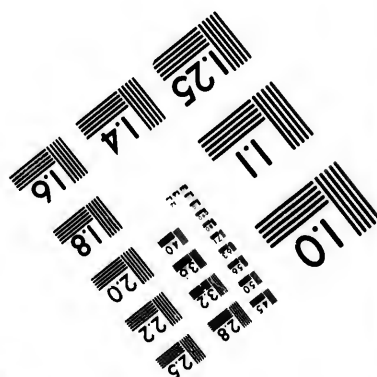
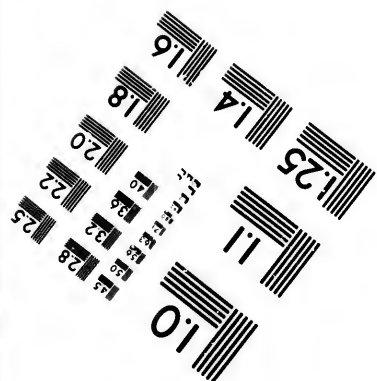
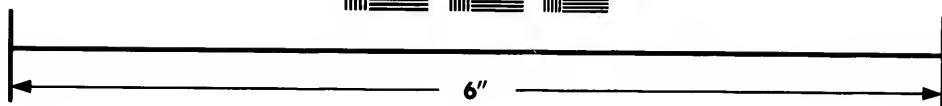
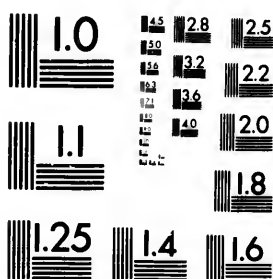


IMAGE EVALUATION TEST TARGET (MT-3)



**Photographic
Sciences
Corporation**

23 WEST MAIN STREET
WEBSTER, N.Y. 14580
(716) 872-4503

**CIHM/ICMH
Microfiche
Series.**

**CIHM/ICMH
Collection de
microfiches.**



Canadian Institute for Historical Microreproductions / Institut canadien de microreproductions historiques

© 1983

The
to th

The possibilities of the filmic

Original
begin
the la
sion,
other
first
sion,
or ill

- The I shall
TINL
whic

Maps
diffe
entire
begin
right
requi
meth

10X			14X			18X			22X			26X			30X		
						✓											
12X			16X			20X			24X			28X			32X		

The copy filmed here has been reproduced thanks to the generosity of:

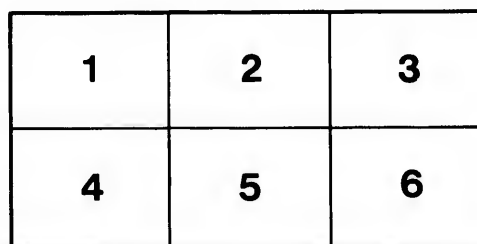
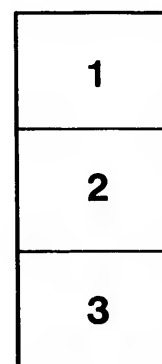
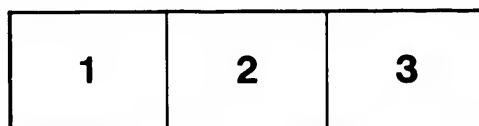
Mills Memorial Library
McMaster University

The images appearing here are the best quality possible considering the condition and legibility of the original copy and in keeping with the filming contract specifications.

Original copies in printed paper covers are filmed beginning with the front cover and ending on the last page with a printed or illustrated impression, or the back cover when appropriate. All other original copies are filmed beginning on the first page with a printed or illustrated impression, and ending on the last page with a printed or illustrated impression.

The last recorded frame on each microfiche shall contain the symbol → (meaning "CONTINUED"), or the symbol ▼ (meaning "END"), whichever applies.

Maps, plates, charts, etc., may be filmed at different reduction ratios. Those too large to be entirely included in one exposure are filmed beginning in the upper left hand corner, left to right and top to bottom, as many frames as required. The following diagrams illustrate the method:



L'exemplaire filmé fut reproduit grâce à la générosité de:

Mills Memorial Library
McMaster University

Les images suivantes ont été reproduites avec le plus grand soin, compte tenu de la condition et de la netteté de l'exemplaire filmé, et en conformité avec les conditions du contrat de filmage.

