

voted against any such attempt being made. This opposition was overcome by no fewer than nine hundred petitions that poured into Parliament, as the result of an appeal made by Wilberforce and others, and the two speeches made by Wilberforce during the debate in Parliament.

But it was not until after the great rebellion of 1857, that India became a promising field for missionary labours.

During all these years the missionary spirit was developing until now it surpassed that of any other period of the Christian Church since Apostolic days. With increasing facilities for commerce the minds of men were becoming stirred by a broader sympathy, and the Christian Church commenced that conflict with heathenism with a success which was not dreamed of, even by the most hopeful of her followers.

Passing over the efforts of the Danish missionaries in India, and the Moravians in Greenland, as well as the efforts put forth to evangelize the American Indians previous to 1750, we come to a later movement about 1789, commenced by William Cary, a Baptist minister in England. When he first spoke of the duty of the Christian Church in sending Missionaries to the heathen, he received no encouragement.

When a proposition to establish a foreign mission was made in the General Assembly of the Church of Scotland, in 1796, it was treated as unnatural and revolutionary. The English Baptists sent their first missionary in 1792. The missionary spirit increased until in 1865 there were thirty-three European missionary societies receiving an aggregate income yearly of three and a half millions of dollars. In 1810 the first missionary Society was established in America, and since that time the work has gone on rapidly, and societies have increased until to-day their missionaries are in every land, and their resources are growing year after year, giving promise that the United States is to be the greatest missionary nation of the future. The marked increase is seen in the fact that in 1811 their total contributions amounted to \$1,667, while in 1868, their sum total was more than \$1,600,000.

Then in Canada the work has assumed vast proportions. A spirit of greater liberality is pervading the church, and the interest manifested is very encouraging; yet the majority of pastors fail in their duty to impress upon the people their responsibility in this important work. Many congregations contribute nothing towards the foreign work of the church. But money is not all that is needed. The relation in which students stand to foreign mission work requires serious consideration. I have no doubt that were capable men to offer themselves, the Canadian church would feel bound to support them. Only a very small minority of our young men ever think of entering the foreign field, and fewer still allow the claims of the heathen to press upon their hearts and consciences. I do not hesitate to say that many

young men who are called to foreign mission work stifle the voice of duty, and as a result remain at home.

How is it that so small a proportion of our men go to the foreign field? It is to be hoped that the efforts of Dr. McKay, of Formosa, may result not only in causing a greater interest in the work of foreign missions throughout the church in Canada, but that our young men who are studying with a view to the ministry may first take into serious consideration the question as to whether they should not go to the foreign field, and if they find they are not qualified for that work, then conclude to remain at home. The question of resources may appear a great difficulty to some, but the most effectual way to increase the resources of our Foreign Mission Boards would be for a large number of young men to show themselves desirous of engaging in that work. I do not know of any instance in the history of foreign missions of young men who were looked upon as thoroughly qualified being turned away for lack of the necessary funds.

If we but realize our responsibility in regard to the spiritual illumination of the world, we will not be likely to err as to our personal duty.
R.

"I SHALL dwell no longer on this point," said the Prof., as he sat down on the point of an up-turned tack.—*Ex.*

"GROWTH OF FOREIGN MISSIONS" IN ANOTHER LIGHT.—Pious old lady: "Just think, Rose, only five missionaries to twenty thousand cannibals!" Kind-hearted Niece: "Goodness! the poor cannibals will starve to death at that rate."—*Ex.*

A Clerical Coach.

Many clergymen in the United States have lately received a circular from a London dealer in second-hand sermons. He offers sermons "lithographed in a bold, round hand," so that those who happen to see them would suppose that they were manuscript, for 25 cents each, or \$20 per 100. He has also of cheaper sermons in print at 10 cents a-piece, warranted orthodox, and others a little more expensive, which have "a pleasantness, yet an awful solemnity about them."—*Ex.*

We go for an enormous protective tariff against such stuff!—*Ed.*

Advice to the "Meds."

OLD PRACTITIONER TO MEDICAL STUDENTS: "Gentlemen, whenever your opinion is asked on a case, always make it out as bad as you can; for if the patient dies, no one will blame you; and if he recovers, so much the better for you!" *Applause.*