

THE MISSIONARY HERALD.

GOVERNMENT EDUCATION IN JAMAICA.

At the time of emancipation the British Parliament made considerable grants for the promotion of education among the freedmen. A large part of the sums voted was spent in the erection of school-houses, and for a few years a great stimulus was given to the acquisition of the elements of learning. These grants were gradually withdrawn, and the education of the people was left to be carried on by the island government. The planters, as a class, had no desire for the improvement of the people. They have never made any vigorous efforts to promote it. Yearly grants have been voted from the revenue; but of so totally inadequate an amount, that had it not been for the zeal of the religious bodies the people of Jamaica would have had the fewest possible opportunities for the attainment of the merest rudiments. Philanthropy has partially failed to cover the default of the Government, owing to the absence of any class above the peasantry interested in their improvement, so that a large proportion of the children of Jamaica remain untaught and in the deepest ignorance. From the latest return of the day-schools in the island in our hands—that of the year 1865—we find that the number of children on the books of the schools was 19,738, divided in the following proportions:—In endowed schools, the children attending which are chiefly white, 2,308; in Government schools, 6,858; in the schools of the various religious bodies, 10,572. The expenditure of the Government on these schools is put down at £3,485 18s. 2d.; but of this sum only £1,841 11s., a little more than half, actually reached the schools, the rest being swallowed up by inspectors and in other expenses. The latter sum was thus divided:—Endowed schools received £53 4s.; denominational schools, £631; and the schools under the immediate control of the Government, £1,157 7s. The following were the denominations receiving Government grants:—the Moravians, £300; the Wesleyans, £211; the American Mission, £95; and the United Methodists, £25.

The income of the endowed schools is large, amounting to £6,243 15s. 1d.; but it would appear to be by no means economically expended, while the

education given in them is chiefly confined to the children of the white and a small portion of the coloured population of the better classes.

Since the inauguration of the new Government, Sir John Peter Grant has given great attention to the subject, it being felt that one of the crying wants of the island is an educated and intelligent peasantry. The neglect of thirty years has to be remedied, and an education imparted that shall entirely remove the grievous effects of slavery. The Governor's greatest difficulty is to find the pecuniary means. This he hopes partially to do by largely diminishing the outlay on the Established Church, as well as by devoting a portion of the increased taxation to this object. Already he has cut down the Church Establishment by some £10,000, and further reductions are in prospect.

It will be seen from the analysis of the returns given above, that hitherto nearly all the religious bodies have stood aloof from the Government grants. This has arisen partly from the terms on which the fund was administered, and partly from the objections held by Nonconformists generally to Government interference with education. Much interest has therefore been felt as to how the Government would meet these objections. Few doubted, from Governor Grant's antecedents, that his scheme would be of the most liberal kind. The plan actually issued seems studiously framed to overcome every difficulty, and is one which may cordially be accepted by persons of every creed. We will not trouble our readers with a minute account of the scheme. It will suffice to mention the general principles on which it is based. And first, it proposes to measure the grants of the State by the results actually secured. No school will receive aid in which at least twenty children are not in regular attendance; but it is the *quality* of the school, and the actual attainments of the children, which will determine its rank, and the amount of the grant to which it may be entitled. This quality will be ascertained by periodical examinations in reading, writing from dictation, and arithmetic. An additional ground for increasing the grants will be in the qualifications and successful teaching of the master.

A second principle of importance is the requirement of fees from all the children, except in industrial schools, in which manual labour will be taken as an equivalent. Besides which, industrial schools will receive a larger grant than ordinary schools.

The third principle of importance is the liberty which is left to the managers of the school to introduce at their pleasure scripture knowledge. This subject may, or may not, be taught as one of the secondary tests by which the rank of a school may be determined. The other secondary tests, such as grammar, geography, singing, &c., are sufficient, without scripture knowledge, to secure the highest rank for a school; but the option is left

with the managers to introduce this additional subject at their pleasure. In all this the object of the Government is stated to be "to encourage every educational effort, either of societies or individuals, the object of which may be to impart sound practical instruction and good moral training to the children of the working classes."

We are unable to say how far the Government plan will meet the views of our Missionaries, or secure their co-operation. They are, however, prepared to give the scheme the most favourable consideration. "Property," they say, "in the island of Jamaica, whilst always careful to maintain its rights, has always eschewed the doctrine that there are also duties belonging to it. Thus it is that, after more than a quarter of a century has passed since freedom, we have still, for the most part, a population steeped in ignorance. Perhaps the time has come for Government to step in, and aid us in the important work of education. No scheme will, however, meet with our approval that manifests, in the slightest degree, a preference to any section of the Church, or touches on what we consider to be the natural rights of the people."

So far as we understand the Government plan it would seem to meet the requirements here so clearly and properly laid down.

ESTABLISHMENT OF THE BAPTIST MISSION AT MORANT BAY

(From the *Jamaica Morning Journal*.)

"It will be in the recollection of the readers of the *Morning Journal* that after the painful occurrences at Morant Bay, in which attempts were so unjustly made both in public and private to implicate Dr. Underhill and the Baptist Missionaries in them, when not a single agent of the society resided in the district, that the parent society in England, urged by the most influential philanthropists of every Christian denomination, resolved on re-establishing a mission in that part of the island, especially at Morant Bay, the scene of the outbreak, and to erect there a substantial place of religious worship. It is said re-establish the mission, as the society had repeatedly occupied the town and district in previous years, but had as frequently been obliged to discontinue their operations from the powerful opposition against which they had had to contend from the authorities and other influential residents in the parish.