Les exemplaires originaux dont la couverture en papier est imprimée sont filmés en commençant par le premier plat et en terminant soit par la dernière page qui comporte une empreinte d'impression ou d'illustration, soit par le second plat, selon le cas. Tous les autres exemplaires originaux sont filmés en commençant par la première page qui comporte une empreinte d'impression ou d'illustration et en terminant par la dernière page qui comporte une telle empreinte.

Un des symboles suivants apparaîtra sur la dernière image de chaque microfiche, selon le cas: le symbole → signifie "A SUIVRE", le symbole ▼ signifie "FIN".

Les cartes, planches, tableaux, etc., peuvent être filmés à des taux de réduction différents. Lorsque le document est trop grand pour être reproduit en un seul cliché, il est filmé à partir de l'angle supérieur gauche, de gauche à droite, et de haut en bas, en prenant le nombre d'images nécessaire. Les diagrammes suivants illustrent la méthode.

pamphlet

bag

THE
PIONEER SECRETARY
OF
MODERN MISSIONS.

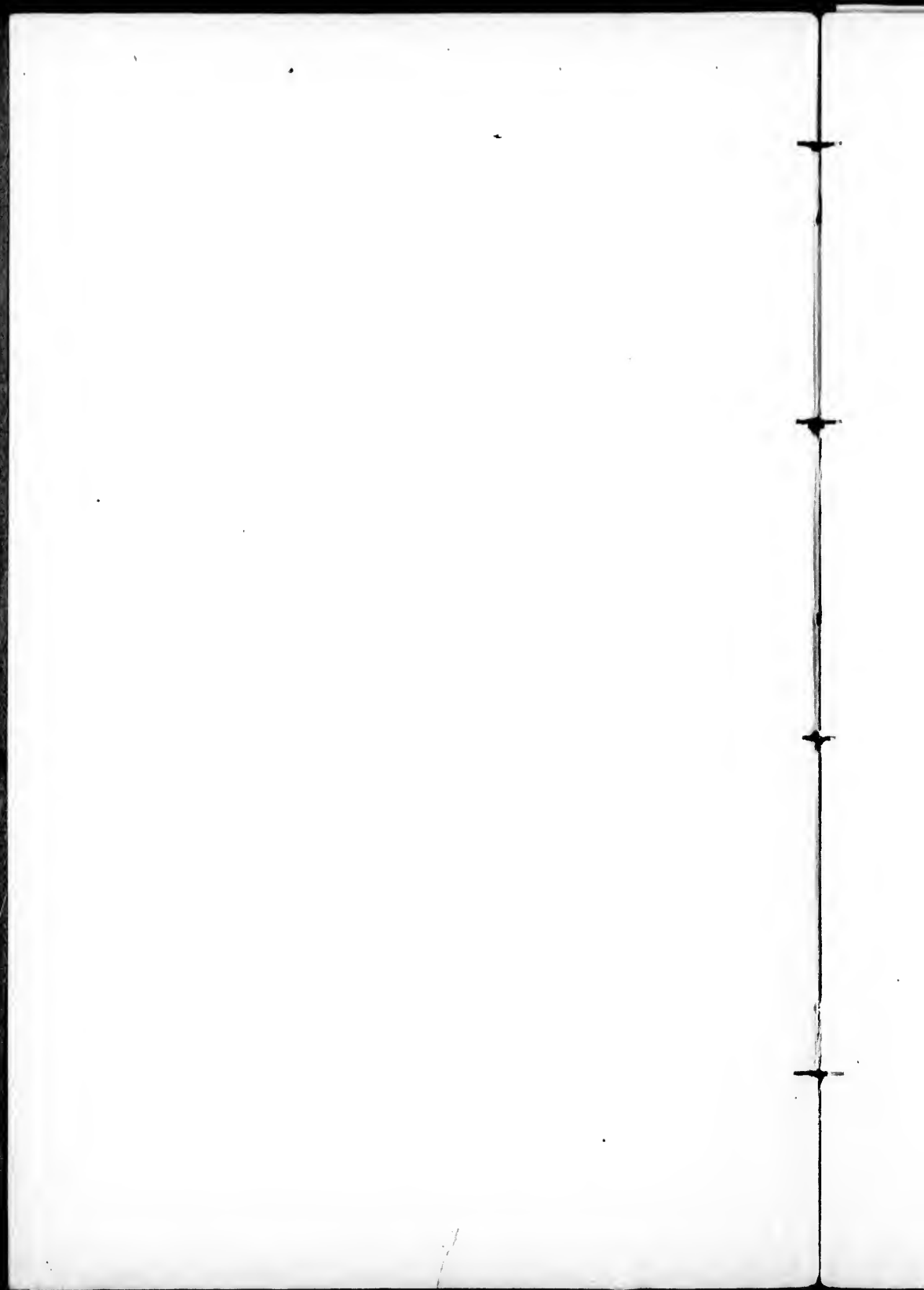
BY
REV. W. J. STEWART,
Sec. Baptist Foreign Mission Board.

