

THE MISSIONARY HERALD.

THE GREAT WANT OF OUR MISSION.

OFTEN, when pondering over the condition and prospects of the Mission has this inquiry suggested itself—Do our friends mark the instances of removal by sickness or death of labourers from the field, and the instances in which the ranks thus thinned, are, from time to time, filled up? As these events happen at periods which are sometimes separated by considerable intervals of time, it is not very likely they are so noted and remembered. It seems, therefore, both desirable and necessary to present the subject to the attention of our friends; especially when, as at the present time, the want of Missionaries is most urgent and pressing.

The losses which have been sustained within a comparatively short period, have been unusually great. They have occurred in China, India, Ceylon, Africa, and the West Indies. Young and old have alike fallen; and in a few cases, brethren have been removed in the prime of life, when their faculties were matured, and their characters ripened; and when they were exercising an influence which only experience, and consistency long maintained, can command. We have to lament the retirement of Mr. Leslie from active service, after a lengthened career of devoted toil, ultimately exhausting his powers; and though a successor to the pastorate of the Church in Circular Road has been secured in Mr. Williams, late of Glasgow University, yet years must pass by ere the same power for good can be acquired by him as was so long wielded by his predecessor. The death of Mr. Allen is a most severe loss to the Ceylon Mission. His consistent life, and the energy and zeal with which he prosecuted his work among the people, not only in the city, but in the jungle; his tender care of the native Churches, and his warm open sympathy with the people—for he had made Ceylon his home, and purposed that his children should likewise settle there—gave him great power with the native population, who are quick to note the presence or absence of a generous sympathy with them. In a similar strain must we speak of Mr. Rycroft, whose death occurred at that period of life when he seemed to have attained to the maturity of character and influence. So likewise in regard to Mr.

Diboll, whose Missionary life was shorter than that of these brethren, but marked by the same characteristics. Nor is the removal of Mr. Kalberer from Patna to be lightly passed over, for he was peculiarly fitted for the work he best loved, active itinerancy among the Mahommedan population, with whose language, habits, and modes of thought he was thoroughly acquainted.

But our losses are not those by death alone. Mr. McMechan had only just entered on the work in China, when broken health compelled him to leave, though he fought most manfully against the disease which ultimately prostrated him; and Mr. J. Gilson Gregson, after some years of Missionary life in Northern and Central India, has at length retired from the field, he never having recovered from the shock of a severe illness which afflicted him some three years ago. Nor is it alone from these causes the Mission has suffered. It has lost, for a season, through ill health, the services of the brethren Lewis, Sampson, Bion, Robinson, Gregson, Davey, Gamble, and Littlewood, and yet not wholly, for they have done, and will continue to do, good service at home; and we thankfully record the growing desire for the presence of a Missionary at the Anniversary Services of our Auxiliaries, as an omen for good.

No one can regard the facts here stated with any becoming degree of attention, and not feel that there is a most urgent want of men at this present time. For not only are the vacant places to be supplied; but there should be in the Mission abroad enough labourers to prevent the occasional absence of such as are seeking renewed health, becoming a serious inconvenience to those who continue at their posts; as well as the necessity of a temporary redistribution of forces over some large section of the field—a procedure which is attended with great expense, and often with sore trouble to Missionaries themselves. But at this time only *two* are going forth fresh to the work; only three are returning to it, after a lengthened stay in England. What then is to be done, and where are we to look?

It is natural to turn to our Colleges. They are more in number, and in each there are more students than used to be found in them years ago. The Tabernacle College alone contains a greater number than *all* did twenty years since. Surely Christian daring, and the spirit of enterprise and self sacrifice are not extinct in the present race! If so, we have indeed fallen on evil times. It used not to be so; and we well remember that a Missionary Student had a higher position accorded to him, in the feelings of his class-mates, than the rest. The very work to which he was consecrated seemed to impart a loftier purpose and aim to his life, and to invest it with a holier aspect. Most of you, dear brethren, to whom we now speak, will give yourselves to the great work at *home*, and you may effectually help the cause for which we plead, by doing your best to diffuse the *spirit* of it among the people of your future charge. Yet to do

even this you must first drink deep at the fountain head. You must be in constant loving fellowship with Christ, and having His Spirit you cannot fail to impart it to others. But surely there are some among you whose convictions and feelings prompt them to take a front place in the battle—to lead on the more devoted of the Lord's people—to go where danger may be imminent, and where a courage which never falters, and a faith which will cause them everywhere to triumph in Christ, are imperatively required.

But it must not be forgotten, that now there is neither the peril nor the sacrifice attending Mission work which were to be encountered when the founders of our society went forth to engage in it. The languages have been mastered, translations of the Scriptures effected, a Christian literature produced, which is daily enlarging, schools founded, and the appliances for conducting them at hand, Churches organized, chapels built, hymns composed, congregations gathered, and in most of the principal stations, a fair amount of European society will be found. The main preliminary difficulties which *did* challenge the lofty qualities we have mentioned, are gone. Moreover from the long experience of those who have lived and died in the field, new Missionaries have at once a knowledge of the methods of treating the ordinary diseases incident to tropical climates, and of adapting themselves to the climate itself, which places them at a great advantage. The personal status of a Missionary is vastly superior to that of his equals in the ministry at home. The sacrifice *now* required is far less than was needed half-a-century back; and on some grounds we regret it. Not alone to the students in our colleges do we look, or appeal. Many of our younger pastors find it difficult to secure spheres of labour, adequate to their own sense of their capability. They have had, perhaps, a superior education on which a college training has been grafted. They have proved their power to acquire languages. They pant for a wider field, and a larger work. Some of our most excellent Missionaries of past days were pastors before they gave themselves to foreign labours. And why may not their high and holy example be followed? Even now, after these many years have rolled by, the names of CAREY and DANIELL, who were pastors at home, are revered in India and Ceylon, and are still a power there! Several of the most honoured and useful of our present Missionaries left pastorates in England to enter on Mission Service; and they have never repented the step.

