

Missions:—Their Objects—Results.

The following extracts from the Report for the present year, of the English Baptist Missionary Society, will be read with particular interest and satisfaction:

OBJECTS OF THE SOCIETY.—The grand object of the Society is to make known "among the Gentiles the unsearchable riches of Christ," to aid in fulfilling the parting command of our blessed Lord, "to preach the Gospel to every creature." The direct result is that "as many as are ordained to everlasting life" believe, and there is gathered out of the nations a people for the Lord. Other important purposes are answered even where the gospel fails of its great end. It becomes a witness for God, and the universal diffusion of knowledge is preparatory to the solemn transactions of the day of judgment.

In seeking these higher ends, like Him who was its divine author and theme, it scatters inferior blessings on the road. He sent his disciples first to cast out unclean spirits, and then to heal all manner of sickness and disease.—He himself preached that gospel, of which his sacrifice was the foundation; and at the same time raised the dead and fed the hungry; making temporal blessings the emblem and preparation of spiritual ones. "Can we hear," said Dr. Carey, "that the heathen are without the gospel, without laws, without art and science and not exert ourselves to introduce among them the sentiments of men and of Christians?" And his question defines our aim; we first seek to make known the truth, expecting that as in the first ages of the church, some will believe and some will believe not, and then subordinately and indirectly to promote the interests of humanity and civilization, giving the nations a written language, and secular knowledge, and refinement, and freedom: "the sentiments of men and of Christians."

SECONDARY RESULTS.—Confining attention in the first instance to secondary results, it is impossible not to recognize the goodness of God in relation to our mission, and the honor conferred by him upon our brethren. The possession of a written tongue, capable of embodying religious truth, is obviously essential to the existence of civilization, and to the preservation of Christianity. Professedly Christian nations, without Bibles, have never been known to retain the gospel; and professedly civilized nations without the art of writing, have never been found. The power of giving permanent utterance to spiritual and religious truth seems an element of greatness and virtue. Hence the importance of the labours of our missionaries in this department. The first complete Grammar in Sanscrit, the first Grammars of any order of the Karnata and Mahratta tongues, the earliest Grammar in English of the Telinga, and the only Grammar of the Punjabi, the language of the Sikhs, were those written by Dr. Carey.—The Grammar of the Singhalese by Mr. Chater, of the Chinese by Dr. Marshman, of the Javanese by Mr. Robinson and Mr. Buckner, and still more recently of Sanscrit and Bengali by Dr. Yates and Mr. Wenger, and the Bengali and Hindustani Dictionaries by sons of eminent missionaries, are among the most valuable helps in the study of these tongues.

What our elder brethren have thus effected for India, has begun to be effected in Africa, by our brethren there; and the first books ever written in the Isuba, the Fernandian, and the Dewalla languages, consisting of portions of the scriptures, school books, and parts of a Grammar and a Dictionary have been recently printed by the missionaries of the Society. The first Grammar of the Mayu in English has also been printed within the last year at Belize.

Fourteen different grammars and nine dictionaries, besides a very large number of elementary treatises in different languages, several of which our missionaries raised (as a very competent authority expressed it), from the position of mere dialects to the place and dignity of settled tongues, are among the contributions which they have made incidentally to the cause of humanity and religion: "Incidentally" made for these works, voluminous as they are, never interfered with direct missionary labor. They were undertaken to enable our brethren to acquire a language, often to form it, and as one of the most eminent of the writers himself testified, they were written at intervals of an hour or two each day, as a relief from labors of another kind. The very relaxations of our

brethren have conferred upon the heathen greater blessings than the serious thoughts of many other men.

These facts are a sample, and a sample only. In India, suttees have been abolished; infanticide is declared illegal; schools are very generally supported; the authorities, who once (as Sir James Mackintosh admitted) tolerated all religions except the Christian, have ceased to prohibit the diffusion of the gospel, have withdrawn much support they once gave to idolatry, and have forbidden the degradation and persecution of Christian converts. Christianity which was to have destroyed our Indian empire, now forms the strongest of the ties that bind it to this country; every convert being, without exception, a friend to British rule.

To Western Africa, within the circle visited by our brethren, garments have been sent sufficient to clothe nearly 20,000 persons; legitimate commerce has been encouraged; imports have very greatly multiplied; marriage has been honoured, and very active measures have been taken by the church there to relieve the distress of their unconverted countrymen, thus showing the humanizing tendency of gospel truth. In Jamaica, the condition of the slaves was greatly ameliorated; slavery itself has been abolished; thousands of children have been educated; the interests and comforts of the people have been secured; innumerable villages have been formed and schools have been established: results to which the labors and sufferings of our brethren have contributed in a very remarkable degree, and which may be held to be an ample recompense for all the contributions and efforts of our friends.