SAINT JOHN, N. B.
J. & A. McMILLAN, 98 PRINCE WILLIAM STREET.
1890.

THE
PIONEER SECRETARY
OF
MODERN MISSIONS.

BY
REV. W. J. STEWART,
Sec. Baptist Foreign Mission Board.

SAINT JOHN, N. B.
J. & A. McMILLAN, 98 PRINCE WILLIAM STREET.
1890.



There is a gold mine in India, but it seems almost as deep as the centre of the earth. Who will venture to explore it?

ANDREW FULLER.

I will go down, but remember that you must hold the rope.

WILLIAM CAREY.

“Among the great beginnings of modern Christian progress was the meeting of two obscure men in a shoe shop in the little village of Moulton, England. Andrew Fuller had stepped in to ask William Carey to fasten a shoe buckle, when, to his astonishment, he saw hanging up against the wall a very large map of primitive make, consisting of several sheets of paper which Carey had pasted together, and on which he had traced with a pen the boundaries of all the nations of the known world, and had entered on the vacant spaces such items as he found in his reading relative to their religion and their population.

And who is this Andrew Fuller? A man of commanding presence, massive head, and large eyes, over which heavy brows hang like grape vines over two cottage windows. He is now only a very obscure Baptist pastor, but destined to be one of the greatest of theologians—the morning

star of modern Calvinism—the easy vanquisher of the great Unitarian philosopher Priestly—the exploder of the eloquent Robert Hall's beautiful theory of Over Free Communion—the real author of the principal subject matter of Chalmers' Grandiloquent Discourses on Astronomy. And yet this man of great thoughts has room in his soul for a world embracing benevolence." Such are the eloquent words of Hervey in speaking of the Rev. Andrew Fuller, and on account of whose faithful labors on the Home Field for Foreign Missions we have designated in this article the Pioneer Secretary of Modern Missions.

The name of William Carey has become a household word, and justly so. The name of Andrew Fuller we seldom hear, and yet, in a certain sense, these two lives were one. No more could William Carey have explored the gold mine of India without Andrew Fuller to hold the ropes than can the miner of to-day go down the shaft for the precious metals of earth without another to stand on the surface and manage the machinery.

On the 30th of October, 1890, Fred Mundee was swept into the waves of Courtenay Bay by a terrific gale. Fred Young, a lad of seventeen, seeing the perillous condition of Mundee, seized a life buoy with a long rope attached, and after giving

the end of the rope to some persons on the shore, plunged into the waves. By some mistake the shore end of the rope was lost, and both boys drowned. Had he who held the rope on the shore been true to his trust two lives would have been saved from a watery grave. When William Carey plunged into the billows of heathenism that were sweeping over India, Andrew Fuller held the ropes. Year after year Fuller was true to his trust, and by the blessing of God many precious souls were rescued by the gallant Carey. It is with a desire to lay a humble tribute at the feet of so worthy a servant of God that the writer has prepared this sketch.

Andrew Fuller was born February 6th, 1754, at Wicken, near Ely Cambridgeshire, for several years the residence of his paternal ancestors, some of whom, as well as those on his mother's side, had been distinguished for piety and suffering in the cause of Christ. In order to avoid the persecutions of the heartless and profligate Charles II, they were accustomed to meet in the woods with others to worship God according to the dictates of their own consciences.

Andrew was the youngest of three sons; the other two followed the occupation of their father. When quite young, Andrew was the subject of

deep religious convictions, but the form or rather caricature of Calvinism then taught in most of the churches was for a long time a great stumbling block to this young sinner. The teaching was that sinners had no right to pray, and were never addressed by the preacher. Only those who were the elect should pray, and until called of God none should think themselves elect. This teaching which so seriously interfered with this earnest young soul, was by himself corrected in after life; and to Andrew Fuller we are much indebted for what is termed Modern Calvinism. However the Lord was better to him than the Creed, and he eventually found peace in believing in the Lord Jesus Christ.

