

# THE MISSIONARY HERALD.

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## Report.

It has seldom been the privilege of the Committee to present a balance-sheet so encouraging and satisfactory as the one for the present year. They have to report the largest income ever received, except that of the Jubilee year. The total receipts are £39,339 8s. 6d.; of this sum £2,381 15s. 6d. have been applied to the payment of last year's debt, and £4,680 to purchase £5,000 Consols, to form a legacy reserve fund, on the plan set forth in last year's report, which sums, with a total expenditure of £32,185 10s. 5d., amount to £39,247 5s. 11d., leaving a balance in the Treasurer's hands of £92 2s. 7d.

The large excess of receipts over previous years is mainly due, however, to the unusual amount received from legacies, viz., £8,224 12s. 5d., and the generous donation of £2,000 by the late Mr. Kelsall. The general contributions are much the same as in former years. There has been a slight increase in the grants from the Bible Translation Society, and nearly £150 to the Widows' and Orphans' Fund, the poorer Churches still maintaining, in regard to this Fund, the same honourable position which they have done for years. On the other hand, the payments from the Calcutta Press have been less, and the contributions to the Native Preachers' fund have fallen off by more than £100, which the Committee much regret. Coming chiefly from the young, who have hitherto done more each successive year, this fact indicates either that their zeal has abated, which the Committee are reluctant to believe, or that their pastors and teachers have not guided and stimulated their efforts to the same extent as formerly.

It is intended in future to carry all legacies received during the year to the credit of the Legacy Reserve Fund, and at the close to take a seventh part of the entire amount, which will be in general a fair average, and carry it to the credit of the general account. It is hoped that not only will the great

fluctuations in legacies which have sometimes appeared in the yearly income, giving rise to undue elation when large, and to discouragement when small, be prevented, but a temptation to incur expenditure which afterwards it is difficult to meet, will be removed.

In addition to the decease of Mr. Kelsall, so long and honourably distinguished as a most attached and generous supporter of the Society, the Committee have to record the removal of the Rev. S. Brawn and Mr. George Gould, of Loughton, Mr. George Ebenezer Foster, of Cambridge, and Mr. W. Lepard Smith, of St. Albans, who were at all times ready to promote the interests of the Society, to which they were sincerely and ardently attached.

#### NEW MISSION HOUSE.

The Committee are happy to report the completion of the New Mission House, which will forthwith be permanently occupied as soon as the condition of the premises will permit. Very general satisfaction has been expressed respecting it. Ample accommodation will be supplied to the various Denominational Institutions; and though some have desired a more commanding position, yet when the increased cost of such a position is considered, and the difficulty of securing the quiet which is needed for the peculiar business carried on in a Mission House, together with the easy access from all sides of London to the present building, are taken into account, it will be admitted that there is abundant reason to be satisfied. The Committee have found in the architects gentlemen ever ready to listen to suggestions, and to fulfil their desires to the utmost extent possible; and they have every reason to believe that the contractor has completed his work in a satisfactory and honourable manner. Some idea of the amount of labour attending the carrying out of the purpose of building a new house, from the beginning to the present time, may be formed, when it is stated that the Special Committee, to whom it was given in charge, have met nearly forty times, and many of their sittings were very protracted. They have done their best to provide a substantial and suitable structure, carefully avoiding all expenditure in mere ornament, and yet securing respectability and comfort. Their earnest hope is that as every previous removal to new premises was marked by increased activity in the Society and augmented agency in the field, so this, the most important, perhaps, of all, may be followed by special blessings from on High. May every institution whose officers and committees meet within its walls, share largely in the prosperity and peace so fervently desired for this Society.

