

blessedness, so the impenitent and unforgiven sinner passes at once to "his own place of retribution and woe."


Now which of these, think you, is the more likely? "The precious blood" which the Lord Jesus shed on the cross cleanses the soul from all its guilt; and as soon as the contrite sinner believes in Christ, he is freely and entirely forgiven. But more is needed than forgiveness. They must all be holy who are admitted to heaven; but the Lord Jesus sends His Holy Spirit into the heart which believes in His great sacrifice, that He may renew its desires and affections, deliver it from the love of sin, and make all things new. The man who is thus forgiven and renewed becomes, in consequence of his forgiveness and renewal, a child of God; and to all who thus become His sons the Lord promises the everlasting inheritance of heaven.

"Thank God," some reader says, "it is long since I trusted in Jesus, and I trust Him now. I am a poor frail creature still, and the Lord has a great work to do in my soul before I am altogether like Himself; but I do feel that the Holy Spirit has renewed my heart, and I can cry, 'Abba, Father!'"

Can you indeed say that? Then you have good reason to hope that a hundred years hence, and for ever, you will be "with Christ."

Do you feel that you cannot say that? We shudder to think of you as lost; but if you live and die without Christ there is no alternative. And yet we are most willing to hope that it is the "likeliest" you will still be numbered with the saved. You have heard much of Jesus; many prayers have been offered for you; and you have often been melted as you have heard of His love. Come, end all doubt and indecision; believe and live.

### CAREY'S FIRST BAPTISM.

ILLIAM CAREY thus describes the baptism: "29th December, 1800—yesterday was a day of great joy. I had the happiness to desecrate the Ganges by baptising the first Hindoo, viz., Krishna. The river runs just before our gate, in front of the house, and I think is as wide as the Thames at Gravesend. We intended to have baptised at nine in the morning, but, on account of the tide, were obliged to defer it till nearly one o'clock, and it was administered just after the English preaching.

"The Governor and a good number of Europeans were present. Brother Ward preached a sermon in English from John v. 39, 'Search the Scriptures.' We then went to the waterside, when I addressed the people in Bengali, after having sung a Bengali translation of 'Jesus, and shall it ever be,' and engaging in prayer.


"After the address I administered the ordinance to Krishna. At half-past four I administered the Lord's Supper, and a time of real refreshing it was.

"Thus, you see, God is making way for us and giving success to the word of His grace. We have toiled long and met with many discouragements, but at last the Lord has appeared for us."

Jeymoon, Krishna's wife's sister, was the first Bengali woman to be baptised, and Rasoo, his wife, soon followed. Gokool was kept back for a time by his wife, Komal, who fled to her father's, but Krishna and his family brought in first the husband, then the wife, whose simplicity and frankness attracted the missionaries.

Unna, their widowed friend of forty, was also gathered in, the first of that sad host of victims to Brahmanical cruelty, lust, and avarice to whom Christianity has ever since offered the only deliverance. Of 124,000,000 of women in India in 1881 no fewer than 21,000,000 were returned by the census as widows, of whom 669,000 were under nineteen years, 286,000 were under fifteen, and 79,000 were under nine, all figures undoubtedly within the appalling truth. Jeymoon and Unna at once became active missionaries among their countrywomen, not only in Serampore, but in Chandernagore and the surrounding country.

### AFTER MANY DAYS.

ROM the commencement of the Bechwana Mission in 1816, for a period of more than ten years, not a ray of light shot across the gloom to cheer the hearts of the missionaries. A dull and stolid indifference reigned; the Batlaping would talk of any ordinary subject, and were willing to avail themselves of the presence of the white people in their country for any temporal advantage that might be within their reach; but the moment a word was said about Divine things their ears seemed to become deaf at once, and they would walk away determined to have nothing to do with that foolishness.

The darkness was long and gloomy beyond comparison, but there was no wavering of faith. There were times, indeed, when the brethren Hamilton and Moffat were cast down and disposed to cry with the prophet, "Who hath believed our report?" and to ask, "Is this the right path?" but there was one member of the mission who never faltered. She would but fall back on the promises of the unchangeable God, and say, "We may not live to see it, but the awakening will come as surely as the sun will rise to-morrow."

On one occasion she received a letter from her friend, Mrs. Greaves, of Sheffield, asking if there was anything of use which could be sent. The answer of Mary Moffat was, "Send us a Communion service; we shall want it some day."

At that time there was no glimmer of the dawn, and in the course of the two or three years which it took with their slow communications to get that request of faith fulfilled, an even thicker darkness overspread the sky, and the sorest cross of all was a rumour which came that doubts were beginning to be felt at home about the use of going on with the Bechwana Mission; but they held on.

In the year 1827 there began to be a sort of change, almost like that change in the sky even before the dawn, which is familiar to watchers in the night. In 1829 a marvellous awakening began.