In speaking of his conversion, Fuller says: "One morning in November, 1769, now fifteen years of age, I walked out by myself with an unusual load of guilt on my conscience. I was not aware that any poor sinner had a warrant to believe in Christ for the salvation of his soul, but supposed there must be some kind of qualification. I was aware I had none. Like Esther, I resolved to enter the King's presence contrary to law and at the hazard of my life; I said 'I must, I will, I will trust my soul in his hands.' In this condition I continued above an hour, weeping and praying, when I found rest

for my troubled soul; and I reckon I should have found it sooner if I had not entertained the notion that I must have some previous qualification which I did not possess. In March, 1770, I witnessed the baptizing of two young persons, having never seen the ordinance performed before, and was considerably affected by what I saw and heard. I was fully persuaded that this was the primitive way of baptizing, and that every Christian was bound to attend to this institution of our blessed Lord. About a month after this I was baptized and joined the Church at Soham, being then turned of sixteen years of age."

Rev. Mr. Eve was the pastor of the Baptist Church and Rev. Mr. Adam was pastor of the Congregational Church of Soham at the time of Mr. Fuller's conversion, and as he attended both churches more or less, before giving his heart to the Saviour, it might therefore be said that Adam and Eve were his parents, natural and spiritual. Soon after this time the pastor of the Baptist Church was obliged to leave Soham, and for some time the little flock were without a pastor. Deacon Joseph Driver expounded the scriptures and conducted the services. It soon became evident to all in the church that Mr. Fuller was in possession of extraordinary gifts and a deep consecration of

heart. Deacon Driver being ill on a certain occasion, sent for young brother Fuller to conduct the service. He spoke from the words in Psalm xxx., 5, and in speaking of this important event in his life he says: "I spoke with freedom for a half-hour. I was soon called upon to speak again, which I did from the words 'The Son of Man came to seek and to save the lost.' On this occasion I not only felt greater freedom than I ever had found before, but the attention of the people was fixed, and several young people in the congregation were impressed and afterwards joined the church."

From this time the brethren seemed to entertain the idea of my entering the ministry, nor was I without serious thoughts of it myself. The next three years of Mr. Fuller's life went on about in this way, preaching at intervals, and labouring with his hands for a livelihood, but finally in 1774, at the age of twenty, he fully decided for the Ministry. He at once began studying the word of God, and systems of theology then being taught by the pastors of the churches. A record of all that Mr. Fuller passed through during this period would be too lengthy for this paper, but it is sufficient to say that he emerged from the fog banks of higher Calvinism himself, and succeeded in leading the sacramental hosts of God's elect

with him. Since his day the Calvinistic preacher has no trouble in presenting God's sovereignty and man's accountability. In the Spring of 1775 Mr. Fuller accepted the charge of the Church at Soham at a salary of £21 per annum, and was ordained their pastor. Here he remained for seven years, faithfully dispensing the Word of Life. In the year 1782 he removed to Kittering, having accepted the pastorate of the church in that place. Here he remained until the close of his life; and it was here that he displayed that diversity of gifts and that intensity of zeal by which he accomplished so much, and attended to so many different departments of Christian service at the same time. He was pastor, evangelist, theologian, and last but not least, Secretary to the Baptist Mission Society all at the same time. It is to deal with Mr. Fuller's connection with the above mentioned society that we have prepared this paper more especially. And what we may say in this connection is not to diminish in the slightest degree the luster that has fallen upon the brow of Mr. Carey, but to bring into clearer light the brilliancy of Mr. Fuller's character. Our vision has been so intensely fixed upon the foreign field, and we have stood in such constant admiration of the heroic characters who have gone hither, that we have failed to appreciate the silent

devotion, the holy consecration, the untiring zeal of such men as Fuller, Baynes, Murdoch, McLauren, and others who have served with undiminished energy in the Secretarial offices of Foreign Mission Boards.

Some people think that Mission Boards are but transmitting agencies, and all that they are for is to receive the contributions of the denomination, take out what they need for home expenses, and transmit the rest to the foreign field to be used by the Missionaries as they deem best. The best cure for this disease would be a term of service on a Board. Of all the men who serve on a Mission Board none feel the responsibility or carry the burdens as do the Secretary. He is in constant communion with the laborers on the field. He hears their cry for more helpers. He hears their complaints that the home field cares but little for the heathen, and so he constantly must sympathize most deeply with the work and workers in the foreign department. At home he is in contact with the churches and institutions of learning. To the one he must look for means; to the other, for men. Here again are responsibilities great and grave: The churches, many of them, are indifferent. These he must arouse. Laborers are needed, and yet he is often in doubt about recom-

mending all who apply. And so the responsibility increases until he is lead to cry out, who is sufficient for these things. Mr. Fuller was the pioneer bearer of these burdens. His large and sympathetic heart, combined with his intelligent views of scripture, very soon after entering the ministry, awakened within him a desire for the salvation of the heathen, which grew and strengthened until it became the fixed and firm habit of his life. But few men in his day, either in the ministry or out, were looking toward or labouring for a world-wide evangelization. However, Mr. Fuller's zeal was kindled at the altar of God, and was not to be dampened by the apathy around him.