## DECEASE OF MISSIONARIES.

During the year, considerable changes have taken place in the Missionary staff. Three brethren have been removed by death to the presence of the Lord whom they diligently and lovingly served. Of these, Mr. John Parsons stands forth as one eminently endowed for Missionary work. He succeeded at Monghyr a brother who, for a brief space only, was permitted to labour in the field; but he seemed to inherit that brother's spirit of love, of gentleness, and of devout consecration. In every department Mr. John Parsons attained to great excellence; but in the future he will probably be best remembered as a translator of the Word of God. His version of the Scriptures of the New Testament in Hindi has received the highest commendations from the most competent judges. For nearly thirty years he gave his energies to this work and to the propagation of Divine truth, winning from every class of the people their esteem and love.

Under very different circumstances, among the freed negroes of Trinidad and Portuguese refugees from Madeira, for the most part imbued with Romish superstitions, the Rev. John Law spent the twenty-five years of his Missionary life, having joined the Trinidad Mission almost at its commencement. Active, zealous, and devout, his labours have not been in vain. He leaves a Church gathered from amongst the various populations of Port of Spain, and while yet strong for labour has been called to the joy of the Lord.

In Mr. Edward Dakin, Serampore College has lost a very able and successful teacher. It was in 1859 that he entered on the special task for which the Committee had engaged his services. His thorough mastery of the system of teaching in British schools, and his adaptation to the work, enabled him to raise the school departments of the College into a high state of efficiency. Many of his pupils, through his instruction and example, have become most useful teachers, some in the College itself, others in cognate institutions; thus enlarging the sphere of his usefulness, and contributing in measure to that great educational movement which, combined with other influences, is shaking to the fall the whole structure of Hindu society. He died at sea, on his way home to seek that health which the rigours of the climate had destroyed.

To these losses by death must be added the decease of Mrs. Robert Smith in Africa, where she has lived a long and useful life. Our sympathies are especially called out by the fact that this is the second wife which our brother the Rev. Robert Smith has lost in that fatal clime. The Committee have also to mourn the loss of Mrs. Jenkins, the partner of the Rev. J.

Jenkins, of Morlaix, where she has been most usefully employed in promoting the welfare of the inhabitants of Brittany.

#### MISSIONARY MOVEMENTS.

Of other changes the Committee must briefly speak. Two brethren have ceased to labour in connection with the Society, the Rev. O. Gillott, of Poona, and the Rev. F. T. Reed, of Sewry. Four brethren have been constrained to leave their sphere of labour through ill-health, the Revs. W. A. Hobbs, E. Johnson, James Smith, and J. H. Anderson; the last, it may be feared, never to return. But a more than equal number have returned to their work, viz., the Revs. C. Carter, to Ceylon, G. Kerry, F. Supper, and Josiah Parsons, to India, and A. Saker, to Africa. Barisal again enjoys in renewed health the efficient services of Mrs. Sale. The Committee are also happy to mention that communications have been received from Mrs. Baumann of Hayti, and she may shortly be expected in this country. Through the good providence of God, she has been safely preserved amid the anarchy and bloodshed which that unhappy country has been called to suffer.

#### NEW MISSIONARIES.

Notwithstanding the losses enumerated, the Committee have been permitted to send forth an equal number of brethren. Messrs. Jordan and Campagnac have entered on the missionary life in India; Messrs. Richard and Bäschelin in China, while Mr. Pegg has undertaken the pastorate of the Churches in Turk's Islands, with the confident hope that the people will support him in his labours for their good. Mr. Bäschelin also is gone forth in faith that the Lord whom he serves will supply his necessities. Thus, amid all vicissitudes, the Head of the Church continues to sustain His people in the great task which in obedience to His command they have undertaken, and the breaches which disease and death make in their ranks are speedily filled by equally devoted men, who enter on the labours of those who have gone before, reap where they have sown, and in their turn scatter in fresh places the seed of Heavenly Truth.

#### THE INDIA MISSION.

Passing on to the field itself, the Committee feel that it is unnecessary to repeat the tale of unwearied labour which in the past year, as in years ago, has been faithfully carried on by their brethren. It will suffice to mark a few of the more salient features which the work of the year

presents. Notwithstanding the agitation which stirred the minds of our missionary brethren in India during a portion of the year, arising from a misapprehension of the purposes and plans of the Committee, but which the Committee are happy to believe is now quieted through the conciliatory explanations that have been given, the year has not been without numerous marks of the Divine blessing.