The more important posts in the Mission need such men—men who have had experience in the great art of guiding and ruling a Church—men of administrative ability who can best develope and use the gifts which may be in a Church—able to govern and subdue the unruly—loving and patient to instruct the ignorant—and strong to encourage and support the timid and the weak.

What will our CHURCHES say to this appeal? for to them also would we offer a word of exhortation. Will ye not bring this matter before your Lord? *He walks amidst the golden candlesticks, and holds the stars in His right hand.* You devoutly acknowledge His royal rights, as your King. You know the fact, and exult in it, that *He is head over all things to the Church which is His body.* This is His cause for which we plead. His glory is intimately, nay inseparably bound up in it. Go to Him, therefore, and beseech Him in deep, earnest, believing prayer, to remove some of these stars from their present spheres to those far-off regions, where they may give light to them that walk in darkness and in the region of the shadow of death—and where, because *there is no vision the people perish.*

But why should this work be devolved exclusively on those who have given themselves to the ministry of the gospel? When the Church at Jerusalem was scattered by persecution, the members *went everywhere preaching the word.* Could not men of education and of means which would render them independent of Societies for support, devote themselves and their property to such an object? That object is worthy of such a consecration. Considering how elevated true Christian character is, and how lofty are its aims, there would be to all observant minds, a striking *congruity* between such an act, and that character and those aims. Some years ago we read the memoirs of Robert and James Haldane, to whose labours the revival of religion in Scotland may be mainly traced; and not long after from the ramparts of Stirling Castle we looked for the first time, with feelings not to be described, on the beautiful Ochil Hills beneath which lay AIRTHRIE, the paternal inheritance of the elder brother, to which he was deeply attached, and to improve and adorn which, he had lavished both time and money. Moved by an irresistible desire to share in this blessed work, he sold that property, intending to devote the proceeds to the founding of a Missionary Establishment at Benares. Though frustrated by the policy of the East Indian Company it was a noble design, and often as we have since gazed on that scene which the magnanimous intentions of its former owner invest with singular interest, we have wondered why such an act has not been repeated. We see Christian laymen going forth to the ends of the earth to execute plans of commercial enterprise—we see their godly sons too, full of energy and distinguished by ability, making greater sacrifices than most Missionaries are called to do, leaving home for some distant shore simply to buy and sell and get gain; and how intensely have we desired that some of them would at least combine with the inferior, the nobler purpose!

We must all look up to God. Let us worship and bow down before the Lord our Maker; for He has the hearts of all men in His hands, and can sway them as He pleases. And while we thus worship and pray, let us recall to our memory the scene described in Holy Writ, when Jesus walking with

His disciples in Judea, and observing that the valleys were covered over with corn, made that fact the basis of a short discourse relating to their own especial work. The same fact in nature is here again now. The sun pours down his beams on the fruitful earth. The skies are bright and glowing. The signs of an abundant harvest are everywhere filling the hearts of the husbandman with gladness. Thankful for the great blessing which these signs indicate as about to be bestowed, let us rise to the loftier theme suggested by the Master's words, and with Him cast our eye over the moral world. How applicable are those words, spoken nearly two thousand years ago, to the present time. *The harvest truly is great but the labourers are few. Pray ye therefore the Lord of the harvest, that he would thrust out more labourers into His harvest.*

Blessed Saviour! as we listen to Thy voice, and obey Thy command, inspire us with that spirit which breathed through these Thine own words, "that when we come before our Father's throne, and pour them out there, we may be as princes before HIM, and have power and prevail!"

RELEASE OF THE REV. EDWIN PALMER.

On Thursday, the 19th April, the deacons, members, and other friends connected with the Baptist Church in Hanover Street, under the pastoral care of the Rev. Edwin Palmer, having been made acquainted that that gentleman's term of imprisonment in the county gaol of Surrey would expire at nine o'clock on the morning of that day, resolved to pay him respect by giving him a hearty reception and welcome home. At an early hour they assembled at the chapel in Hanover Street, whilst not a few went and stood in front of the gaol to witness his liberation from thence. At nine o'clock precisely he came out, accompanied by the Rev. Samuel Oughton, and having been warmly and affectionately received by the officers of his Church who were in attendance at the prison gate, they both entered into a carriage in waiting for them, and drove down to the chapel. On their arrival, the congregation commenced singing a hymn, until he and Mr. Oughton were seated within the communion rails. Shortly after the Rev. S. Oughton gave out a hymn suitable to the occasion, which was heartily sung by the people assembled. One of the deacons then engaged in prayer, after which the Rev. S. Oughton impressively descanted on the painful circumstances through which their pastor had passed, and expressed his joy at his return to resume his duties among the people of his charge. At the close of his touching and eloquent address, during which the utmost silence prevailed, one of the deacons advanced and placed in his hands an address, drawn up by the Church as a mark of esteem and love for their pastor, which address Mr. Oughton read aloud—the whole congregation standing—the following is a copy (subjoined):—

THE ADDRESS.

"We, the undersigned deacons, leaders, and members of the Church under your pastoral care, respectfully beg to present to you the following address, assuring you of our continued love and esteem towards you as our Pastor.