Soon after removing to Kittering he succeeded in gathering around him a few congenial spirits, and a small prayer meeting was organized for the purpose of pleading with God in behalf of the heathen. This little society contained the germs of the Baptist Missionary Society, which was organized a few years later.

In the year 1784, on the 2nd of June, Mr. Fuller preached before the Northamptonshire Association from the words in 2 Cor. 5, 7, "We walk by faith, not by sight." In that eloquent sermon we find the following passage: "If we compare the present state of things or even the past with the glorious

prophecies of the Word of God, we cannot think surely that all is yet accomplished. By the prophecies the christian church is taught to look for a time when the earth shall be full of the knowledge of the Lord as the waters cover the sea ; when the kingdoms of this world shall become the kingdoms of our Lord and of his Christ, and he shall reign from sea to sea and from the river to the ends of the earth. But surely for the present, although great things have been done, yet nothing like this has ever come to pass. Heathenism, Mohamedism, Popery, Infidelity, how extensive still their influence. What then, shall we despair? God forbid. The vision is yet for an appointed time, but at the end it shall speak and not lie ; though it tarry wait for it, because it will surely come, and meanwhile the just shall live by faith." That sermon was ahead of the times. The people were not accustomed to hear such preaching, but it was scriptural and tender and carried conviction to the hearers. It helped Mr. Carey in the preparation of his immortal sermon, preached six years later at Nottingham, from the words in Isaiah liv., 2-3, and upon which he based his two famous divisions, Expect great things from God, Attempt great things for God. This sermon gave definite shape to the growing conviction that something

ought to be attempted for the salvation of the heathen. And so, on October 2nd, 1792, in Kittering, The Baptist Mission Society was formed, with Rev. Andrew Fuller as Secretary. A collection was taken up before the first meeting closed, amounting to £13 2s, for Foreign Missions. Mr. Fuller remained the secretary of this society and guiding spirit of its operations until the day of his death. In writing to a friend not long after the formation of this society, Mr. Fuller says: "You see things of great consequence are in train. I am much concerned with the weight that lies upon us; it is a great undertaking yet surely it is right. We have all felt much in prayer."

Thus you see from the first Mr. Fuller was under the burdens of this great work, and faithfully did he bear them until called to higher service. The wisdom of organizing this Missionary Society for the purpose of carrying on the Lord's work has been fully vindicated after a century of experience. During this period many other missionary methods have been suggested. Some have gone to foreign parts independent of home societies, and have argued that we should take neither scrip nor shoes, but depend wholly upon the Lord for support. This is the display of a very devoted spirit, and, no doubt, is well intended; but the facts have not

gone to prove that this method is either superior or equal to the systematic effort of the Church of Christ as put into effect by an organized home Society, with a staff of missionaries on the field relieved from all responsibility of a temporal character, and left free to prosecute the Lord's work.

Another class of devotees tell us that we should have a Home Society to raise money for the missionary, but this society should have nothing to say as to missionary movements. This seems rather more than the most sanguine should expect. The time has gone by for taxation without representation. Between this Scylla and Charybdis this pioneer missionary ship was safely guided by the skilful hand of Fuller and his colleagues. It is true that some little friction was created at times between the home society and the missionaries, but then as now, more of it was due to the interference of outside parties than through the society and the missionaries. There is nothing perfect on earth. But it seems to us that the ideal method of missionary work is for the Church to hold the ropes and the missionary to go down and explore. This was the principal which lay at the bottom of this pioneer work, and it has succeeded.

Soon after the organization of this society Dr.