The Committee learn that about one hundred additions to the Churches have rewarded the exertions of their brethren. As might be expected from the extent covered by the Mission, and the numerous Churches which have been planted, the largest number of baptisms has taken place in the district of Backergunge. Here thirty persons have taken upon them the yoke of Christ, and been added to the eight hundred who have already made a profession of faith in Him. In Intally fourteen, and in the Dacca district eleven individuals have joined themselves to the Lord, while the remainder are found in other nine or ten of the stations that the brethren occupy. These trophies of grace have not been won without great cost. Some of the converts have had to endure much opposition, and few have come into the fold without being made to feel the enmity of the system they have forsaken.

In the prosecution of their itinerant labours the Missionaries report, as in former years, a very various reception; but on the whole a more attentive and thoughtful hearing of the Word of Life. Here and there, as in Allahabad and Patna, the Mussulmans have shown an inclination to enter on an active course of proselytism, and to engage the services of Moslem preachers to counteract the efforts of Christian missionaries. In many places the brethren speak of the Brahmists as in some instances opposing the truth; in others, as seeking in private intercourse instruction in the doctrines of salvation. It is much too early to form a precise opinion as to the value of this movement, which in some of its aspects is unquestionably the fruit of missionary instruction. However much its leaders may boast of their eclecticism, of their indifference to all creeds and earlier forms of faith, of their success in finding in their own moral intuitions and needs the true religion, the proceedings of the most advanced section show that they at least have been powerfully affected by the Christian truths that have come before their minds during their education, and which are floating around them from the teaching of Christian men. The Rev. George Kerry gives the following interesting account of the scenes he witnessed in a new place of worship which the Brahmists have lately erected in Calcutta. He says—"You know that the advanced section of the Brahma Somaj, under the leadership of Babu Keshub

Chunder Sen, have built for themselves a Church. It is situated in the midst of the native town, is lighted with gas, and furnished with benches; it has galleries on three sides, and will seat five hundred people. The Brahmos meet for worship every Sunday evening, one hour after sundown. I have been two or three times; on each occasion the body of the church has been crowded. The form of worship is almost a copy of that which prevails amongst ourselves. The chief thing peculiar about it is, that at a certain time all who have professed Brahmoism rise, and with their faces towards the minister (who also stands), their hands joined, they repeat together in a chanting tone a form of prayer. This part of their worship is very touching. One sentence of the prayer is a cry to Him who is all light, to come and enlighten their darkness. The wailing tone in which the cry is uttered affected me very much, and I could not but re-echo the cry in His name who is the True Light. On each occasion when I was present, Keshub Chunder Sen was there, and preached a sermon in Bengali. From the sermons and prayers I heard, I judge that this interesting sect has not come any nearer the truth during the last four years. When I left India they seemed to be gradually coming towards the light; but now their belief seems to be stationary. One thing struck me as remarkable amongst a people who profess to be simply Theists, and that was the full and abject acknowledgment and confession of sin which was again and again made. Whether they have learnt this among the other things they have learnt and appropriated from our Christian Scriptures, or whether it be the heart-felt utterances of their lips, I do not know. If their feeling agree with their words, many of them certainly are not far from the kingdom of God." Amidst the multiplicity of thoughts which agitate the minds of this considerable and rapidly increasing class of instructed Hindus, we have the confident hope that through all their doubts and questionings many may be led by the Spirit of God to the acknowledgment of Him who is the Light and Life of men. The movement, in all its sections, is an unmistakable sign of the power of those influences which missionaries have brought to bear on the mighty structure of Hinduism.

