

THE MISSIONARY HERALD.

Our African Mission.

THE first station occupied on the Cameroons River was at King A' Kwa's Town. No European had ever settled among the tribes of the Cameroons till Mr. and Mrs. Saker, about twenty years ago, came to them to preach the everlasting Gospel. The missionary's first home was a native hut, without windows, built of split bamboo, and thatched with twisted palm-leaf. Health required an improved dwelling, as well as the conduct of the work itself. Mr. Saker's first attempt at building was a framed timber house, and, in order to accomplish it, he had to instruct the natives to use the chisel and the saw. By-and-bye, when it was found possible to make bricks, this art also he taught them, and by slow degrees he has succeeded in building of brick a large, well-constructed Mission-house, a chapel, and a school-house; all which, to a great extent, the roof excepted, are now safe against the ravages of the climate and the terrible tornadoes which frequently sweep across the country. Meanwhile, strenuous efforts were made to acquire the language. Mr. Saker found no books existing to assist him in the study. He had to acquire a knowledge of the words and of the elementary forms of the native tongue from the lips of the people. Savages are always suspicious; and thinking that Mr. Saker must have some mischievous object in view, they often gave him wrong words and wrong meanings of words. A good beginning was at last made by listening to the talk of boys at play. Step by step a vocabulary was formed; then came a grammar; then easy school-books; and last of all the Word of God. As the missionaries acquired fluency of speech, they used their gift to preach to the people the truth as it is in Jesus. Then Mr. Saker bent his energies to the translation of the Word of God into the native tongue. This he has completed; and now he is engaged, his daughter being the chief compositor, in finishing this great work at press.

The preaching was not without fruit; one after another came forward

to confess the name of Christ amid much persecution. In a few cases the lives of the converts were sacrificed to the wicked superstitions and cruel passions of the people. At length a church was formed, which now consists of about seventy members, most of whom walk according to the Gospel. They have a native pastor, by name George N' Kwe, a pious, humble man, regarded as a slave by the tribe, but who is really free to serve God and to guide His people in the way of life. Part of his salary is provided by the church, the other portion by friends in this country.

It must not be supposed that all this was done without much suffering on the part of the missionaries. Their lives were often threatened, attempts were made to poison them, and the practices of witchcraft were indulged in to remove them from the spot. But God was their shield, and no harm befell them. Then much suffering was endured from insufficient food, from the plundering habits of the natives, from the torrid heat of the climate, from the weakening fevers. But through all the missionaries have persevered, and it has pleased God to crown their labours with success.

The effects of the Gospel are not limited to the church which has been gathered, or to the education which many of the people have received in the houses of the missionaries and in the schools. They are seen in the town itself. Many of the old sanguinary customs are abolished. Witchcraft hides itself in the recesses of the forests which stretch away for many miles behind the town. The fetish superstition of the people is derided by old and young, and scarcely a trace of it can be seen about their dwellings. Here and there are springing up well-built brick or timber houses, chiefly the work of men taught in the Mission, the chiefs of the people also availing themselves of their skill. Dress is become an article of necessity among the Christian community, and many are slowly gathering around them the comforts of civilised life.

A similar work has been begun at King Bell's town. Here the chapel has been the work of the native Christians alone. It is of wood, but they are preparing by-and-bye to build a brick one in the centre of the town. The king is very favourable to the Gospel, often attending Divine worship with some of his numerous wives. He aids the missionary, the Rev. Q. W. Thomson, in his endeavours to enlighten his people, and often resorts to him for advice in critical moments. It is indeed interesting to witness the influence of all the missionaries in allaying strifes, in preventing wars, in reconciling the tribes, and bringing quarrels to an amicable

close. They are held in high estimation, and the perils to life to which they were formerly exposed is now nearly a thing of the past. The church at Bell Town is a branch of the church at King A'Kwa's, from which some members were dismissed to form it. It is in a thriving state, and converts are from time to time added to it.

At Dido Town, under the care of the Rev. Robert Smith, and at Mortonville, under the Rev. J. Fuller, the foundations of churches have been laid, and there are pleasing prospects of the extension of God's kingdom.