"For a series of years you have by the good providence of God been called to

preside over us. Although our number is not large, yet we can testify from blessed experience that you "have not laboured among us in vain, nor spent your strength for nought." Under your ministry sinners have been converted, backsliders reclaimed, and believers edified and built up in the faith. Our peace and tranquillity as a Christian Church had never, during all the period of your ministry, been disturbed until very recently, when you were called upon to suffer bonds and imprisonments. Throughout them all God graciously vouchsafed you all needed support, strength, and consolation. You found the promise true, 'I will never leave thee, nor forsake thee.' In the day of your trouble you called upon Him, He heard you, and now has ultimately delivered you.

"You, we are assured, will join with us in the warmest expressions of gratitude and thanksgiving to the Supreme Ruler of the Universe, by whose lovingkindness and tender mercies your trials and struggles have now terminated. We thank our Almighty Father for imparting to you so much Christian fortitude in every stage of your arduous conflict. What trying scenes have you not passed through! what hardships have you not endured! what dangers have you not encountered! But our God has delivered you because you trusted in Him. The deep-flowing streams and thick-flaming fires of affliction, whilst they encompassed, did not harm you, and to-day you live—yes, beloved Pastor, you live, and stand in our midst as in years gone by. For this blessing of dear life so graciously preserved we render our united thanks to the Great Head of the Church.

"We record with gratitude our unfeigned thanks to those ministers of our body who assisted to supply your involuntary 'lack of service' towards us, and who not only broke the Bread of Life, comforting our bereaved and saddened hearts with loving and kindly words, assuring and reminding us that 'the servant is not greater than his lord,' but who also visited you in prison, and addressed to you words of Christian sympathy and love, consoling you under your trials, and counselling you in your difficulties and perplexities. They willingly and with a ready mind fed us, the 'little flock,' with spiritual food, during the time of your imprisonment. We earnestly pray that they may each partake largely of heavenly blessings; and, 'when the Chief Shepherd shall appear, may each receive an unfading crown of joy.' We also desire to express our gratitude to the friends both here and in England who have in any way tried to assist and help you in the time of your sore tribulation. May they enjoy the blessing of the Most High!

"And now, dear pastor, we welcome you home again—we do so heartily, joyously, thankfully. Accept our hearts' deepest love. You have suffered long and painfully; and no doubt you have in seasons of mental dejection thought and spoken, like one of old, 'All these things are against me.' But fear not;—'think it not strange concerning the fiery trials' through which you have passed. We beg to assure you that we will draw more closely together around you; we will endeavour as much as possible to make you happy; we will not forget to hold up your hands in prayer; we will strive to compensate by love at home, to you, and to each other, for unkindness, injustice, and cruelty suffered abroad by you. The Lord help us to perform our vows!

"We have been instructed and edified by your pulpit ministrations previous to your imprisonment;—we trust that affliction's golden lessons, whilst they leave you with a chastened spirit, will make you a still more useful preacher, and that your latter end shall be more blessed than your beginning. Go on, sir, in your 'work of faith and labour of love'—preach the Word; be instant in season and out of season; reprove, rebuke, exhort, with all long-suffering and doctrine;—

"Go, labour on at His command,
And offer all your works to Him."

"The life and health of your dear partner has been mercifully preserved during many weeks of sad, anxious, weary thought for you; and in answer to the importunate and unceasing prayer, both of herself and of the Church, for your safe deliverance, you stand as a monument of mercy before us to-day.

"We fervently pray that the Churches under your pastoral care may continue

to prosper, and bring much fruit to the praise and glory of God. May every happiness, both here and hereafter, attend you and your beloved partner.

“We beg to subscribe ourselves, on behalf of the Church,

“Yours very faithfully,

| | | |
|-------------------------|---|-----------|
| “JOHN BRYAN RODGERS, | } | Deacons. |
| “RICHARD BRYAN RODGERS, | | |
| “THOMAS FRANCES, | } | Leaders. |
| “JOHN BENNET ARMSTRONG, | | |
| “W. A. COLLINS, | } | Members.” |
| “JOSEPH M'WHINNEY, | | |

THE REPLY.

To which Mr. Palmer made the following reply:—

“MY DEAR FRIENDS,—The address which you have so kindly and considerately presented me on my return to you, after two months' imprisonment in this city, awakens varying emotions in my breast. Accept my many thanks for the sentiments therein expressed with regard to myself and family, and to the various Missionary brethren and others who all came forward to help me. I have suffered much, but the Almighty has at length brought these sufferings to a close. I cannot sufficiently thank Him: His Holy Name be praised! If He had not been on my side from the 19th day of October, 1865, to the present time, then surely would I have been long ere this swallowed up by the grave, and the place that now knows me would have known me no more. You will excuse me from saying more on this novel, but very interesting occasion. My heart is full. Believe me, dear friends, when I tell you that I reciprocate all your good feelings towards me and my beloved partner. May you all 'be strong in the grace that is in Christ Jesus our Lord,' and 'endure hardness as good soldiers in the good fight of faith.'

“Again accept my thanks for your sympathy, kindness, and love, and may all the wishes of your hearts for the prosperity of the Churches under my pastoral care be abundantly realized.”

During the reading of these addresses there was scarcely a dry eye; every one was more or less affected—none more so than Mr. Palmer himself. The benediction was then pronounced by the Rev. S. Oughton, after which the assembly broke up in a chastened, but happy and rejoicing spirit. It will be an event not soon forgotten.

MISSIONARY SUCCESS IN BRITTANY.

BY THE REV. J. JENKINS.

