

you always, even unto the *end* of the world." The command and the promise reach unto the end.

7. The missionary spirit is the spirit of Christ. The soul, or the church, that does not possess it is dead.

8. If we love the person of Christ, we shall desire that his glory shall fill all lands.

9. If we love the truth of Christ, we shall be intent upon its proclamation, till every false religion is vanquished by it.

10. We are not Jews, but Gentiles. Our lineage is heathen. The missionary enterprise rescued us from paganism. Gratitude for our own emancipation and love for our brethren, the heathen of all countries, should move us with a mighty impulse to engage in the missionary work.

11. Success is certain. The Lord has promised it. The apostles illustrated it. These twelve men were missionaries. In their time, Rome, with her military force, ruled the bodies of men; and Greece, with her philosophy, ruled their spirits. Both arose in enmity to the Cross. The little band of apostles did not fear or falter. They conquered both.

12. We ourselves are the offspring of the missionary enterprise. To turn against it is like a man turning against his own mother.

13. Duty, love, success: these are three magic words. Let us grasp the ideas they suggest, and pray and work for all men, at home and abroad, until the church absorbs the whole world, and rises up into the millennial glory.—*Rev. H. M. Scudder, D.D.*

#### A VISIT TO SERAMPORE.

BY REV. J. N. CUSHING.

The visitor at Calcutta who is interested in historic missionary associations, cannot fail of enjoying an excursion to Serampore, for so many years the home of Carey, Marshman and Ward, the pioneer missionaries of India. Thirty minutes by rail takes the traveller to this ancient Dutch colony which was the only place of refuge from the relentless opposition of the gold-seeking God-forgetting East India Company, open to the missionaries.

On the way from the railway station to the college, the visitor passes the mission cemetery, which is a little off the street, and hidden the intervening native houses. It is not large in area, and is surrounded by a brick wall covered with cement. The Carey monument, at the foot of which Dr. Carey is buried, stands in a small yard in the corner at the left of the entrance. The monument is a large square mass of brick-work, perhaps fifteen feet high, with pillars at each corner, and surmounted by a dome. On it are inscribed the names of Dr. Carey and the members of his family buried in the enclosure. Under Dr. Carey's name are the only words which he would allow to be placed on his tombstone:

"A wretched, poor and helpless worm,  
On thy kind arms I fall."

Among those interred within the family yard is Felix Carey, who, with Chater, was a missionary in Burmah at the time of the arrival of Judson in Rangoon, and who

compiled the first Burman grammar, a good-sized volume of great merit, printed in Calcutta in 1814. The Marshman monument is in the corner at the right hand of the entrance. It is a rectangular building, having the back side closed by a brick wall, on which are the family tablets, while the other three sides are open, with cement-covered brick pillars. The Ward mausoleum is a circular, domed, open Grecian temple. Other missionaries sent out by the English Baptists sleep in this God's acre.

The college, situated on the right bank of the Hoogley river, is a lofty, imposing building, with a fine colonnade in front. The broad iron staircases, presented to Dr. Carey for the college by his Dutch friends, are splendid pieces of workmanship. The library is large, containing among other treasures specimens of the many translations of Scripture made by Dr. Carey, or conducted under his oversight. Whatever may be their faults, these translations involved a stupendous amount of literary work. The pulpit in which Dr. Carey used to preach in the Dutch church is now used as a memento in the college library. It is a small octagonal one, reached by several steps from behind. Close by it are the crutches once used by Dr. Carey during an illness. Their great shortness show that Dr. Carey must have been a man of very low stature. In a side-room are preserved the original charter of the college, and the chairs of Carey, Marshman and Ward, and Mrs. Marshman.

Carey's house stood on the former bank of the river, and near it was the place where Krishna Pal, the first convert was baptized, but the river has cut into the bank and carried away all the land on which the house stood. Back of the house was his botanical garden, now sold for jute mills, but beyond these mills fine mahogany trees planted by him, are still to be seen.

Half a mile away, down the river bank, is a pagoda, now partly destroyed by the undermining current, to which Henry Martyn was accustomed to retire for quiet study and meditation. These places are sacred to us from their association with great and good men, consecrated to Christ, who wrought well and have entered into the joy of their Lord. While they speak to us of the past, their story of earnest persistent devotion to Christ under an intenser opposition than we of the present day have, is an inspiration to a like consecration.

On the opposite side of the river is Barrackpore, with a palatial residence for the Viceroy, surrounded by an extensive park, which is beautifully laid out. Near the centre of the park is an immense banyan tree, which has many pensive limbs, and covers a large area. It is not, however, so large, nor does it cover such an extent of ground as the great banyan in the Botanical Gardens at Calcutta.

Serampore College has about two hundred pupils, of whom seventy are in the collegiate department. Its distance from Calcutta is a serious drawback to its prosperity. The native church at Serampore has thirty communicants. It would doubtless have been better for the cause, and there would have been more and larger native churches to-day had there been less

literary labor at Serampore, and more direct preaching to the people. At least, such is the feeling of many who live on the field. Yet those noble men wrought according to their best judgment, and accomplished great things. 59

#### CHILD-MARRIAGE IN INDIA.

[Memorial to Her Gracious Majesty Queen of Great Britain, and Empress of India, as presented by Mrs. S. M. Whiting of Connecticut, Chairman of the Committee on Resolutions at the Annual meeting of the Woman's Baptist Foreign Missionary Society, held in Rochester, N. Y., April 18 and 19, 1883, and adopted by the Society.]

There are twenty-one millions of Hindoo widows in India. Is it strange that one of their number, in giving an account of the cruel treatment to which for life they are subjected, was led to exclaim, "Oh God! I pray Thee let no more women be born to this land?"

This large number of widows is owing to the cruel custom of child-marriage, and the religious law of the Hindoo, which forbids a widow to remarry, with the right of every man to have a number of wives.

The cruel practice of child marriage not only adds to the number of this sad despairing class, but is considered a greater trial than the Sutte. The British Government in their compassion and power have abolished the Sutte, but the greater wrong of child-marriage is passed by unnoticed. We beg to inquire of your most Gracious Majesty, if this great wrong could not now be removed.

Therefore; We, the Woman's Baptist Foreign Missionary Society of the Eastern portion of the United States of America, do most respectfully, and earnestly petition your Gracious Majesty, Queen of Great Britain and Empress of India, whose reign has already brought so many blessings to your subjects, to abolish by law, this cruel practice of child-marriage in India, and thus add another jewel to your Majesty's crown.

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