The colony of Victoria consists of about 200 persons, all of whom are in the habit of attending the house of God. Many of the older people came from Fernando Po, when the missionaries were banished by the Spaniards in 1859, and were members of the church at Clarence. Here in the forest they founded a house for the worship of God and for freedom of conscience. By degrees sufficient land has been cleared for the sustenance of the colonists, and a considerable trade in yams and other produce is carried on with Fernando Po and the towns in the vicinity. The Rev. J. Pinnock acts not only as minister and pastor, but also as the schoolmaster of the colony. All are being trained in the way of holiness, and education is given to every age. The church numbers about thirty persons. The most perfect confidence exists between Mr. Pinnock and his flock, to whom his ministrations are most acceptable, and by whom they are highly valued. The wild people of the islands, and of the mountain which overshadows the town, have also his attention, and are from time to time visited for religious instruction. A few have settled in the town. Some of the islanders have formed a new settlement on the sea-coast, called Fish Town, about a mile from Victoria, and are visited by Mr. Pinnock and by members of the church. A school is established among them, and a native teacher will shortly reside in their midst.

Thus it has pleased God to bless the labours of His servants, and to lay among these savage tribes the foundations of His kingdom. The work is carried on amid many perils, many trials, and much personal suffering; but the Lord is with His servants, and in the triumphs of His grace they have their reward.

A Missionary's Tour.

BY THE LATE REV. JOHN PARSONS, OF MONGHYR.

OUR readers will peruse with melancholy interest the following narrative of a missionary journey, among the last we received, from our late friend and fellow-worker, the Rev. J. Parsons, of Monghyr.

"I am thankful to be yet spared to labour in my humble way for our dear Saviour, and after a considerable interval wish again to inform you especially of the trips I have been permitted to take to spread abroad the knowledge of salvation through the Redeemer, since my last letter of this kind of December 5th, 1868.

"At that time two of our native brethren, Soodeen and Ramgoti, had gone to assist brother McCumby in preaching in villages between Patna and Monghir. But at the date of my letter Soodeen was obliged to return to Monghir, on account of the alarming illness of his stepson, Suntokhee, another of our native preachers, who was long ill and weak, but has now, through mercy, recovered nearly his usual strength. I was not able to leave Monghir just then, but on the 21st I joined brethren McCumby and Ramgoti. They had had pleasing work in Futwah, Nuddea, Barh, and some other places,

and during the week I was with them we had numerous hearers, and an interesting reception in the two large villages of Mokameh and Burhea. Burhea is a large village, numbering among its inhabitants several respectable Zemindars, whose sons are receiving more or less education. Their education made them intelligent enough to take interest in what was said, while their respectability and wealth rendered them fearless in expressing their opinions. The result was some very lively and animated scenes, which aroused the attention of the whole village, and brought us numerous audiences. But this was marred by the levity of the young people. While they were seeking only amusement, however, we noticed some persons of a more serious disposition, keeping usually at the outskirts of the crowd, and paying close attention. Oh, that the word may have a lodging-place in some of their hearts!"

INCIDENTS.

"Returning from Burhea on the 28th December, I proceeded, on New Year's day, with brother Soodeen, by rail to Sahibgunge. We took a very small tent with us in the luggage van, in which we lived till the 8th January, and preached in the old and new villages of Sahibgunge. The former is distinguished for the market held there twice a week, at which many Santals and hill people attend. The latter has

· sprung up as an appendage to the railway station and the ferry, by which travellers to the hill station of Darjeeling cross the Ganges. It promises to attain to considerable population and importance, and is being nicely laid out in regular wide streets, with a market-place, in which market is held twice a week. Here we had, on the whole, good opportunities. The markets, however, did not fully answer

our expectations. Though crowds of people were present, our audiences were not in proportion, because all were absorbed in their business transactions. The quieter congregations of the ordinary bazaar were more promising. One man in old Sahibgunge seemed to receive our instructions with pleasure, and promised to relinquish an undesirable trade in which he had become engaged. We met in the same village a wealthy Jain, and had an interesting conversation with him. He commended Christian doctrine, and was only offended at the killing of animals for food. Some of this sect are so tender of animal life

that they wear a cloth before their mouth and nostrils lest any insect should be taken in with their breath, and sweep the ground on which they are about to step in walking, lest any insect should be killed under their feet. We were able to show him, by a case we supposed, the absurdity of his opinions on this matter, and he was so driven into a corner as to be obliged to make the absurd assertion that the requirements of mercy would be answered if a person, seeing another about to be drowned in the river near him, were to engage himself in devout contemplation of the deity, and make no efforts to save the drowning man."

EUROPEAN WANTS.