Cheering and important as these results are in themselves, they are doubly so in their influence on the diffusion of the gospel. They are a subordinate end of our labors, and they are a means of obtaining a higher end. The improved condition of the heathen world, in all these respects, is itself a blessing, while it facilitates the gospel truth. To give a language to a nation that is without the art of writing, to free the oppressed, to secure for the gospel a fair field, to promote every where civilization and humanity, is not certainly to convert the nations, but it is to prepare the way for their conversion, and it will tend to increase their influence and efficiency when once they are converted.

Providential Interpositions.

A remarkably providential interposition in favour of one with whose name you are acquainted, the Rev. J. H. Hinton, M. A., one of the secretaries of the Baptist Union, deserves to be mentioned. On the 9th May he attended an ordination at Woodside in Gloucestershire, and the following morning, returning homeward, reached the station at Swindon, on the Great Western Railway. He was entering one of the carriages, when a gentleman from Bristol, whom he did not know, but who recognized him, beckoned to him, and requested him to come into the carriage in which he was riding. They had proceeded onward only about ten minutes, when a dreadful collision took place, and the carriage immediately behind them—the very carriage into which Mr. Hinton had been about to enter—was dashed to atoms, and seven persons who were in it were either killed on the spot, or so injured as to die in a few hours. Thus, by the combination of several apparently fortuitous incidents—a combination which no man contrived, and the effect of which no man could have foreseen—a highly valuable life was preserved. If this gentleman had not happened to be in the train, or if he had not happened to observe Mr. Hinton, or if he had not been sufficiently desirous of his company to invite him into the carriage in which he was riding, in all human probability a large family would have been bereaved of its head, and the church of Christ deprived of a useful minister. In such an event as this, surely a man may see God, if he is willing to see him; and if he is not willing to see God, he cannot be made to see him, though one should rise from the dead. A similar case occurred to a friend of mine thirty years ago.—A very worthy deacon of a Baptist church—a man whose death would have been deemed a public calamity in the town in which he dwelt—was riding in a stage coach. When about half the journey was performed, a stranger requested him to change places with him. He did not see any reason why he should do this, but he did it. A few minutes afterwards the coach was overturned, and the stranger who was occupying the seat previously occupied by the good deacon, was killed.—*N. Y. Recorder.*

The number of Divisions of the Sons of Temperance in the United States is 2,437.

Talents always Worth a Price.

No men are more justly entitled to fair prices, than truly qualified and competent teachers.—And this, not barely because of the value of what they give in return, but because of the great outlay of time and money necessary to prepare for their profession. Some teachers have spent a dozen years in preparation, and have laid out many thousand dollars: a capital of time and money sufficient to have made them rich, in merchandize, or at any mechanical art. Few persons can estimate the value of things, where results are produced with ease, and in a moment. They must see the labour performed. Most can readily believe that a railroad, a canal, or a ship, is worth all the money asked for it; but they cannot understand why a painting, or a statue, should be held at many thousand dollars. Nor can they but be amazed that Paganini should expect twenty guineas for a single 'tune' performed on the violin! A plain, but Frank hearted and sensible farmer, once called at the office of a celebrated Chief Justice in the South, asked him a very important question, that could be answered in an instant, categorically—yes, or no. 'No,' was promptly returned. The farmer was well satisfied. The decision was worth to him many thousand dollars. And now the client, about to retire, asked the lawyer the charge for the information. 'Ten dollars,' replied he.—'Ten dollars!' ejaculated the astonished farmer. 'ten dollars! for saying, no!'—'Do you see these rows of books, my friend?' rejoined the Chief Justice. 'I have spent many years in reading them, and studying their contents to answer no.' 'Right! right!' responded the honest farmer, 'right! I cheerfully pay the ten dollars.'—*B. R. Hall's Teaching a Science, &c.*

Minuteness of Animal Life.