#### MISSION WORK IN CALCUTTA.

It is with great pleasure that the Committee report the activity and zeal displayed by their brethren of the Churches in the Circular Road and Lal Bazaar, Calcutta, in propagating the Gospel among the dense masses of that great city. These Churches originated in the labours of the earlier missionaries of the Society; but in both cases are now independent of its

funds. The names of Yates and Lawson, of Leslie, Robinson, and Thomas, are still fragrant in the memories of many. Not less successful is the ministry of the Rev. A. Williams and the Rev. Jno. Robinson, who now respectively occupy the pastorates once filled by those devoted men. From both these congregations go forth day by day several of their members to preach in the streets the everlasting Gospel. Both Churches maintain native brethren for the same important work. Of Lal Bazaar Church we learn that besides the deacons, five or six of the brethren have been engaged every Sunday, and as opportunity has offered during the week, in visiting the homes of the sick and the poor, and the hospitals, where, as well as among the wanderers in the streets, they have distributed tracts, and offered words of consolation. The Church also supports a native preacher, and the pastor has the general supervision of one of the city missionaries. These brethren have been engaged generally in visiting, and preaching twice a day, and the number "that hear the Gospel through them averages between 800 and 1,000 weekly." Among the liberal exertions of the Circular Road Church may be mentioned the support and personal aid given to three vernacular schools, in different parts of the city, by the members; their contributions to the Benevolent and Intally institutions, in the latter of which the pastor has given his personal labours; and the large Sunday-school which assembles at the chapel. Three brethren have been regularly engaged in vernacular preaching day by day, one of them being a deacon of the Church, and once a missionary of the Society; the other two are native preachers, supported by the Church. In the whole this Church alone raises about £1,000 *per annum* for the maintenance of the ministry, and the spread of divine truth among the heathen and nominal Christian community of Calcutta. The Committee wish that these labours could be multiplied a hundredfold, and they welcome with joy such fellow-helpers in their task.

#### THE NATIVE CHURCHES.

In pursuance of the principles so often recognised, the Committee have cheerfully taken over the entire direction and support of the Churches that have been gathered in the villages to the south of Calcutta, with the view of eventually placing them on an independent footing. Two of the Churches have already signified their adhesion to the plan laid down by the Committee, and Mr. Kerry, on whom the execution of the plan has devolved, expresses the sanguine hope that the rest will soon follow. For many years, indeed ever since the formation of these churches, the largest part of the support rendered by the Native Pastors came from the Auxiliary Society in Calcutta.

The funds set free by this arrangement will, the Committee are happy to know, be devoted to the preaching of the Gospel in Calcutta itself, thus adding material support to the agencies already in operation among our friends in this metropolis of the East.

The effort at independence, announced last year as about to be tried by the Church in Delhi, has had to encounter great trials and difficulties. But Mr. Smith continues to speak hopefully of the prospect, and states that the spirit of self-help evoked has been of a very gratifying character, and that there have been brought to light many cases of self-denial and liberality, which otherwise would not probably have existed. One very interesting incident must be given in his own words:—

“It would have done you good to have been present at a gathering of native Christians at the house of our brother Fernandez. Chuni gave an account of his labours during his late wanderings in the villages. The people, in almost every place, fed him, and sometimes gave him a few pice to help him on his way. He was ill in one place, and the Zemindar not only supplied him with food, but nursed him like a good Samaritan, and when he was able to leave, gave him something for the expenses of the road. In one large village he baptized a convert in the presence of a number of people, and several others will probably be baptized on his next journey. At first the people said that he was paid by some European missionary; but when they found he was no man's servant, their admiration was at once manifested, and they said he was the first who had thus come out to them with the news of Christianity.”

Spontaneous and willing labour of this kind is full of hope for India. Such an agency as this is eminently adapted to the circumstances and condition of the people.

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#### CEYLON.