"I was much impressed with the want of religious privileges of the Europeans in the station, and one or two young men in the Telegraph Department having made our acquaintance in the market, I was able to arrange with their aid for an English service on Sunday afternoon. I ob-

tained use of a room in the Government staging bungalow, and about sixteen persons were present. Some of them were very gratified at having such an opportunity, and asked me to come down stately. This I could not promise, because other engagements prevent."

THE ALLAHABAD MELA.

"On the 18th of January I went by train to Allahabad, to assist in the great fair there. On account of an eclipse, the fair lasted longer than usual; but between the several principal bathing days, the crowd diminished much. Brother McCumby had gone up previously, and several other missionaries had been helping for a portion of the time. When there was less to be done

in the fair, we preached in the city, where we never lacked crowds of hearers. In the principal square of Allahabad, this might almost always be said, but the interest was increased on this occasion by the opposition of Mahometan and Hindoo preachers, of which you will have heard, no doubt, from the missionaries on the spot."

THE AJOODHYA FAIR.

"On the 12th of February I went up to Dinapore, having been asked by Mr. Brice to supply for him the ensuing Sunday. Having done this,

I set out with brother McCumby on a tour to the Ajoodhya fair, which occupied us two months. On the 16th we sent our cart with tent and baggage,

and our gig to Arrah by the road, and we proceeded thither by rail on the 18th, so as to be there on the day they arrived. We were entertained there by a friend, and preached to large and interesting congregations until the 21st. On the 22nd we proceeded towards Buxar, and only staying there the day we arrived, pressed on to Gha-zeepore, and resting Sunday only

there, proceeded to Azimgurh. So far the villages we met with on the way were small, and the people were much occupied in the fields. We therefore made but little delay, in order to have more time for the large villages and native towns between Azimgurh and Ajoodhya. At best, our time was limited, because it was not long to the date of the fair."

AT AZIMGURH.

"We spent three days in Azimgurh, and, as usual, had large crowds of hearers. The simple declaration of the gospel, though interspersed with exposures of the character of false gods and the false prophet, and their inability to save guilty sinners, in contrast to the purity, love, and saving power of Jesus, was usually listened to with quiet attention, and it was generally only to ward off the accusations brought against their own conduct and the objects of their reverence that, having nothing to urge directly in their favour, they sought indirectly to support their own religions by

quibbles against that of Christ. It is suggestive that you rarely see any book but the New Testament in the hands of the Mohametan preachers. So far as we have heard, quibbles and objections framed out of distorted interpretations of New Testament facts or doctrines, form the staple of Mahometan opposition to the gospel at present. And this appears to be the case with the most learned among them, from the report of a discussion held at Urmitsur between a Christian and a Mahometan moulvie, which has been published as a tract."

MOHAMMEDAN HEARERS.

"After leaving Azimgurh, our next halt was at the large village of Maharajgunge, where, as usual, considerable crowds assembled to hear us. It seems there is here a considerable trade in cotton and silk yarn, and great numbers of Mahometan weavers consequently frequent the bazaar. These constituted nearly half our audiences. They are for the most part very ignorant, and on questions of religion worse informed than Hindoos of the

same rank in society generally are. Some wished to defend their tenets, but were too ignorant to be able to keep up any discussion. Others were very attentive, and seemed pleased with such portions of our discourses as they could understand. We tried to exhort them as earnestly as we could not to be entirely engrossed in the cares of time, but to take thought for their souls' welfare."

WILLING HEARERS.

"We spent two days at Maharajgunge, and then came to Atrowleea,

where we stayed for the same period. On our former tour in this direction,

we could not stay in this village because the small pox was raging so fearfully in it. We were very glad that there was no such hindrance this time, for we met with a more friendly reception than usual in the village. Market was being held when we went first to preach, and the road was choked with a large and deeply interested crowd. Their manner of hearing, and the readiness with which they purchased books, pronouncing them very cheap, instead of grumbling that any price at all was demanded, seemed to indicate that they were very unaccustomed to hear the Gospel preached. We had very few objectors here. Wherever we went to speak, people followed us; and about noon one day, a company came to converse with us at the tent. We would gladly have

stayed longer here had the time of the fair admitted of it. May some of the Word that was heard so gladly prove to have fallen into good instead of into stony ground.

“From Atrowleea we came to Buskharee, and preached there in the afternoon, and the next day came to the lively and populous native town of Tandah, for which we could only spare two days. As usual here we had large crowds of hearers. Considerable levity was manifested at times, but on the whole great interest. Very few books were taken, colporteurs having been here lately. Not long ago a Mahometan preacher was here, and some of the people were regretting that we were not here at the same time, that they might hear the discussion between us.”