Thomas, of London, who had been a physician in India, returned home and was looking for aid in men and money to undertake the work of the Lord in India. He was invited to meet this young society. Although funds were scarce, and very little interest in the work among the churches, the society decided to assist Dr. Thomas in his work. On the 10th of January, 1783, Mr. Carey was invited to meet Dr. Thomas and the committee of the society in Mr. Fuller's study. Mr. Carey came, and when he entered the room Dr. Thomas arose and they embraced each other and wept. Mr. Carey was asked to accompany Dr. Thomas to India, which he at once accepted, and the wisdom of the choice of the pioneer missionaries has never been questioned. Before these two servants of Christ started upon their journey for India Mr. Fuller called the society together and said to them : " Brethren, we must have one solemn day of fasting and prayer on parting with our Paul and Barnabas. The farewell meeting was held at Leicester, and was truly affecting. Mr. Fuller thus addressed them : " Go then, my dear brethren, stimulated by these prospects. We shall meet again. Crowns of glory await you, and us. Each, I trust, will be addressed on the last day. ' Come ye blessed of my father, enter ye into the joy of your Lord.' "

Immediately after the departure of the Missionaries, Mr. Fuller addressed himself with redoubled ardour to the home interests of the mission. Between the general indifference of Christians and the attacks of leading clergymen made against the young enterprise, it was with the greatest difficulty that Mr. Fuller was enabled to secure the funds needful for the work. In his over anxiety and constant work he brought on an attack of paralysis which was very alarming to his friends. A passage from his diary of July 18th, 1794, shows the state of his mind at this time, "Within the last year or two we have formed a missionary society and have been enabled to send out two of our brethren to the East Indies. My heart has been greatly interested in this work; surely I never felt more genuine love to God and to his cause in my life. I bless God that this work has been a means of reviving my soul; if nothing else comes of it, I and many more have obtained a spiritual advantage. My labors however in this harvest, I have reason to think, brought on a paralytic stroke, by which in January, 1793, for a week or two, I lost the use of one side of my face. That was recovered in a little time, but it left behind it a headache which I have reason to think will never fully leave me. I have since been incapable of reading or writing, with intense appli-

cation; upon the whole, however, I feel satisfied it was the service of God. If a man lose his limbs or his health by intemperance it is to his dishonor; but not so if he lose them serving his country. Paul was desirous of dying to the Lord, so let me." Such noble sentiments and such holy consecration should serve as a stimulus to the faith and service of every true child of God. The writer himself can testify that to engage in the humblest service in the interests of Christ's kingdom among the perishing heathen, serves as a tonic to the spirit and quickens all the spiritual graces of the soul. Oh that the entire people of God would awaken to a sense of their privilege to-day. God has set before us an open door at the entrance of every kingdom on earth; men are entering for political and commercial purposes. Shall the children of this world be wiser than the children of light.

Thirty-three thousand pounds were readily subscribed to fit Mr. Stanley out for the relief of one man in the heart of Africa. The success of the perilous undertaking has immortalized the man. But where is the money and the men to rescue the perishing millions of the swarthy browed sons of Africa who are to-day in utter ignorance of Jesus and the Resurrection? Come, my brethren, do

we want to lay up treasures in heaven?' Let us throw more zeal, intelligence, prayer and purse into the glorious work of the church of Christ in her efforts to rescue the perishing.

Andrew G. Fuller, the son of our subject, in writing of the labours of his father in connection with the mission says: "Without any disparagement of the labors of his coadjutors in the mission, it may with truth be affirmed that the increasing weight of the society's concerns mainly devolved on Mr. Fuller, whose gratuitous services on its behalf engrossed the greater part of his time for about twenty years. Much of this was spent in journeys to Scotland, Ireland, Wales, and various parts of England, where he used, as he says, to 'tell the mission tale,' and leave the results. Those, in most cases, far exceeded his anticipations, which, though never sanguine, were equally removed from despondency. Only let us have faith, said he, and we shall not want money. If I only wished for your money I might say, Give, whatever be your motive! No, I am not so concerned for the salvation of the heathen as to be regardless of that of my own countrymen. I ask not a penny from such a motive; and moreover, I solemnly warn you that if you give all your substance in this way it will avail you nothing. On a certain occasion

Mr. Fuller called on a pious and benevolent nobleman, who, though a churchman, was friendly to Dissenters, and was generous in his charitable contributions. Having laid before him the operations of the mission, his lordship handed him a guinea. Mr. Fuller, observing that it was given with an air of indifference, asked: My lord, does this come from your heart? What matter is that suppose it does not come from the heart; it may answer your purpose as well. If you get the money why should you care? Take it back, said the man of God, I cannot take it. My Lord and Master requires the heart. Well, give it back, said the man, it did not come from the heart. He took the guinea back and stepping to his counter drew a check for £20, and handing it to Mr. Fuller said, here, take this, it comes from the heart.