Though brief, the reports from this Island are of a very interesting nature. In all the stations but three there have been tokens of the blessing of God on the labours of the brethren, both European and Native. Seventy-one persons have made a profession of faith in Christ, raising the number of baptized members to six hundred. One new station has been opened during the past year, and another since the commencement of the present. There are now twenty stations and about sixty out-stations, where more than a hundred services are held every week, with an attendance of at least 2,500 persons. The day-schools number twenty-four, with an actual attendance of about 550 scholars. The missionaries have directed much attention to the



question of making the Churches self-sustaining, and in various forms have pressed upon them the responsibility of supporting those who labour among them in the Gospel. Three churches at present fulfil this duty, the Churches of Grand Pass, Kandy and Matelle. To facilitate this object the missionaries have now arranged that the contributions of the people instead of being paid to the funds of the Society, shall be paid direct to their pastors as a portion of their stipend; they will draw only the balance from the Society. It is thought that this plan will work well, because it will tend to increase the interest with which the people will regard the preacher and his work, seeing that they themselves contribute directly towards his support.

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#### CHINA.

Mr. Laughton has continued to labour very diligently in his appointed sphere, and not without many proofs of the divine blessing. Several candidates for baptism are under instruction, some of whom would have been baptized, but for the missionary's anxiety to add to the church, on suitable proof, such only as are truly converted to God. From Chefoo the word of God goes into all parts of the district, so that there are few places within many miles into which Mr. Laughton enters in his itineracies, where he does not find some who have heard the word of life from his lips in the chapel of Chefoo. The converts at Hankhiau continue to sustain their own efforts for the propagation of the truth; but Mr. Laughton finds it difficult to keep them willing, as the proximity of other missionary stations where the native preachers are sustained by the societies to which they belong, renders the Hankhiau preachers anxious to enjoy the same doubtful privilege. Mr. Laughton will now receive the assistance and relief he has so long required, as Mr. Richard will be associated with him in his arduous and lonely task.

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#### WEST INDIES.

The Bahamas and Trinidad Missions continue to present the features with which the friends of the Society are now familiar. Notwithstanding the pressure of poverty, and the comparative barrenness of the islands on which the people live, they exhibit the most lively interest in the progress of the Gospel, and continual additions are made to the church of God. The Churches have received about 200 additions by baptism, and do

not fall short of embracing 3,000 members in fellowship. As a very large majority of the inhabitants of the Islands of the BAHAMAS are Nonconformists, the prospect of the Church Establishment being abolished at the end of seven years has given great satisfaction, and a burden will be removed from the shoulders of the people which the finances of the colony are ill able to support. As already hinted, the Rev. Isaac Pegg, of the Metropolitan College, has undertaken the charge of the Churches in the Turk's Islands' Government. It was at the request of the people, who have promised to support him, that the Committee accepted Mr. Pegg's services for this post. He has received from them a very warm welcome, and will, we trust, be favoured of God to re-establish the work so much interrupted since the decease of the Society's late missionary, the Rev. W. Rycroft. Mr. Pegg also cherishes the hope of being able to assist the people of Puerto Plata in the Island of St. Domingo, who have expressed an earnest desire to enjoy his ministrations.

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#### JAMAICA.

The reports which have reached the Committee from this island are of great interest. In the last Report the Committee announced the removal of the Calabar Institution to Kingston, and the acceptance by the President of the pastorate of the Church meeting in East Queen Street. The first six months of the year were accordingly spent in effecting these changes. The buildings from Calabar were re-erected on the capacious grounds of the mission-house, and additions made which were necessary for the use and enlargement of the institution. The large chapel, with the mission-house and school-room, also underwent complete repair, and a portion of the grounds has been laid out as a garden, to be cultivated by the hands of the students of the Institution. The Institution will now embrace Theological and Normal School departments, a High School, a Boys' and Girls' School, and an Infant School. The chapel was re-opened in the month of May, when crowded congregations testified to the interest the event has created. The college and schools received their inmates in the month of June. From that time every department has been in full working order. The attendance at Divine worship has rapidly grown into a large congregation, and the Church has received numerous accessions. Though fees are exacted of the day-scholars, large schools of boys and girls have been collected, numbering 330 children. The High School has seventeen pupils, and the Theological and Normal School departments have respectively nine