AT AJOODHYA.

“Three stages from Tandah brought us to Ajoodhya. We preached in the intervening villages. At Ajoodhya we pitched our tent in the same mango-grove as eight years ago. Alongside of it was rising a spacious building that is being erected by a wealthy banker of Azimgurh, at a cost, it is said, of more than £20,000. And this is but one out of many large buildings that are in progress there, all induced by the supposed sacredness of the place. The sight was far from suggesting that Hindooism is tottering to its fall. We were the only European missionaries in the fair, Mr. Reuther, of Fyzabad, in the vicinity, being prevented by indisposition from coming. There were two native preachers and two colporteurs belonging to the Fyzabad and Futtehgurh missions, engaged in the fair. But when we looked on the dense crowds that were

passing to and fro incessantly on the main road opposite our tent for the whole of three or four days—passing, too, during hours in the day in which we were necessarily resting or taking our meals, we could not but be struck with the thought of the utter inadequacy of our efforts to the need of the people. We were at the fair from the 16th to the 24th of March. Here we had, of course, no lack of hearers. We had only to be careful to select places where we might gather a crowd without interrupting the thoroughfare. One place which we took up was very successful. Three roads met, and there was a vacant space with a tree on the western side that shaded us from the afternoon sun. The place was on the principal thoroughfare; a stool to stand upon raised us above the people, and our congregation was only limited by the power of our voice.

(To be continued.)

Notes from Bengal.

IN a former number of THE HERALD we mentioned the issue of a native Christian periodical in Bengali, entitled the *Sápatálik Songbdá*. Our esteemed friend, the Rev. G. H. Rouse, has favoured us with the translation of the following extracts. They are interesting as an expression of native feeling and opinion. The subject of the second extract is a very important one, as there can be no doubt that the action of the revenue authorities tends to encourage drinking habits among a race hitherto proverbial for sobriety:—

HINDOO PARENTS AND CHRISTIAN SONS.

“Recently one of the teachers of the General Assembly’s Institute in Calcutta, by name Umáchoron Bondópdáhyáy, has openly professed Christianity by baptism. He is thirty-eight years of age, and has a wife and four children. He is head of the household in which he lives. He still goes home regularly, but his neighbours and relations have begun so to persecute him, that it is feared he will soon be compelled to leave the house of his father. On this we wish to make one remark. Some intelligent people say that it is wrong for natives when they become Christians to leave their relatives and their home. But is it not almost impossible for them to do otherwise? And would it be desirable? For Christians to live with their Hindoo

relatives is, in a manner, unnatural. How bitter is the opposition manifested by Hindoo fathers towards their Christian sons, we see in the case of Baboo Prosonnokumár Tagore. His father, although an educated man, would not even see his son’s face. He was willing enough to receive Englishmen in his house, but never allowed his son to enter.

“Baboo Umáchoron furnishes another example. He is the head of his own household, and yet may be compelled by the persecution of his relatives and neighbours to leave. If this be the case, our readers may judge how impossible it is for the students at missionary schools, who become Christians, to live at home with their parents.

DRINKING HABITS OF BENGAL.

“Does a labouring man know the taste of drink?” This common saying in Bengal implies that respectable people know the taste of drink, the common people do not. Formerly, it was really so; it was the higher classes, for the most part, that were addicted to spirituous liquors. But now the custom is far more general. Both the higher and lower grades of

society are, for the most part, accustomed to drink.

“In this country the Government, by making the sale of intoxicating drinks a monopoly, do a great deal of harm. In Bengal, altogether, there are 26,709 shops for the sale of intoxicating liquors. In Calcutta the lower classes are too prone to follow the example of English sailors; but it is

a good sign that the majority of the well-educated young men of the present time do not drink. We have been much pleased with their conduct. But those who have received only a moderate education, and have been appointed to some office in the railway or elsewhere, these, for the most part, drink immoderately. The people

of Allahabad have been much troubled by intoxicated Bengalis, most of them being connected with the railway there. If the Government would increase the duty on spirits, there might be some decrease in the drinking habits of the people. The monopoly of intoxicating drinks is a disgrace to the Government."

A Sad Event.

