the fact, for which we were not prepared, that the lists do not reveal a single subscription of £1000 a year; they tell of one only of £500, and of but eleven of £100 a year. Such numbers and such amounts may appear excessive; but they are not so, if viewed from a proper standpoint. Consider how that for a large number of wealthy persons, £1000 a year is little more

hearts. * * The seed was sown upon a rock." Further on he adds: "In judging the relative merits of the Romish and Protestant missionaries, it must not be forgotten that while the former contented themselves with sprinkling a few drops of water on the forehead of the proselyte, the latter sought to wean him from his barbarism and penetrate his savage heart with the truths of Christianity."—EDITOR, O. M. N.

than a trifle. It represents a passing whim, a new picture, a venture on the Stock Exchange, an agricultural experiment, an elaborate entertainment; the parting with what they can in no true sense be said to miss, and of which, if by force of circumstances deprived, they are not a whit the less happy. We allow in the fullest sense for the obligation (we use a strong term) which binds wealthy persons to encourage arts which beautify life—the jeweler's, the painter's, the sculptor's, the upholsterer's, &c., &c. But we also plead in the fullest sense for their tenfold greater obligation to set forward the arts which adorn and beautify human souls, the image of God—the preacher's, the catechist's, the teacher's, &c. If the encouragement of the former is seated in the nature of things, tenfold more is the encouragement of the latter, and this is emphasized by the last command of Christ, in trumpet tones as loud and as clear as were the trumpet tones of Sinai. We know, too, that such a subscription list is possible, is easily attainable. We know the large sums that the excitement of an election draws forth; we know the noble hearts that have given £60,000, £100,000 for the restoration of an abbey, of a cathedral, and we know there are hearts equally noble, and hands equally capable, if we can but reach them, who for the pure love of Christ are willing to give sums quite as large and larger for the building into His Temple the living, imperishable stones of human souls. We cannot but recall the conversation of Livingstone with his family the night before he left, in 1840, to commence his missionary labours in South Africa. 'I remember,' writes his sister, 'my father and him talking over the prospects of Christian Missions. They agreed that the time would come when rich men and great men would think it an honour to support whole stations of missionaries, instead of spending their money on hounds and horses.' This time has not yet come; but, Lord, Thy Spirit is not straitened."

Will not some of our wealthy churchmen in Canada remember the needs of the newly formed Domestic and Foreign Missionary Society of their Church? The similar society of the Protestant Episcopal Church of the United States has greatly assisted in that way. Large gifts and legacies have placed it upon a firm and sure basis. The same can be done here. We have men and women blessed with means, whose hearts are always touched with the importance of missions as the foremost work of Christ. Immense power rests in their hands. Will they not come forward to assist the Missionary Society of their own Church? "Riches are one of God's most blessed gifts; in the full and free dispensing of wealth for God, we become like God. Our great work therefore is to develop a *Godward spirit of liberality*. To this end we need earnest efforts to instil (1) right views of Missions, and (2) right views of the place which Missions should occupy in our gifts.

As Keble sings:

"Is this a time to plant and build,
Add house to house, and field to field,
While souls are wandering far and wide,
And curses swarm on every side?"

A RETURNED missionary tells how, after reading the first chapter of the Epistle to the Romans to a heathen congregation, they crowded around him and said, "You wrote that chapter for us."

AS A RULE, the people who give the most to the treasury of the Lord are they who are personally busy in the work for Him.