Take any drop of water from the stagnant pools around us, from our rivers, from our lakes or from the vast ocean itself, and place it under your microscope; you will find therein countless living beings, moving in all directions with considerable swiftness, apparently gifted with sagacity, for they readily elude each other in the active dance they keep up; and since they never come into rude contact, obviously exercise volition and sensation in guiding their movements. Increase the power of your glasses, and you will soon perceive inhabiting the same drop, other animals, compared to which the former were elephantine in their dimensions equally vivacious and equally gifted. Exhaust the art of the optician, strain your eyes to the utmost, until the aching sense refuses to perceive the little quivering movement that indicates the presence of life, and you will find that you have not exhausted nature in the descending scale. Perfect as our optical instruments now are, we need not be long in convincing ourselves that there are animals around us so small that, in all probability, human perseverance will fail in enabling us accurately to detect their forms, much less fully to understand their organization! Vain, indeed, would it be to attempt by words to give anything like a definite notion of the minuteness of some of these multitudinous races. Let me ask the reader to divide an inch into 22,000 parts, and appreciate mentally the value of each division; having done so, and not till then, shall we have a standard sufficiently minute to enable us to measure microscopic beings.—Neither is it easy to give the student of nature, who has not accurately investigated the subject for himself, adequate conceptions relative to the numbers in which the infusoria sometimes crowd the waters which they frequent; but let him take his microscope, and the means of making a rough estimate at least, are easily at his disposal.—He will soon perceive that the animalcule inhabitants of a drop of putrid water, possessing, as many of them do, dimensions not larger than the 12000th of a line, swim so close together, that the intervals separating them are not greater than their own bodies. The matter, therefore, becomes a question for arithmetic to solve, and we will pause to make the calculation. The *Monas termo* for example—a creature that might be pardonably regarded as an embodiment of the mathematical point, almost literally without either length or breadth, or thickness—has been calculated to measure about the 22,000th part of an inch in its transverse diameter; and in water taken from the surface of many putrid infusions they are crowded as closely as we have stated above. We may therefore safely say, that swimming at ordinary distances apart, 10,000 of

them would be contained in a linear space one inch in length, and consequently a cubic inch of such water will thus contain more living and active organized beings than there are human inhabitants upon the whole surface of this globe!—*Ryder Jones.*

"THE CRUISE OF OIL."—While Mr. H. Erskine lived at Deyburg, in Scotland, after his ejection, he and his family were often in great straits. Once, in particular, "the cruise of oil and the barrel of meal" were entirely spent, so that, when they had supped at night, there remained neither bread, meal, flesh, nor money in the house. In the morning his young children cried for their breakfast, while their father endeavoured to divert them, and to encourage himself and his wife to depend upon that Providence which "feeds the young ravens when they cry." While he was thus engaged, a countryman knocked hard at the door, and called for some one to help him off with his load. Being asked by Mr. Erskine where he came from, and what was his errand, he said that he came from Lady Raeburn, with some provisions for Mr. Erskine. He was told he must be mistaken, and that it was more likely to be for another Mr. Erskine who lived in the town. He replied, No, he knew what he said; he was sent to Mr. Henry Erskine; and cried, "Come, help me off with my load, or else I will throw it down at the door." The sack was then taken in, and, on being opened, was found to be filled with flesh-meat and meal! This occurrence greatly encouraged Mr. Erskine to depend on his bountiful benefactor in future difficulties.—*Christian Miscellany.*

"In time of Need."

At another time, at Edinburgh, Mr. Erskine was so reduced that he had but three halfpence in his pocket; when, as he was walking in the streets, not knowing what course to take, a man in a countryman's dress, came to him, and asked if he were not Mr. Henry Erskine. He told him he was, and asked his business. The man replied, "I have a letter for you;" which he delivered to him, and he found enclosed in it a sum of money, with these words written, "Sir, receive this from a sympathizing friend. Farewell." Mr. Erskine, desirous to know who his benefactor was, invited the man to go into a house just by, and take some refreshment.—When they were by themselves, he inquired, with some earnestness, who it was that had sent him. The man told him, that secrecy was enjoined on him, and therefore he desired to be excused. Mr. Erskine, however, still continuing to ask him further questions, that he might guess from what hand this seasonable relief came, the man desired him to wait a little till he went out of doors:—he went out but he returned no more; and, to his death, Mr. Erskine could never learn who his benefactor was.

At another time, being on a journey on foot his money fell short, and he was in danger of being exposed to difficulties in consequence, when, happening to put his walking-stick among some rushes, he heard something tingle at the end of it, and, on stooping down, he found two half-crowns, which served to bear his charge home.

A Shepherd and a Drover.

We listened, with heartfelt satisfaction, the other day, to a sermon by a dear brother who has recently drunk copiously at the deep flowing River of Life—so much so that he knows how to 'feed the flock of God over which the Holy Ghost has made him overseer.' During his sermon he related this anecdote: A lady, he said, eminent for piety, said to him one day: 'Sir, I can always tell the difference between a shepherd and a drover. The shepherd always goes before his flock and feeds them. The drover goes behind with a large whip, makes a great noise and flourish, but never feeds well.' Now says the preacher, I have no doubt God's children sometimes need chastisement, but he hath not given that work into our hands. He hath reserved the rod in his own hand, for he knows infinitely better than we do when chastisement is necessary.

REDEEMING THE TIME. "As in a letter," says Mr. Jay, "if the paper is small, and we have much to write, we write closer, so let us learn to economize and improve the remaining moments of life."—*Work while it is day: the night cometh, when no man can work.*

"I must be very industrious, for this is the only candle I have, and it is almost gone," said a little girl to herself as she sat swiftly plying her needle by the light of a candle that was burned down almost to the socket.