Mr. Saker, writing under date of February 6th, mentions the following, sad accident which befel several native members of the mission :—

"A sad occurrence caused much mourning here the week before last. Some of our young men went away to Bimbia for the purchase of yams, and having loaded, were returning; but within two miles of the point of departure the rough water caused the canoe to sink with all its contents. Fourteen young men were thus in very great danger, and four were drowned; ten reached the beach, and were finally brought home. Our Church is weakened by this; the loss seems irrepar-

able. One of these young men, Karra was the superintendent of the Sabbath-school. He was also our chief mason and my principal pressman in the printing-office. He grew up in my hands from a babe. His mother was cruelly killed in the days of persecution, because she would attend our meetings. The boy grew in knowledge, and a few years since married one of our best girls, who with her child now mourns his loss. The Church, too, mourns deeply."

Bombay Baptist Chapel.

IT is with pleasure that we insert the following appeal for the above object, forwarded to us by the Rev. E. Edwards, and we shall be happy to convey to him any donations with which we may be favoured :—

"The Bombay Baptist Church was formed of ten persons on the 29th of May, 1867. The services which led to this organisation were begun on the first Lord's-day morning of the previous March, by the Rev. Edmund Edwards. The number of persons present at the first of these services was about nine, two or three of whom, besides

the missionary and his wife, were Baptists. From that time until now, 42 persons have been immersed—37 in Bombay, 1 at Egutpoora, and 4 at Deolalee. The present attendance at Colaba and Byculla is about 200, and the membership 50. Lord's-day services have been opened at four important stations on the G. I. P. Railway.

Above £600 has been contributed by the members to the support of the cause. Hitherto no assistance has been asked for or received from any missionary society, or from friends at a distance; but now it is hoped that the sympathy and aid of Christian friends will not be withheld. Surely those who desire the spread of truth in India will be willing to help a church which has done so much to help itself.

“At the present stage of progress, a chapel would be a great boon. It would accommodate a larger audience, and increase the stability and *usefulness* of the first and only Baptist Church in

this large and growing port of nearly a *million* inhabitants.

“The cost of a site and a building for 500 persons would be about £4000; the price of land, material, and labour being very high in a place where the monthly rent of bungalows is from £10 to £50.

“Besides supporting the pastor and a native preacher, and defraying other expenses, the brethren here, though neither numerous nor wealthy, will endeavour to raise one-fourth of this sum; and a liberal Christian friend in Rangoon has promised timber.”

Our esteemed brother, the Rev. C. B. Lewis, visited Bombay in March last, and a few extracts from a letter written us by him will add to the interest of the above appeal:—

“I feel bound to say that I was very favourably impressed by what I saw of the church Mr. Edwards has gathered there. I attended some of their prayer meetings. I was present at a church meeting, and I took part in their Sunday services, and all I saw was highly encouraging and hopeful. The Christian brethren appeared to be warmly interested in the progress of the truth; they evinced a very devout spirit, and, as far as I could learn, they were all actively engaged in attempts to do good. A spirit of fraternal affection appeared to animate them all, and the progress they have made and are evidently making warrants the hope that if no root of bitterness springs up to trouble them, they will soon increase and become an influential church, in a city where, a very few years ago, the Baptists had no footing.

“When the church was first formed by Mr. Edwards in May, 1867, there were ten members only. There are now fifty, and a movement is going on, especially amongst the European employés on the railway. Some remarkable cases of conversion have taken place amongst these, and the grace which has changed some has awakened attention amongst many others, and is leading them to Christ.

“One disadvantage to the cause arises from the magnitude of the city, and the wide dispersion over it of the friends of the Baptist cause. This makes it necessary to hold services in two places; that in the morning is held at Colaba; in the evening the service is held at Byculla, some two or three miles from the other place, and the congregation appeared to be altogether different.

“At Colaba service is held in a large room, up four flights of stairs—a severe exercise for some I saw there. At Byculla the lower room of one of the members' houses is used as a place of meeting. Both are obviously incommodious and ill-adapted to the wants of a congregation which is expanding. They long to have

a chapel of their own, sufficiently roomy for a congregation of 400 or 500 people, and in some commodious situation. To erect such a chapel, however, in Bombay, is a task of no ordinary difficulty. As you know, ground is dear, building materials are dear, everything else is dear; hence the task before our brethren is an arduous one.

“As yet they have done everything themselves; all their arrangements they have themselves effected. They have done something of a directly missionary character, and have supported their pastor too.”

Decease of the Rev. John Law.