LAST Sabbath week was a general meeting of our Church, and the brethren from the country heartily came together to hear the word of God, and to meet at the Lord's table. It was also our privilege to receive, by baptism, two Breton converts to Christ. One of them is the aged wife of a member of our Church, who has been consistent and useful among us for many years. She remained a long time without receiving the truth as it is in Jesus. Her husband and children did not constrain her to leave the Church of Rome, nor to absent herself from its worship; but at last her own convictions constrained her, changed her sentiments, and made her desirous of confessing Christ in baptism, and thus join us in the Lord. The other is a peasant, the father of a family, and has had a New Testament for some years, which he always carries with him in his pocket, to read during leisure moments. By perusing the divine volume, religious conversation, and attending our meetings, when convenient, the truth was blessed to him; so

that some months ago he made known his desire of being received by baptism. Long previously he had given up the worship of the Romish Church. This brother is a witness for Christ in a mountainous district some twelve miles from this town.

BOLDNESS FOR CHRIST.

Thus we see the number of believing confessors of Christ increasing in this country. It is encouraging that there are others well disposed to follow Christ, men who from conviction are already detached from popery, and become truly zealous for the gospel. One of these, a farmer of Tremel, has contended for the truth with more than one priest, and lately, in a large municipal election assemblage, in reply to a question addressed to him, why he did not go to mass, he declared openly it was because the mass is not in the gospel. The mayor wanted to force him to silence, and spoke to that effect to a gendarme; but this enlightened Breton feared not man, and continued to declare boldly the truth before all. A country woman, residing in a neighbouring parish, and who has received much light by reading the New Testament, told our scripture reader that a neighbour of hers, who also has a Testament, had portions of it read to those who kept a wake on occasion of the death of a child of theirs, and that by a devotional female, who at first demurred doing so, because it was, she said, a protestant book, but after having read, she acknowledged it to be a good book. The person relating this fact remarked that the majority of the people are, in sentiment, favourable to the gospel, and, said she, "Were there an election held in this parish, to choose between the Gospel and Romanism, I don't think a hundred votes would be found in favour of the latter." This was her mode of expressing herself. We have sufficient proof that a feeling of this kind prevails in the parish of Tremel, and elsewhere. We have always aimed at putting the gospel openly forward, both by print and speaking; and this has been blessed to create in many, a feeling in favour of gospel truth and religion. We see that a spirit of evangelical-truth conviction and knowledge, however imperfect as yet, gains ground in this country, which will lead to great religious effect and change among the Breton people. It is desirable that our Mission should so direct its labours as to meet their spiritual wants, being assured that the Lord will bless his word.

The different sections of our labour go on satisfactorily. So it is with regard to our Sabbath evening Breton service. The hearers tend to increase, the attention is good, and I am able to strike hard now and then at Romish errors and superstition. The teaching *à domicile* holds its ground despite priestly manœuvres to destroy it. There are about fifty learners, though one of our most efficient teachers is still lame and unable to do much. The institution of Ty-mâd is in a healthy state.

It is encouraging to see that Mr. Bouhon is able to hold little meetings at Guingamp, St. Brieuc, and the mines. It is a matter of importance to maintain this position. Any new step as to public worship should be well considered before hand, lest it should lead to a complication and difficulty in the commencement of this work. The scripture reader, Mr. Bordreuil, was over here at our communion meeting. He lately visited small sea ports called Benie and Pordic, not far from St. Brieuc. He remained there for some days, and took some favourable opportunities to read to a few people in the street; but he was forbidden to do so by the police. Moreover the mayors of both places opposed, and said they would report against him to the priest. It is to be hoped this will have no serious consequence. The thing to be feared is that our young friend should be deprived of his authorization to sell books. May the Lord direct us in all things, and bless His word to the conversion and salvation of sinners!

THE SANTHAL MISSION.

BY THE REV. E. JOHNSON.

THE Santhals are an aboriginal people found in the hills which skirt the western boundaries of Bengal. Little Missionary work has hitherto been done among them, as they speak a different and hitherto unwritten language.—Ed. M. H.

“We have now fairly begun Santhal preaching. I have four stations or schools established; at each a Bengali Christian schoolmaster presides. I have also attached to each a Santhal assistant, a native of the place where the school is, whose duty is to assist in the school, and, when I come, to accompany me in preaching from village to village. On entering a village, we announce our intention of having come to make known the Word of God, and then proceed to the manghi's (headman's) house, in front of which there is a little raised verandah; here we sit down, and then proceed to address our audience, which by this time has begun rapidly to collect from all parts of the village. I must here remark that the Santhal villages are quite unlike those of the Bengalis; they consist of two rows of houses separated by a narrow gullie or street. In the centre is the manghi's dwelling, where our audience has assembled. We begin by calling their attention to a fact generally acknowledged by the Santhal, that all mankind have sprung from the “first old man and first old woman.” Then we explain how God created them, the place of their residence, their fall, and, lastly, the means of salvation by Christ; and this latter is the theme which interests, whilst it surprises and astonishes them. At the same time it bows their heart as one man, to hear that the Son of the Highest—He who was at His right hand from ancient days—descended in the form of man to earth, and suffered for the sins of men; in no way do they seem to think it an incongruous thing that such should take place. “Believe,” they say, “and why should we not believe it, sahib?” Once, when I was preaching to a roup of Santhals, a Brahmin, who understood a little, overheard me when I spoke of the Son of God; immediately he went spitting away. Numbers, I feel sure, believe our report; it requires now but the breath of God's Spirit to cause them to accept it. They are generally delighted to hear the story of Adam and his help-mate, as it corresponds so much with their own tradition of the first man and the first woman; they have, too, some idea of the necessity of sacrifice. In their “sacred groves” victims are offered in sacrifice to some invisible spirit, or demon, who is supposed to move under the sacred sal tree; and it is this which gives me a hold in explaining to them the necessity of offering *sinless* and not *sinful* blood as an expiation for sin. “Well, sahib,” said a Santhal to me, at Mohrampore, “what then is pleasing to God? Do we not pour the blood out on the ground, and does he not eat it?” “How can he eat it, baba?” is the reply, “the blood sinks into the earth; if he eat it, then you would see it no more.” The Santhal mind is touched; he replies seriously, “We should have judgments upon these things.” Their open minds give a ready entrance to the Gospel; but, alas! in many cases the Hindoos are ready at hand, like the birds of the air to pick up the good seed directly it is sown, and the latter are exceedingly jealous of our communication with the Santhals, for they know that if we obtain an influence over them, and if the Gospel is received, the Santhal will cease to be their dupe. Let us hope and pray that the Lord will take unto himself a people from amongst these hill men, that the true Gospel may reach their hearts, elevate them both morally and spiritually, and that from the hills and valleys, which are to many those of the shadow of death, a pure offering of prayer and praise may ascend up unto God through the Redeemer's name. Fervent and faithful prayer will surely obtain the blessing. Has he not said, “Ask me of things to come concerning my sons, and concerning the work of my hands command ye me!” and “Whatsoever ye shall ask the Father in My name, it shall be done unto you?” May, then, the Santhals know the only true God, and Jesus Christ whom He has sent.”