and eight students. "So far," to use the language of the Report, "the hopes which were entertained from the removal to Kingston have been realised. In the buildings a platform has been raised for educational operations on an extended scale, and the work has begun with an encouraging measure of success. Inclusive of the Day and High Schools, between two and three hundred persons are daily instructed. In these schools the early days of the Baptist Mission live again, and the labours of Knibb and his coadjutors and successors in the Day Schools, and Tinson in his private grammar-school, are revived—schools which numbered at the time some who became most valued and useful members of society, some even who rose to considerable distinction. While the educational advantages of the theological students may be improved by the employment of increased teaching power, especially in the languages of some of the sister islands—French and Spanish—their opportunities of preparing for the work of the Christian ministry, in the most practical way, by pastoral and evangelistic labours, are greatly multiplied. Nor must the mental stimulus be overlooked, which is unfailingly felt, by being brought into constant association with education and intelligence in larger masses, quickened by the considerable proportion of educated and respectable European families resident in the city." Thus by the indefatigable labour of the Rev. D. J. East, the President, and his coadjutor, Mr. Roberts, the Institution enters on a new and advanced career. It will enjoy the sympathy and liberal support of those who desire to perfect the great act of emancipation, and to give to the free negroes of Jamaica an indigenous ministry to lead them in the paths of truth and righteousness.

#### MORANT BAY MISSION.

The prosperity of this interesting mission reported last year continues. The three Churches formed have been considerably increased, now embracing 560 members, the increase during the year being 70. The day-schools are also pursuing their useful way, having an average attendance of 240 children. On every side new openings appear, and the people exhibit a joy and readiness to receive the message of Life which the missionary knows not how to gratify, so many are the calls upon his time, so wide the necessity for his labours. The chapels are being repaired and school-houses built in the places already occupied; but Mr. Teall is in want of helpers which Jamaica can hardly supply.

#### THE CHURCHES OF THE JAMAICA BAPTIST UNION.

Last year the number of churches in the Union was 84; at its recent

meeting eleven more churches were added, making a total of 95. These churches contain 19,671 members ; and more than 2,000 inquirers are seeking admission. The net increase during the year has been 860 members and 410 inquirers, being an average increase in the churches making returns of more than 10 in each church. With regard to the state of the churches, the reports, with few exceptions, are very encouraging. There is a large increase in the attendance on the means of grace, the spirit of piety has revived, and the liberality of the people has grown with the general prosperity. But the Union has to mourn the decease of the Rev. W. Claydon, reducing the already limited number of European brethren. The Rev. John Clarke, of Jericho, has also been sorely afflicted by the death of his beloved partner, his companion in all the years of his long missionary life in Africa and the West. Throughout the island it would appear that the general well-being of the people has improved ; trade and commerce have expanded, and a more hopeful view is taken by all who are employed in the cultivation of the island staples. Doubtless this is in a great measure owing to the wise legislation and efficient administration of the present Government. The finances of the Island have been placed on a sound basis, and the courts of justice enjoy the confidence of the people. The great political event of the year is, however, the expiry of the Clergy Act, by which the Church of England ceases to be the Established Church of the Island, and by which the Island revenue will be eventually relieved of the payment of some £30,000 a-year. More than twenty years ago the venerable Walter Dendy entered his protest against this great injustice. He has lived to see his desire fulfilled, and perfect religious liberty and equality before the law accomplished. There can be no doubt that the wise counsels and noble protest of the missionaries of the Society have largely contributed to this result. But while the Committee rejoice in this, it lays the Churches of this country under the greater obligation to do all in their power to meet the new demands which this novel state of things presents to them. In his excellent despatch on the subject, the Governor, Sir J. P. Grant, thus speaks of the part taken by Baptist missionaries :—