ALTHOUGH our readers have been made acquainted, through the pages of the Annual Report, with the death of our valued missionary the Rev. John Law, of Port of Spain, Trinidad, an opportunity has not occurred till now to give a few details of the circumstances attending his lamented decease. For these we are indebted to his colleague in the work, the Rev. W. H. Gamble. Under date of March 9th he writes:—

“It is my very painful duty to communicate to you the sad tidings of the very sudden decease of my dear brother and colleague, Mr. Law. He was in his usual health, and preached and administered the Lord’s Supper on Sabbath, continued quite well, and visited his people on Monday; but about seven o’clock he was taken with severe pains and coldness of body. Dr. Dasent was sent for, who promptly came and prescribed, stating that the symptoms were not dangerous. Mr. Law, however, continued to suffer intensely, and the doctor was again sent for, but before he came our dear brother was no more. He had been called from toil to rest, from earth to heaven. I saw Dr. Dasent this morning, and he says the cause of death was malignant fever, coming upon a constitution debilitated by long residence here.

“You may imagine his poor widow is well nigh distracted. She has three young children.

“A boat was sent for me to San Fernando, and I came up at once. He died on Tuesday, about 2 A.M., and was buried at 5 o’clock of the same day, so hastily are we compelled to bury in this climate. When I reached Port of Spain about 4 o’clock, the friends were all assembled, and all the dissenting ministers of the town were present to unite in paying a tribute of respect to the remains of our dear brother. A larger funeral I have never seen in Port of Spain, and, as the Rev. Mr. Brodie observed, ‘no man knows in what respect he is held till the day he dies.’”

Mr. Law was educated for the ministry at Horton College, Bradford. He joined the mission in the year 1845. The designation service was held at Leeds, on the 10th September, on which occasion our venerable

friend Dr. Acworth, addressed the young missionary in a most impressive and affectionate charge. Soon after he sailed for his destined field of labour, and arrived at the end of the year. He immediately commenced preaching in Port of Spain, Mr. Cowen, his colleague in the work, undertaking the villages lying behind San Fernando. At first entering on the missionary life, he says that he felt "confused and bewildered, everything was strange;" but this feeling soon gave way. "Now," he adds, "I see my work, see my difficulties, and feel my way, and I can, in the strength of divine grace say, 'through Christ Jesus I can do all things.'" His labours gave him unmingled delight, and he was soon cheered with accessions to the Church. The same devoted spirit animated him to the end, and although he had to pass through very severe trials as the years rolled away, he continued diligently to minister the word of God, and with many tokens of divine blessing. He now "rests from his labours, and his works do follow him."

Missionary Notes.

ALLAHABAD, INDIA.—The Church here, under the vigorous direction of the Rev. T. Evans, has divided itself into several sections, for the purpose of doing good among the inhabitants of the city, and providing the destitute with clothing and aid, also for visiting the soldiers in their barracks, and the railway people in their dwellings. The hospital is to have a share of attention: thus, as far as possible, bringing all classes of the population under Christian instruction and help.

COLOMBO, CEYLON.—Mrs. Pigott has found a large field of usefulness in visiting the sick women in the Government Civil Hospital, where there are always some sixty or seventy female patients to be found. She also frequently accompanies her husband in his journeys among the villages of the jungle.

NASSAU, BAHAMAS.—Owing to the cessation of the blockade-running and the operation of the American tariff, great distress is experienced among the population of the Bahamas. Mr. Davey reports some cases of painful discipline in the Church; and but few additions to it, from the absence of many people seeking a livelihood elsewhere. The cultivation of the pine-apple is the most productive of any native industry; but it is confined to a few islands only. The debt on the chapel, incurred in the repairs necessary after the cyclone a year or two ago, presses heavily on the resources of the congregation. Mrs. Davey would be happy to receive any help for a bazaar which is being prepared for the end of the year.

POINT HILL, JAMAICA.—The native pastor, Mr. Johnson, informs us that since his settlement in 1868, the work of the Lord is progressing hopefully in the churches under his care. There are in communion 402 members. The

enquirers number 125. Four Sabbath-schools and two day-schools are maintained by the congregations. A residence for the pastor is greatly needed. At present he lives in a portion of the chapel at Point Hill, cut off for the purpose. He will be glad to receive any help towards the erection of a suitable dwelling.

KETTERING, JAMAICA.—The Rev. E. Fray writes that the churches enjoy many indications of God's presence, and that the Holy Spirit is working amongst the ungodly. The chapel at Falmouth, Mr. Knibb's old chapel, has been painted and repaired by Mr. Kingdon, who is much beloved by his people, and among whom a good work is going on.