WESTERN AFRICA.—VICTORIA.

FROM a letter received last month from Mr. Pinnock, we subjoin a few particulars respecting the decease of Mr. Horton Johnson, for many years pastor of the Church at Cameroons; but whose recently failing health rendered a removal to Victoria needful. Here he gave Mr. Pinnock all the help in his power; but of late his strength was rapidly declining, and in the last letter received from him, he spoke of his work as being done. Our departed friend was a useful and faithful labourer of unblemished repute, and of high moral excellence. His influence was very great, and he commanded the respect not only of his own race, but of all who visited Cameroons for commerce; officers of the Royal and Mercantile Navy, Americans as well as English, who have called at the Mission House, have borne the highest testimony to the character and labours of Horton Johnson. Glad, indeed, should we be to answer Mr. Pinnock's question,—“Who will fill his place?”

“You will be sorry to learn, that our good old friend and fellow-labourer, Thomas Horton Johnson, who, for many years had so faithfully served the society, has been called by the Great Master to his reward. He had been for a long time previous to his death suffering from general debility; but so accustomed was he to active labour, that he could not bear to be long without doing something. From the commencement of the present year, however, and even before that, it became painfully evident to all, that he could not be very much longer with us; but he lingered on—sometimes apparently dying; then, again, rallying—until the night of the 27th ultimo, when he left this world for heaven. For about two or three weeks before his death his suffering was intense; but he was never heard to utter a word of murmur or complaint. He said but little indeed during the last few days of his illness; but when asked at different times as to the state of his mind, he would invariably answer that he was quite happy, his whole trust being on Christ, who, he was confident, would receive his spirit. The word Christ, with his fast failing voice, was the last he was heard to utter, and his lips were closed in death. He was a truly good man, and was especially remarkable for his patience, and forbearance, and love of peace. Some twenty years of his life were devoted to the service of Christ and of the society, the greater part of which time was spent at Cameroons, where he was mainly instrumental in the formation of the Church there. His death has been as deeply felt there as here. And now arises the question,—which, I am afraid, is not easily answered—who will fill his place? May it not be long vacant.

“I ought to state, that on one occasion, hearing him sighing very heavily, I inquired of him whether he was feeling any pain; he answered ‘No:’ I then asked him whether he was troubled in his mind, when he said that the ‘thought of his family, whom he would shortly leave unprovided for, made him feel uneasy.’ On hearing this I spoke a few words of comfort to him, on the promises in reference to the widow and fatherless; and I am glad to say, that from that time he never again showed any sign of anxiety about his family, which consists of a son, 11 or 12 years old; and three grandsons, the oldest of whom is about the same age as that of his uncle.”

CAMEROONS

We have referred, in a former issue, to the narrow escape which Mr. Saker had from drowning, but have had no opportunity of giving particulars of the occurrence. Mr. Saker's life is so precious, and the account which he gives is so striking that we cannot withhold it. He writes: “Do not print it in any way—except in the most brief way—say half a dozen lines.” But this request, which is founded in his strong dislike to have what is *personal* to himself referred to at all, we must decline to comply with. Our friends would lose, if we did, an occasion for devout thankfulness to God, and anything so likely to excite interest in our African Mission ought not to be kept back:—

MR. SAKER'S ESCAPE FROM DROWNING.

"I am weakness itself to-day, but will write a line while the remembrance of recent mercies is so vivid and distinct.

"My last indicated that I must visit Victoria—that I had been detained too long here. I succeeded in getting away on the night of Friday, the 8th September, and was detained at Victoria a long, long time. Before my work at Victoria was completed, it became necessary to visit Camerouns; and leaving Victoria early on the morning of the 14th inst., I arrived here in the evening. By Monday evening, the 16th, I was again on my way back to Victoria. We had to anchor a few hours for tide; and I was then in our Long Boat (that which was so ruined by the natives); and at two in the morning we again set sail for our creek—half an hour later came on a strong wind from the mountains, with rain. By half-past three this had much increased, and the rain was blinding, and hid from sight our landmarks. I sat sometime on the gunwale of the boat, directing the lad who was steering; I suppose he had imperceptibly allowed the boat to come round gradually; I had not observed the change of direction in the wind—being intently peering into the gloom around; but all in a moment the wind took the mainsail aback, and the boom swept across the boat, and I found myself going head first into the water. In my fall I suppose I had thrown out my hand to grasp something, for in the moment of sinking I was conscious of something soft in my fingers. I remembered the awning (loosely thrown over the place I had prepared for my shelter), and I grasped it firmly. Its temporary supports were soon torn away, but its two corners were securely tied to the boat; so by it I was saved. In another moment I had drawn myself to the boat's side, and was asking for the mainsail sheet, but the boatman came aft, and with two strong arms drew me into the boat. All this occurred so quickly that the men had only time to see I was gone, leave their seats and step aft, before I was ready for their help. All this was no injury to me. I sat on the boat with umbrella held rigidly because of the wind. The boom caught *that*, and not my *head*. It was holding it firmly that saved my head, but destroyed my balance; and my fall was as soft as water could make it.

