

from the heart. I know the principles by which you are governed. I trust that I love the Lord Jesus Christ and his cause and know that no offering is acceptable to him unless it comes from the heart."

Such was the stock of the Fathers one hundred years ago, and such their high idea of the claims of God. If we could maintain the same character and the same freedom from a servile and mercenary littleness, our institutions would be planted with greater vigor and be entitled to higher respect. Fuller knew well that God was able to raise means for his work and promptly he flung back the idle gift of a man in easy circumstances. But it so happened that his rebuke brought an effect contrary to what we might have expected and tended to deepen the conviction of duty in the mind of a fellow christian. By a like rebuke a man of the world would undoubtedly have been offended and have thought his dignity insulted, but the cause of God would have been none the loser.

Fuller's energy never abated. His faith stood firm. In the early work of the Baptist Missionary Society, while all seemed dark and discouraging, he stood ready to second the efforts of Carey and listened eagerly to his final appeal to organize at the Kettering meeting in 1792. From house to house he went, collecting money to furnish the outfit of the missionaries until all was ready, and then at Leicester he gave the farewell charge. The tie thus formed with the missionaries, Fuller maintained as Secretary of the Society until death called him home in 1815.

This happy deliverance came most fittingly at the close of a faithful service rendered to his Master. While his congregation was at worship on a Sabbath morning in May, and while the birds rang out their merry notes at the approach of summer, the spirit of the good man was about to take flight to its eternal home. The songs of his people, borne through the window, fell on his ears and aroused him to wish that he might again be with them, but before the sweet strains had died away upon the air he had gone to join the church above and with them to sing the song of Moses and the Lamb. As we notice the cheerful surroundings and the quiet close of his life of christian toil, we feel to exclaim with one of old, "Let me die the death of the righteous and let my last end be like his."

BIMLIPATAM.

Under date March 13th, Miss Hammond writes:—

When I came to this place all the boarding girls came with me, so in a measure, I brought my work. Here the care of day and boarding school devolves upon me; besides I do as much visiting as possible in the town. There having been no lady here, the majority of the pupils in the day school is boys; we can only hope that girls will come in gradually. The girls, who used to come, when I was here before, have married. They are still children, but the door is shut, and they are inside. I have seen and talked with some of them, and it made my heart ache. Oh yes, they remember very well, some things they were taught, but their husbands and

mothers-in-law worship idols, and conform to the all that follows—what can the poor little wives do?

A heathen mother-in-law is a wonderful piece of human nature, and a new girl wife had better be careful that she shows no mind of her own.

Anthony, the head teacher in the school, is one of our christians, and a very good man indeed.

The second teacher is the Brahmin, who was baptized at Chicacole. He is a good man in many ways, so we do not fear his influence, but wish that it was more decided. That is, that he had strength to give up all he holds dear and follow Christ. He was silent on this subject for some time after I came here, and I did not intend to break it. Felt fully sure that his lips would not always be sealed. The ice was broken at last, and he said how he had suffered, wept and prayed. How earnestly he desired to be a christian in deed and in truth; how he mourned over his own instability.

If any of you understand what it is to give up all for Christ, to be cast out, hated and despised by those whom you love, to be put into a living grave as far as they are concerned, perhaps you can sympathize with this man, and pray for him the prayer of faith.

Pray for his wife. Oh, if in some way or other, her heart could only be reached, so that she could be induced to come with her husband, but do you fear that would make the way too easy for him? I do not think the time has come yet for me to attempt to visit her. Occasionally I send her some pretty trifle or something in that line. The other day I sent her some candy, which came from Calcutta, such as we cannot get here. She was afraid to eat it at first, lest I had by some means put a stupefying drug into it. I had that in mind in sending it, as well as some other ideas, and was pleased to know that she did eat it.

I am visiting a good deal among some shepherd people near by. At first talked to them a good deal about a school. Have given that up entirely; tell them they can do as they please about the school, and as far as I am able preach to them Jesus.

The longer I am in the country, the stronger grows the opinion, that missionaries and school work ought not to have a great deal to do with each other, except as the latter is the natural outgrowth of the gospel.

I go among these shepherd people as often as I can during the week, and on Sunday afternoon, when we try to have a kind of S. School among them. I divide the children into classes for the larger boarding girls, while I take the women. We sing and pray. The first time a prayer was offered there was a good deal of confusion. They must have an idol, or an image marked on the wall before them when they pray, so they could hardly grasp our idea. Since then prayers have been offered several times, to which they listen attentively for the most part. We tell them stories from Bible pictures and talk to them in various ways.

Last Saturday there were a good many men as well as women, and the former made several respectful inquiries, while many of the latter laughed at them, and

asked if they were going to join the christians?

I told them to come the next morning to our Sunday service, and we would talk to them again. They said they could not come at the hour I named, but would do so a little later. To tell the truth I had no expectation of seeing them. Mr. Sanford is away, so after Sunday School we were having a prayer-meeting when seven of them made their appearance on the veranda. Of course they were asked to come in and sit down. They were as ignorant as men could well be, we told them as plainly as we could of sin, its just punishment, a sinless Saviour and His love for sinners. They said if they throw away their idols, they did not know how to worship any other God. After a good deal of talk Anthony prayed, the first prayer they had ever heard, and they went away saying they would come again.

On Sunday afternoon we were among them again, Anthony with us, talked with a good many and got home after dark. It is close by, so we have not far to go or come.

Will you pray for these shepherd people by name, and for us who go among them with the Gospel? I want God to come near, and save them, and I tell them so, and to that end will you pray?

Mr. Sanford has been out preaching in the field a great deal since I came here. He thinks he may not return from his trip before the end of the month. The helpers are with him, and they are having as good a time, as could be expected. This touring is the work which rejoices my heart, and for this reason I wish the hot season was where it was last October. It is fast coming upon us, when it will be impossible to spend many days in the tent. Mr. Churchill is also out.

I hope that God will bless the donor of that \$20,000 to our Home and Foreign work, and grant that it may be the means of bringing many souls into His Kingdom.

Our young Theologues will soon be at home from the Seminary for the vacation.

I have written a long letter because I want christians at home to pray pointedly and intelligently about my work.

MISSIONARY FACTS AND PRINCIPLES.

1. The heathen are conscious of sin. Their religious works contain affecting confessions of sins and yearnings for deliverance.

2. The heathen feel the need of some satisfaction for their sins. They have devised many penances, aceticisms, and self-tortures. These fail to break the bondage. They do not give the conscience peace.

3. The heathen need a Divine Deliverer.—One who can make the satisfaction, and inspire the peace.

4. There is a command in the New Testament to go and disciple all the heathen nations in the name of this Deliverer.

5. This command emanates from the supreme authority. It is from the lips of Christ himself.

6. This command is addressed to all christians, in every age, until every human being is converted. He who said "Go, preach to every creature," added, "Lo, I am with