CLARENDON, JAMAICA.—The Rev. W. H. Porter, M.A., for several years pastor of the Pine Grove Baptist Church, near Halifax, Nova Scotia, has received a very cordial and unanimous invitation from the churches in Clarendon and Manchester, lately under the care of the Rev. W. Claydon, deceased, to become their pastor. Mr. Porter has cheerfully accepted the call, and has entered upon his duties with pleasing prospects of comfort and usefulness.

CAMEROONS, AFRICA.—Mr. Smith informs us that there has been much sickness in the rivers on the coast of Africa, and at Bonny several deaths among the European traders. Both Mr. Pinnock and Mrs. Fuller have been ill from fever. The rains have put a stop to itineracies, but constant visits have been paid to the towns on the River Cameroons. At Bethel station a severe tornado unroofed a portion of Mr. Saker's house, and flooded some of the rooms with water.

Home Proceedings.

AT the meeting of the Cambridge Auxiliary, held on the 13th June, a resolution having reference to the retirement of the Rev. F. Trestrail from the office of secretary, was unanimously adopted, and which we record here with great pleasure :—

“That the Cambridge auxiliary of the Baptist Missionary Society would tender to the Rev. Frederic Trestrail its grateful acknowledgment of the services he has for so many years rendered as one of the secretaries of the parent society, and earnestly desires that the Divine blessing may accompany him in his retirement.”

In connection with this subject, we beg to call the special attention of our readers to the appeal (to be found in another page) issued by the Committee appointed to raise a testimonial for Mr. Trestrail. It has been forwarded to many gentlemen, and to all the pastors of the churches usually contributing to the Society's funds. The Committee will be greatly indebted to them to bring the subject to the notice of their friends and congregations at as early a period as possible. It is the wish of the Committee to have the testimonial ready for presentation at the autumnal meeting of the Baptist Union, which will be held at Cambridge on the 21st of September.

We omitted to notice last month the missionary services held at Norwich. Our readers may be pleased to know that the Baptist and Independent churches

of that city form a union for holding their annual missionary services, at which the London Missionary Society and the Baptist Missionary Society are represented. On this occasion the Rev. James Smith, of Delhi, very efficiently explained the operations of our own society.

During the last month missionary services and meetings have been held at Lochgilphead and Rothesay, attended by the Rev. F. Trestrail, as our deputation; at Great Leighs, attended by the Rev. James Smith and the Rev. W. A. Hobbs; and at Tewkesbury, by the Rev. Thomas Lea. Mr. Hobbs has also visited Stroud and its vicinity for the Society, and Dr. Underhill has held services at Chesham.

REMOVAL TO THE NEW MISSION HOUSE.

All communications should be addressed to the Secretary, EDWARD BEAN UNDERHILL, LL.D., Castle-street, Holborn, London, E.C., to whom all drafts and Post-Office orders must be made payable.

It will be gratifying to many of our ministerial friends, both in town and country, to know that a room is prepared in the Mission House for their use, where materials for correspondence will be found, and papers and magazines from various parts of the world will be open to their perusal.

The Testimonial Fund.

The Committee of the Baptist Missionary Society, with other friends of the Mission, earnestly desire that since the Rev. Frederick Trestrail retires from his Secretaryship, the long and effectual services which he has rendered in that Office should be appropriately acknowledged. It is therefore intended to present him with a testimonial worthy of the Society, acceptable to himself, and suitably indicating the esteem and affection in which he is everywhere held. Contributions have been promised or given, as will be seen by the subjoined list; and the Gentlemen to whom the matter has been intrusted—in the confidence that you will desire to share in this pleasant engagement—put it before you in order to secure your kind and early sympathy and assistance.

Mr. Trestrail's services to the Mission have been of nearly half a century's continuance, during more than twenty years of which he has been one of its devoted Secretaries. He had also rendered important and useful services to the Denomination at large previously to his Mission Secretaryship, and especially in conducting for some years the operations of the Baptist Irish Society.

In discharging his duties, piety and zeal have been equally manifested, combined with a prompt and uniform kindness that has often cheered the heart of Missionaries in their work, promoted the strength and interests of the Society, and benefited beloved Ministers at home, together with the Churches in which they have laboured. He has ever sought to be the helper and friend of them all, and is therefore richly entitled to every mark of high regard and confidence.