"Returning again to the boat, I began to feel the cold wind. My cap was gone, and my head especially seemed sensitive to the cold. I soon remedied this, and then wanted some tea or coffee to prevent taking cold; but the storm had put out our fire, and it was impossible to rekindle it,—so I sat or stood without a shelter for eight long hours in my wet clothing till the returning sun warmed us, and I spread out my coat to dry. This long exposure to wet and cold produced a serious inflammation in the intestines. We arrived at Bimbia at six, and obtaining a fire, we cooked our rice and boiled water. But then followed another night of wind and rain, and it was not till eight next morning (Wednesday) we reached Victoria.

"I was then conscious of my dangerous condition, and hurried on my duties as speedily as possible, that I might get home again; but by Sabbath day my pains were becoming too strong for me; and then followed a diarrhoea, which seemed fast taking away my life. This continued till Friday morning; and in the evening I had all things collected together, closed all the affairs I could which had called me there, and by six in the evening I again took a place in my boat; a fine night followed, and a lovely day on Saturday; and by four in the evening I was safely here. No return of suffering has followed from this homeward journey, and I hope that good nursing will speedily put me right again.

"I am thankful for these mercies; and I know you will join me in praise. I do earnestly pray that God may keep me safe till I have done my work in the Scriptures.

"At Victoria I assisted at the baptism of four young friends there, and next Sabbath three of my own orphan children will join the Church here. One other of the girls, who gave decided evidence of a change of heart, has been called to heaven during my absence. I cannot write more of her, but I enclose Mr. Thomson's note to me of her illness and death."

TREMEL, BRITTANY.

THE account which Mr. Jenkins sends of the annual meeting of the children of the Morlaix school, with those of the schools in the country, at Tremel, will show that in spite of the great opposition he has to contend with, needing the constant exercise of the prudence, tact, and perseverance for which he is so remarkable, the work still proceeds; and need enough there is of such work, when we see the deplorable ignorance which prevails, as brought out by some parts of his letters:—

“You remember, perhaps, that last summer we held at Tremel, for the first time, a Sunday-school meeting. On that occasion, the Breton children of *Ty-Mad*, our day-school in this town, went over to meet the country children receiving instruction of our itinerary teachers in the neighbourhood of Tremel, in order to recite passages of the New Testament, hear them explained, and sing. That was a very interesting meeting, and was marked in our memory by the number of friends who attended, the presence of the mayor, who had come to put hindrance to our meetings, especially in the chapel, and the fact that the Breton children of the country then met together for the first time to repeat passages from the Testament. This last circumstance might appear singular, but in order to account for it, it suffices to remember that these are children of Catholic parents, so that it was a great thing even now to make this step forward, despite priestly opposition. The mayor having given way, our meeting was held, and a very encouraging one it was. About nine country children repeated verses at that first meeting. At this second annual meeting there was a good attendance, the room being quite full. Eighteen children were present to repeat their verses, but at least ten others were not able to attend. The service began by reading Luke xi. 9-13, prayer, and singing. Then the girls repeated the passages of the Scripture they had committed to memory, after which the boys also recited. There were only a few boys. The children were questioned on what they had learnt, especially on the following passages: John iii. 16-21, Matt. xxii. 36-40, and Matt. vii. 24-29. There was evident progress since the previous meeting, both as to correctness of recitation and aptitude of reply to questions proposed. No rewards were given to the children at the meeting, but to the teacher we entrusted a small paper-hox, containing needles, a thimble and thread, for each girl, and a slate and writing-copy to each boy, to be given for their improvement and encouragement. These rewards are likely to be really useful. Very few women in the country know how to use a needle. The meeting was closed by general remarks on the portions of the Gospel recited by the children, and on the duty of parents and true Christians to teach the young in the Word of God and the way of salvation, and then prayer and praise. All the persons present were serious and attentive, and went away much pleased with what they had seen and heard.

“When the meeting was over, and we had taken some refreshments, about twenty of the friends went into the chapel, and there I addressed them briefly on the progress of the Gospel in Brittany, and how Wales took part in this work of evangelization. I told them that in ancient times Brittany had done good to Wales by sending over Germanus and Lupus (Garmon and Bleiddau) to preach the truth in opposition to Pelagian error, but that it was now given to Wales to do good to Brittany by presenting to the people the pure Gospel in opposition to the errors of Popery, Breton hymns were sung, and this little reunion in the chapel terminated by prayer—a prayer in which the blessing of God was implored on our efforts, and liberty to proclaim freely throughout the land the unsearchable riches of Christ.”

HOME PROCEEDINGS.

THE following resolutions have been forwarded to the Committee from Jamaica, and we gladly give them a place in our pages.