He was not always however successful, and some of the less frequented streets of the metropolis afforded him a temporary asylum in which his tears bore witness to the lamentable coldness of religious professors. There was at this time little or no precedent for the management of the affairs of such institutions, and Mr. Fuller was often at his wit's end to know which would be the best course to pursue. But he always made everything a matter

of prayer and his decisions generally proved to be wisely made.

In addition to the numerous collections made in different parts of the empire and the management of the accounts, the correspondence of the society increased rapidly in his hands. To him was chiefly committed the drawing up of official letters to the missionaries, all of whom received additional tokens of his affection in private communications. The interest of the society demanded a still more extensive correspondence at home; its cause required a frequent advocacy with cabinet ministers, members of parliament and East India directors, not for the purpose of procuring exclusive privileges, but for securing a legal passage for the missionaries, and the protection justly due to every peaceable subject of the colonial governments. Nor were there wanting bitter and subtle enemies both at home and abroad, who left no means untried to accomplish the ruin of the mission, and whose machinations were successfully exposed and defeated by the unwearied pen of the secretary. One has but to call to mind that during the very time that Mr. Fuller was performing this herculean task in the interests of the mission, he was frequently appealed to by the churches of Great Britain to give decision in cases of church difficulties, and also repeatedly attacked

by theologians for his views of Christian doctrine, which he as often defended, and at the same time pastor of a church. To form an idea of the versatility of talent and capacity for work possessed by this prince in Israel, Mr. Fuller again writes, My labors will increase without any consent on my part. I sit down in despair and say, That which is crooked cannot be made straight and that which is lacking cannot be numbered. My wife looks at me with a tear ready to drop, and says, My dear, you have hardly time to speak to me; my friends at home are kind but they also say you have no time to see or know us and you will soon be worn out. Amidst all this there is come again! Come to Portsmouth! Come to Plymouth! Come to Bristol! My heart is willing to do everything you require but my hands fail me.

As early as 1798, the college at Princeton, New Jersey, had conferred on him the honorary degree of D. D. the use of which he, however, declined, alleging his deficiency in those literary qualifications which would justify the assumption of academic honors, as well as his conscientious disapprobation of such distinctions in connection with religion. In May, 1805, he received similar testimony from Yale College, which he as politely declined.

It is a very common thing in sending out missionaries for the secretary of the society under which they go to give a letter of instruction to them, and a few farewell words. The departure of some missionaries and their wives early in 1806, gave occasion to a valuable communication from Mr. Fuller, of which the following is an extract: "My very dear Brethren and Sisters: There is the greatest necessity for us all to live near to God, and to feel that we are in that path of which he approves. That will sustain in times of trouble. The want of this cannot be supplied by anything else. Beware of those things which draw a veil between him and you, or that render a throne of grace unwelcome. If God be with you, you shall do well. Be very conversant with your Bibles. Next to communion with your God and Saviour, cherish love to one another. The Apostolic precept which is so oft-repeated, 'Little children love one another,' includes more than an abstinence from discord or the routine of civility. You must know one another and love each other in the Lord. To do this you must often think of the dying love of Christ toward you. My dear brethren, know nothing but Jesus Christ and him crucified. Be this the summit of your ambition. For you to live must be Christ. You may never be of that literary

consequence which some are, but if you possess a savour of Christ you will be a blessing in your generation, and when you die your names will be precious not only in India and Britain, but in the sight of the Lord. The God of all grace be with you."

The noble sentiments so tenderly expressed in this farewell advice would, if carried into practice, be a blessing to the mission and missionaries. The missionary undertaking had to encounter hostility more than once in its early days. A remarkable example of this occurred in 1807. Certain individuals circulated at home pamphlets of an alarming character. Mr. Fuller replied to these, and their attempts were triumphantly defeated. This old spirit of hostility to the missionary enterprise is not dead yet. Although it assumes a different form late years, still it is the same spirit. In the early days of missions the spirit of ridicule was prominent. Men pointed the finger of scorn and called the advocates of missions blind enthusiasts. To-day it is no use to mock at missions, for the God of missions has put down the foot of his power and given success to the effort. Now the criticism is on methods of work, salaries of missionaries, policies of boards, etc. But in every case, ancient and modern, victory has been with the advocates of

missions. Missionary boards and missionaries have little to fear from a thorough investigation of all their operations. No more consecrated men and women are to be found than those who conduct the missionary enterprises of the church, both on the home and foreign field. Toward the close of 1808 Mr. Fuller made a tour of the churches in Scotland, and collected £2,000 for missions in six weeks. God be praised, he says, for all His goodness to me, and for the abundant kindness shewn to the mission.