HERTFORDSHIRE.				YORKSHIRE.	
£	s. d.	West Haddon	£ s. d.	Halifax, Pellow Lane	£ s. d.
		3 5 0	Sun. Sch. for <i>N P</i>	
St Albans, for <i>B. B.</i>		Woodford	1 17 6	under <i>Mr Ellis, Jes-</i>	
<i>Lawton, under Mr</i>			176 4 8	sore	8 6 0
<i>Smith, Camerons</i> ...	5 0 0	Less expenses.....	0 9 4		
			175 15 4		
KENT.		SOMERSETSHIRE.		SCOTLAND.	
Belvedere	4 2 5	Burton Stogursey	2 12 0	Dundee	1 10 0
		Cheddar	2 2 0	Lochgilphead	5 10 0
LANCASHIRE.		Wincanton	14 7 6	Montrose	20 12 7
Blackburn	5 0 0			Rothsay	3 5 0
		STAFFORDSHIRE.		Tullymet	2 19 11
NORTHAMPTONSHIRE.		Willenhall, Little Lon-		FOREIGN.	
Burton Latimer	5 0 0	don, for <i>N P.</i>	1 1 6	CHANNEL ISLANDS.	
Broughton	0 8 11			Jersey, by Mr E. F. Car-	
Bythorne	1 17 2	SURREY.		rel, Treasurer	
Harpole	9 1 9	Penge	1 15 9	7 1 4	
Kingsthorpe	2 8 3			WEST INDIES.	
Little Brington	4 5 7	WORCESTERSHIRE.		Jamaica Bap. Mis. Soc.,	
Kettering	81 6 1	Stourbridge, Hanbury		by Rev. J. E. Hender-	
Do., for <i>W & O.</i>	2 7 6	Hill, for <i>W & O.</i>	1 1 0	son, Treasurer, for	
Northampton, College St.	26 16 6			<i>African Mission</i>	
Ringstead	7 11 6			19 0 0	
Rushden	14 6 6				
Spratton	3 7 1				
Thrapston	12 5 4				

ACKNOWLEDGMENTS.

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

Pastors' Bible Class, Arthur Street Chapel, Camberwell Gate, per Rev. S. Cowdy, for a box of clothing for *Mr Pinnock, W. Africa.*

Friends at Salisbury, per Rev. G. Short, for two cases of clothing, for *Mr Saker, Africa.*

FOREIGN LETTERS RECEIVED.

AFRICA—

CAMEROONS, Diboll, Miss, June 14; Fuller, J. J., May 27, June 19; Pinnock, F., May 21; Saker, A., May 27, June 19; Smith, R., May 24, June 14; Thomson, Q. W., June 14.

ASIA—

INDIA, Agra, Gregson, J., June 2. Benares, Heinig, H., and Mrs, June 10. Calcutta, Kerry, G., May 31, June 17; Lewis, C. B., June 4; Robinson, J., May 12; Williams, A., June 4. Chittoura, Williams, J., June 13. Dacca, Bion, R., May 14, 31; Supper, C. F., May 31. Monghyr, Campagnac, J. A., May 29. Sewry, Allen, J., May 10; Reed, F. T., May 16. **COLOMBO,** Pigott, H. R., May 18, 27.

COLOMBO, Kandy, Carter, C., May 12, 28; De Nell, J., May, 12.

EUROPE—

FRANCE, Morlaix, Jenkins, J., July 8. Bergen, Hubert, G., June 11. Stavanger, Hubert, G., June 28, July 6. St. Brieuc, Bouhon, V. E., May 30.

WEST INDIES—

BAHAMAS, Nassau, Davey, J., June 25. **TRINIDAD,** San Fernando, Gamble, W. H., June 22. **HAYT,** Boyd, F., June 9. **JAMAICA,** Jericho, Clark, J., June 7. Kettering, Fray, E., May 31; Wallis, S., June 14. Montego Bay, Dendy, W., May 31, June 11; Henderson, J. E., June 22. Spanish Town, Johnson T., June 4.

Subscriptions and Donations in aid of the Baptist Missionary Society will be thankfully received by Joseph Tritton, Esq., Treasurer; by Edward Bean Underhill, LL.D., Secretary, at the Mission House, Castle Street, Holborn, LONDON; in EDINBURGH, by the Rev. Jonathan Watson, and John MacAndrew, Esq.; in GLASGOW, by John Jackson, Esq.; in CALCUTTA; by the Rev. C. B. Lewis, 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.