At the annual meeting of the Jamaica Baptist Union, held in Spanish Town, on March 22nd, 1866, and following days :

It was Resolved—

1. "That we, the ministers connected with the Jamaica Baptist Union, desire herewith to record for ourselves, and on behalf of the Churches under our care, our heartfelt thanks to the Baptist Missionary Society, and to the kind and Christian supporters of that society, for their prompt and generous sympathy, and liberal aid extended to us in the midst of the severe trials and difficulties with which, at present, we have to contend. We beg to assure them, that the expression of their continued regard and confidence has greatly cheered us in the midst of these difficulties.

2. "That the grateful thanks of the Jamaica Baptist Union be presented to the esteemed friends in Great Britain, who so kindly received their deputation, the Rev. W. Teall; for the hospitality he received, the deep interest manifested in the object of his mission, the counsel and assistance afforded him, and the liberal contributions, amounting to nearly £1,700 received, to enable them to prosecute their efforts in the education of the emancipated sons and daughters of Africa."

At a meeting of the Committee, on the 26th June, the following resolution was passed with reference to the lamented decease of the Rev. James Allen:—

"This Committee receives, with feelings of sorrow and affectionate regret, the tidings of the decease of their esteemed fellow-labourer and Missionary, the Rev. James Allen, of Colombo, Ceylon. Twenty-one years ago, Mr. Allen, then in the maturity of his powers, and pastor of the Church at Alcester, consecrated his energies to the services of Christ in that island. With characteristic ardour he trod in the steps of his predecessors; and, like them, at all seasons, visited the jungles, and carried to the dwellers in the forests the word of life. He gave unceasing attention to the spiritual interests of the native Churches, striving to quicken in them every Christian grace, and to lead them into the path of self-support. His labours among the English speaking population of the colony were constant, highly appreciated, and productive of much good. He has passed away, followed by the regrets and affection of a large circle of Christian friends and others who knew his worth, valued his friendship, and admired his integrity. He has fallen at his post; and when his labours had reached their greatest efficiency.

"To his bereaved widow, who, in the Providence of God, was deprived of the sad pleasure of attending him in his last moments, by her absence in this country for health, the Committee beg to tender their warmest sympathy, and also to the family of their departed coadjutor in the work of the Lord. If the circumstances of the parting are painful, yet the Committee feel that there is consolation for his widow in the thought that their separation displayed in their highest degree the self-denial and devotedness to his work, which ever marked the conduct of her husband and their friend. May we all, like him, be found ready when the Master shall summon us away."

The summer months are not favourable to Missionary gatherings. We have however, to report a series of meetings in Cornwall, attended by the Rev. John Davey as a deputation; also in Stroud and its vicinity, attended by the Rev. W. Sampson. The Rev. Joseph Gregson has visited St. Albaus, where also our

native brother, the Rev. S. Holt, of Jamaica, assisted at the public meeting. Dr. Underhill has preached and lectured at Brighton on behalf of the Mission.

The valedictory service announced in our last issue was too late in the month for report in our present number; but we may mention that the Hon. and Rev. B. W. Noel, Rev. C. H. Spurgeon, and Rev. F. Trestrail were announced to take part in it, with the two Missionary brethren, the Revs. R. Bion and D. J. Bate. They are expected to sail, with their wives and families, in the *Shannon*, on the 10th August.

At the Quarterly Meeting of the Committee on the 11th ult., arrangements were made for the distribution of the grants from the Jamaica Fund for the present year. In addition to the personal grants, £200 were voted towards the establishment of the new station at Morant Bay. This Mission will be carried on under the direction of the Jamaica Baptist Missionary Society, which is in connection with the Jamaica Baptist Union. From time to time that Society will report progress to the Committee here. A grant was also promised towards the settlement of an efficient minister at East Queen Street, Kingston, the Rev. S. Oughton having resigned the pastorate of the Church assembling there.

A circular was also agreed upon, asking from our friends donations towards the legal expenses incurred in defending the Rev. E. Palmer, of Kingston, and in providing legal representatives to appear before the Royal Commissioners on behalf of our missionary brethren and Dr. Underhill. Between £400 and £500 have been thus expended, which the Committee think it undesirable to charge on the general funds. We shall be happy to receive donations from friends whom this circular may not happen to reach, as well as from those who may receive it. About £112 have already been contributed.

The Rev. W. H. Gamble took leave of the Committee, being about to embark for his field of labour in Trinidad. We take this opportunity of recommending to the notice of our readers Mr. Gamble's excellent little work on that island, its history, products, and religious condition.

The Rev. V. E. Bouhon, who had come over from Brittany to advise with the Committee respecting the hindrances thrown in the way of the Gospel by the refusal of authorization to hold meetings for public worship, gave the Committee a most interesting and graphic account of the work in which he is engaged. It is arranged that he should seek the requisite authority for his meetings in the way appointed by the code of laws which governs such matters in France, and, in the last resort, to appeal to the Emperor himself.

We have the pleasure to announce the safe arrival from the Bahamas of the Rev. W. Littlewood and family. Mr. Littlewood comes home for his health after labours of more than twenty years' duration.