It is evident from this generous response that the mission tide is rising, especially in Scotland, which, thank God, to this day has never subsided. On the 11th of March, 1812, the Missionary Printing House at Serampore was destroyed by fire. This was a sad blow to the mission. About 2,000 reams of paper, fonts of type, in thirteen languages, and manuscripts in seven languages fed the flames. The loss was estimated at £12,000. But there was parts of the loss that could not be remedied by money. Among these were Dr. Carey's manuscript Dictionary of Sanskrit, the work of many years, and nearly ready for the press; also, a large quantity of materials for an universal dictionary of the Oriental languages, derived from the Sanskrit. The painful news of this catastrophe no sooner

reached England than Fuller began to appeal to his brethren for aid. The response was immediate, and of overflowing liberality. Fifty days afterwards Fuller went into the room of the committee, and, with joy and gratitude flashing in his eyes, exclaimed: Well, brethren, the loss by the Serampore fire is all repaired. The money is all raised, and so constantly are the contributions pouring in from all parts, that I think we must in honesty publish an intimation that the whole deficiency is removed. They are of so ready a mind that we must stop the contributions.

In 1813, Mr. Fuller visited London, with a view to obtain the insertion of a clause granting a passage to the missionaries in British ships, instead of compelling them to make a circuitous voyage to America. Petitions were forwarded to parliament by the various religious bodies as all felt the righteousness of the plea, and the result proved most successful. Soon after this Mr. Fuller received a letter from William Wilberforce, the distinguished philanthropist, in which he says that his heart is full of joy at the latest tidings from Mr. Carey; five natives of high caste have become Christians, keeping the Lord's day, and meeting for religious edification, without having even seen the missionaries, simply from reading the Scriptures, tracts,

etc., beside the hundred hopefuls. You are on the right path, press on my brother. Yours, etc., W. Wilberforce.

In 1814, Mr. Fuller receives warning of his own dissolution in the death of his valued friend and councillor, Mr. Sutcliff. Early in 1815, he was under the necessity of placing himself under medical direction. On the 29th of March, he addressed his hearers from John ii, 8. On retiring from the pulpit he said in reply to the enquiries of his friends, "I am a dying man; all is over, my work is nearly finished." The following Sabbath, April 2nd, he delivered his last sermon, from Isaiah lxvi., 1-2, "Thus saith the Lord, the heaven is my throne, and the earth is my footstool." April 11th he said, "Into Thy hands I commit my spirit, my family and my charge; not my will but thine be done." On Lord's day, May 7th, 1815, about one hour before his departure, he said to his daughter as he heard the music from the house of God near by, "I wish I had strength enough to worship." In a little from this he was worshipping with the church triumphant. Thus passed from earth in the sixty-second year of his age, one who though dead yet he speaketh. His influence is sensibly felt to-day both in the teach-

ings of the church at home, and in her missionary operations abroad.

A tomb was erected over the remains of Mr. Fuller, in the burial ground adjoining his place of worship, and a tablet to his memory is placed beside the pulpit with this inscription: "In memory of their revered and beloved pastor the Reverend Andrew Fuller. The church and congregation have erected this tablet. His ardent piety, the strength and soundness of his judgment, his intimate knowledge of the human heart, and his profound acquaintance with the Scriptures, eminently qualified him for the ministerial office which he sustained among them thirty-two years. The force and originality of his genius, aided by undaunted firmness, raised him from obscurity to high distinction in the religious world. By the wisdom of his plans, and by his unwearied diligence in executing them, he rendered the most important service to the Baptist Missionary Society, of which he was the Secretary from its commencement, and to the prosperity of which he devoted his life. In addition to his other labors, his writings are numerous and celebrated. He died May 7th, 1815, aged 61."

Here we must pause, trusting that this hasty and imperfect review of this illustrious man, in its perusal may prove as interesting to the reader

as its preparation has been to the writer. I may add in conclusion that I am indebted for nearly all that I have written to the works of Mr. Fuller's son, Andrew G. Fuller, and the Story of Baptist Missions by Hervey.

Yours sincerely,

W. J. STEWART.



may
arly
er's
otist