“ After the great era of emancipation, they entered the field with advantages of which they made good use. In consequence of their worthy exertions in the two great causes of making the slaves Christians, and of making them free men, they had gained their love and their unbounded confidence. The mad and bitter days which immediately followed emancipation, could not but add to the just influence of such friends of the emancipated class as were the Baptist missionaries. Consequently, wherever Baptists congregated, large and

very costly chapels arose, paid for by voluntary contributions; and very ample provision for the ministers was made by unstinted voluntary contributions. In this flourishing state of things, the Baptist missionaries abandoned all pecuniary connection with the Baptist community at home. But gradually, as time wore on, as wiser and better courses were adopted by others, and as the old generation which remembered the bad days died out, the peculiar advantages of the Baptists dropped away. For some time past it is not doubtful that the power for good once possessed by this communion here, has been to some extent crippled for want of adequate means. The number of the members of their communion has admittedly been much reduced; but what I regard as a far greater evil is, that as their best ministers die out, they find it always difficult, indeed, sometimes impossible, to replace them by men of the same stamp.

“It is, I think, not always sufficiently considered how widely the position of communions in England unsupported by the State differs from that of such communions here. In England the number of affluent members of Nonconformist communions is notable. Here such communions are made up almost exclusively of the lower classes.”

Under these circumstances the Committee bespeak the kindest attention of their friends to the appeal which they learn is in preparation by their brethren in Jamaica, that the emergency which in so providential a manner has arisen may be nobly and liberally met. It now only remains to crown the work in which the Society has so long been engaged, and gratitude to the God of salvation who has wrought wonders by their hands, will surely prompt a large and liberal response.

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### AFRICA.

It is well known to many friends of the Society that considerable uneasiness has been long felt in regard to the condition of the African Mission, and that there were serious disagreements between the junior brethren and Mr. Saker. They had often expressed their dissatisfaction at some of his methods of procedure, especially the devotion of so much time and money to what they deemed secular work. In the hope of restoring harmony and ascertaining more perfectly the cause of this great alienation of feeling, the Committee last year requested Mr. Saker to return to this country. He had several interviews with a Sub-Committee appointed to confer with him; but when he announced his intention to return, the Sub-Committee saw no course open to them so satisfactory as the sending out a deputation to visit

the stations, and to ascertain the facts on the spot. The Committee acquiesced in this suggestion, and ultimately Dr. Underhill, at their earnest request, consented to go. The result can best be told in a few extracts from the report of his visit which he has presented to the Committee, and which will place the whole subject in a clear light. Referring to what he considered as among the causes of the state of feeling existing, Dr. Underhill places first:—"The opinion held by the younger brethren, that while a certain amount of secular work in putting up buildings and keeping them in repair is requisite, too much time and attention had been given to these duties by Mr. Saker, to the detriment of the more spiritual part of the work. I will only say here that I differ in judgment from the younger brethren, and, after full consideration, must commend the course taken by Mr. Saker. In the report of the Sub-Committee of 1863, adopted by the Committee, and by whom this charge was fully investigated, the opinion is expressed, 'that the time given by Mr. Saker to these mechanical affairs was necessary to the well-being of the Mission.' I not only concur in this opinion, but must add that to my mind it is to the honour of our African Mission, that not only has the gospel been successfully introduced among the savage tribes of the Cameroons by Mr. Saker, but that he has also taught the people to practise the simpler arts of civilised life, enabling them to rise out of the state of barbarism in which he found them, and showing that *godliness is profitable unto all things, having the promise of the life that now is, and the life which is to come.*"

In regard to the charges brought against Mr. Saker of waste and extravagance which had so often been made in letters to the Committee, and so freely circulated in this country, the Report goes on to state that—