JAMAICA SPECIAL FUND.

| | £ s. d. | | £ s. d. |
|---|---------|---|---------|
| Liverpool, Pembroke Chapel— | | Torrington, Devon, by Mr. H. Prior..... | 0 1 0 |
| Second contribution, by Jas. Underhill, | | | |
| Esq. | 44 10 9 | | |

FOREIGN LETTERS RECEIVED.

| | |
|--|---|
| AFRICA —AMBOISES BAY, Pinnock, F., Mar. 23, Apr. 24. | HOLLAND —HEMMEN, Kloockers; H. Z., May 28, June 17. |
| CAMEROONS , Fuller, J. J., April 29; Saker, A., Smith, R., April 26, 28. | WEST INDIES —BAHAMAS. |
| SIERRA LEONE , Diboll, Mrs., Milbourne, T., May 20. | NASSAU, Littlewood, W., April 6, May 1. |
| ASIA —ALLAHABAD, Jackson, J., June 2. | TURK'S ISLANDS, GRAND CAY, Kerr, S., April 6, May 4. |
| Ceylon , COLOMBO, Figgott, H. R., April 30, May 7, 17. | HATTI, JACMEL, Webley, W. H., May 8, June 8, 20. |
| KANDY, Waldoek, F. D., May 14. | PORT-AU-PRINCE, Baumann, W., April 6. |
| CHINA , Yental, Laughton, R. F., April 3. | TRINIDAD, LAW, J., June 7. |
| INDIA , Agra, Broadway, D. P., April 18. | JAMAICA —BLACK RIVER, Holt, S. W., May 23, June 5; Lewis, W., May 22; Fray, E., April 7, May 21, June 6; Barrett, J., June 23. |
| BARISAL, Ellis, R. J., May 16. | BROWN'S TOWN, Clark, J., June 7, 23. |
| BENARES, Parsons, J., April 27; Landore, June 1; Heinig, H., May 8. | FALMOUTH, Lea, T., June 23. |
| BIBLONIA , Johnson, J. E., May 3. | FOUR PATHS, Claydon, Mrs. |
| CALCUTTA , Wenger, J., April 21, May 7, 8, 17, 18, 22, June 2, 8. | KINGSTON, Warren and others, April 3; Palmer, E., May 9; Wood T., June 8. |
| CUTWA, Allen, Isaac, April 17, May 3. | JERICHO, Clarke, J., June 1, 21. |
| Dacca, Parsons, J., April 20. | LUCEA, Teall, W., May 7, June 7, 19. |
| DELHI, Smith, J., April 17, June 2. | MONTGO BAY, Hewett, E., May 13; Henderson, J. B., June 4, 22; Maxwell, J. |
| GYA, Greiffe, J. E., April 21. | RIO BUENO, East, D. J., May 7, 19, 21, June 5, 22. |
| JESSORE, Anderson, J. H., April 20; Hobbs, W. A., May 13. | SALTER'S HILL, Dendy, May 7, 8, 22. |
| SEMAPORE, Pearce, G., April 20, May 7; Trafford, J., May 5; Reed, F. T., May 30. | SAVANNA-LA-MAR, Wright and others, May 7. |
| SEWRY, Johnson, E. C., April 16, June 5. | SHORTWOOD, Maxwell, J., June 19. |
| AUSTRALIA —ANGSTON, Angus, Geo. F., May 25. | SPANISH TOWN, Philippo, J. M., April 22, May 8, 24, June 5, 23; Oughton, S., May 8, June 23; Philippo, Geo., May 9. |
| EAST MELBOURNE , Gibbs, E. C., April 24. | ST. ANN'S BAY, Millard, B., April 21, May 3. |
| TASMANIA , Tinson, E. H., Mar. 21. | THE ALPS, O'Meally, P., May 12. |
| EUROPE —FRANCE, GUINGAMP, Douhon, V. E., June 4, 22. | |
| MONTAIX, Jenkins, J., May 17, July 4. | |

ACKNOWLEDGEMENTS.

The thanks of the Committee are presented to the following friends:—

| | |
|---|---|
| Juvenile Missionary Society, Myrtle Street Chapel, Liverpool, per James Underhill, Esq., for two Boxes of Clothing and Fancy Articles forwarded to India, to be sold, one for support of Native Preachers at Delhi, and the other towards re-erection of <i>Jahnruuger Chapel, Serampore.</i> | Lewis, for a Parcel of Clothing, for Rev. A. Saker, Cameroons, West Africa. |
| Ladies' Missionary Working Society, Union Chapel, Manchester, per Mrs. Bickham, for a Box of Clothing, for Rev. W. Teall, Lucea, Jamaica. | British and Foreign Bible Society, for 50 Bibles and 100 Testaments, for Rev. F. Pinnock's School, Victoria, Amboises Bay, West Africa. |
| Ladies' Auxiliary, Hastings, per Miss S. S. Boyes, for a Box of Clothing, for Rev. T. Lea, Jamaica. | Young Ladies at Buckingham Chapel, Clifton, for Box of Clothing, for Rev. J. E. Henderson, Montego Bay, Jamaica. |
| Mr. E. Foster, Wymondley, and Mr. Farren, for Magazines. | Mr. and Mrs. R. Mosley, York, for a School Swing and articles of Clothing, for Mr. J. S. Roberts, Calabar Institution, Jamaica. |
| Missionary Working Society, Chatham, per Rev. J. | Westbourne Grove Auxiliary, per Mr. G. Rabbeth, for Box of Children's Dresses and Baptizing Dresses, for Rev. R. Smith, Cameroons, West Africa. |

Subscriptions and Donations in aid of the Baptist Missionary Society will be thankfully received by Sir Samuel Morton Peto, Bart., M.P., Treasurer; by the Rev. Frederick Trestrail, and Edward Bean Underhill, LL.D., Secretaries, at the Mission House, 2, John Street, Bedford Row, LONDON; in EDINBURGH, by the Rev. Jonathan Watson, and John Mac. Andrew, Esq.; in GLASGOW, by John Jackson, Esq.; in CALCUTTA, by the Rev. J. Wenger, Baptist Mission Press. Contributions can also be paid in at Messrs. Barclay, Bevan, Tritton, Twells, and Co.'s, 54, Lombard Street, to the account of the Treasurer.