"Doubtless some mistakes have been made, as was inevitable through the novelty of the circumstances. Experiments were tried which could not have been done without expense. Some instances were mentioned to me, which were evidently nothing more than differences of judgment between Mr. Saker and the local board; the latter judging that to be wasteful which did not meet with their approval. But it must be remembered that Mr. Saker found nothing to his hand; he had to plan, to conceive, to construct everything, with few or no resources on the spot. After the fullest consideration I could give to these adverse statements, and after inspecting the presumed evidences of this waste, it is my deliberate judgment that, while in some cases the statements have been exaggerations, in others, when the destructive effects of climate are considered—the interruptions occasioned by illness—the thefts of the native population—the slow and inadequate workmanship of the men Mr. Saker has

instructed—the delay arising from want of materials to finish the work, and for which resort must be had to the stores and workshops of England—Mr. Saker has done his best, has never wilfully wasted the Society's property, and has not been guilty of extravagance. On the contrary, I marvel at the amount of work, both secular and religious, accomplished in the twenty-one years of Mr. Saker's toil. He has exhibited an endurance, a devotedness in the Master's service, an heroic struggle with perils and difficulties on every hand, which few missionaries are called to exercise, and which his successors will not have to encounter."

Your Committee are deeply interested in the testimony borne by Dr. Underhill to the character and devotedness of the junior brethren. It is very decisive, and alike just and honourable to them. He adds :—

"I have every reason to believe that they diligently and assiduously fulfil the duties they have undertaken. Their success is itself a token of this. It is with more than pleasure that I state that *all* the brethren sustain cheerfully the hardships which this work entails, and endure with manly and Christian patience personal sufferings which fall to the lot of few missionaries in any part of the mission-field. For the Lord's sake, for the sake of the salvation of these savage and barbarous tribes, they gladly encounter numerous perils, and fearlessly meet the dangers which a residence among an uncivilised people involves. They are worthy of the confidence of the Churches which have sent them forth, and of the support rendered them by the Society whose missionaries they are."

Until Dr. Underhill returned, the Committee had not the full knowledge they now possess of the amount of suffering and privation which their brethren in Africa have had to bear. The want of an adequate supply of suitable and nutritious food is most painful. But steps have been taken to meet this want, and if what has been sent shall prove adapted to the climate, the Committee hope the sufferings which the Brethren have borne so long and so nobly without one word of complaint, will be in some measure removed.

It only now remains to notice one event which cast a gloom over the Mission at Cameroons, and deeply distressed a very large number of friends at home. Mrs. Underhill, who accompanied her husband in this, as in his previous visits to the Society's stations in the East and West Indies, died suddenly within three weeks of her arrival at Cameroons. The event was wholly unexpected. It came without any premonition, and was as unlooked for as it was calamitous. The Committee say nothing of this trial in so far as the chief sufferer is concerned, except to give utterance publicly to what

they have done in other forms, their deepest sympathy with him in his great sorrow, and thus mingle their expressions of condolence with those which have come from all parts of the country, and from the mission-field. But in regard to her who has been thus suddenly taken from among them, the Committee cannot refrain from bearing testimony to her great excellence and worth—to her intense attachment to the Mission—to her uniform kindness shown to the missionaries, and their wives and children, when visiting this country, as well as in her correspondence with them. The Society has sustained in her death a loss of no common order; yet, while lamenting her sudden decease, they cannot but rejoice in the lifelong usefulness of their departed friend. It is some alleviation of the grief caused by this event, that Mrs. Underhill's death was not merely the effect of an injurious climate, and that her own desire to visit Africa was so strong as to prevail over the hesitancy and doubt of her nearest and dearest friends. May the heavy losses which the Society has suffered during the year, "by reason of death," kindle in the hearts of all who love it, a desire for the salvation of souls so intense as to compel them to offer unceasing prayer to "the Lord of the harvest, that He would send more labourers into His harvest."

In conclusion, the Committee cannot but express their fervent gratitude to God that amidst all the anxieties, and questions which have occupied attention during the year now closed, there have been such marked tokens of His blessing on the work. Everywhere souls have been born again, considerable additions made to the Churches in every field of labour, and the Gospel preached on a large and widely extended scale. What more is needed than united and fervent prayer in our assemblies, and in our private circles, that the Divine Spirit may descend on the seed sown, on every labourer in every sphere of labour? Let the year on which we enter be characterised as the Year of Prayer. Then, surely, God will yet more largely bless us, and gather multitudes of wanderers into His fold.