"In accordance with their resolution thus recently expressed, the Rev. W. Teall, who for a number of years had exercised his ministry at Lucea with great usefulness, and with a degree of prudence and discretion which was generally acknowledged on his departure from the parish, was about six months since appointed to this most arduous and responsible post of duty. He was to collect the numerous individuals and churches who had been previously under the influence of teachers not recognized by the regularly organized churches in the denomination in connection with the parent society, with a view of instructing them in the 'way of the Lord more perfectly,' and to organize schools and other institutions by which the intelligence and character of the youth of the district, whose parents preferred his instructions and agency as a Baptist Missionary, might be advanced.

“ Mr. Teall had not been many weeks in occupation of this important and difficult post of labour when he was called to sustain a very heavy affliction in the sudden death of his amiable and beloved wife—a true helpmeet, distinguished alike for her piety and the general excellence of her character. She at the same time left behind her a large family, as well as her bereaved husband, to bewail her loss—a loss still more poignantly felt as she had just given birth to an infant, and most of the other children being at the time of her decease under the influence of fever, for which the town and neighbourhood is proverbial. Under these circumstances the Rev. Mr. Phillippo, his friend and relative, visited the bereaved with the design, as required by his afflicted friend, to improve the death of his lamented partner—to console him in his trying circumstances, and to assist him in his ministerial duties.

“ He was enabled to perform his engagement on the last Sabbath of the month, the 31st ult. He preached on the morning of the day in a dilapidated building once occupied by a native preacher, and was highly gratified by seeing so large, attentive, and orderly a congregation. The place was filled before the service commenced, and soon after numbers were unable to find admission. Among the hearers were several respectable inhabitants of the town, who attended, it was understood, although they were of other communions, to testify their goodwill towards the establishment of a Baptist cause in the town, under the direction of so experienced, well-educated, and able a minister as Mr. Teall. A collection was made at the close of the service on behalf of the sufferers in the Bahamas by the late destructive hurricane, when a sum was given by these poor people amounting to upwards of eight dollars, their charity being stimulated, as some afterwards said, by their own personal experience, they themselves having known what it was to be poor and homeless, although from another cause than that from which their brethren suffered in the island named.

“ In the afternoon, Mr. Teall presided at the Sacrament, which was now administered for the first time. The church, however, had been previously organized, and consisted of about fifty communicants, received from a large number who had offered themselves as having been members of other Baptist Churches, but whom Mr. Teall declined to receive until he had opportunities of becoming fully acquainted with their character and qualifications. The occasion was a deeply solemn and interesting one, and after addresses by the ministers present, the usual offering was given for the poor, several of whom were widows and other sufferers by the atrocities lately perpetrated in the district during martial law.

“ The Wesleyan Chapel was very kindly lent for the evening service by the Rev. Mr. Parnter, who kindly conducted the introductory parts of the service. A very large assemblage was convened on the occasion, completely filling this commodious place of worship, while numbers were on the outside, unable to find admission within the walls. It was said that the greater part of the inhabitants of the town were present, and that the congregation comprised the adherents of the three denominations of the town and neighbourhood, besides numbers not attached to any society. At the same time, as an additional gratifying circumstance, the ministerial representatives of these denominations were also present, together with numbers of their families, and a clergyman from a distant part of the parish, thus constituting a complete evangelical alliance.

“ The audience presented a truly gratifying appearance, not only by the diversity of condition and other peculiarities it exhibited, but also from the deep attention apparent throughout the service, while it was more especially so by the unusual occurrence of such catholicity of spirit as was manifested on the occasion. Here were two clergymen of the Established Church in a Wesleyan place of worship, occupied by an able and worthy minister of another complexion (the latter also present) listening to a funeral sermon by a Baptist Missionary, for a Baptist Missionary's wife lately deceased among them; and acting towards all

with a spirit of Christian kindness and charity, which, while it was not regarded as an act of condescension on the part of their Nonconformist brethren, was gratifying because of its novelty in Jamaica, and because of the influence it would exert in healing the distractions which have so long existed in this ill-fated town and district, and as affording, moreover, a guarantee for the hearty, united co-operation of these ministers in promoting that knowledge among the masses of the people—knowledge both religious and secular—which efforts if continued, may make Morant Bay hereafter as much known by its progress in all that is good as it has been hitherto for all that is ignorant and depraved.

“The clergyman now at Morant Bay, as also the present Curate of Bath, are represented to be men exempt from the unreasonable prejudices towards other denominations of Christians, which distinguish many of their class, and do not exhibit that sacerdotal mien and cold reserve towards other ministers which it is the unchristian and unmistakable policy of many of their brethren to adopt towards those who maintain their right to differ from them on comparatively immaterial points of doctrine or of discipline. Such men Jamaica now, more than ever, requires. May they be abundantly multiplied! then the cry of the Church in ‘danger’ will be seldom heard, and the great objects of the Christian ministry be more effectually secured within her pale.

“A collection was also made for the same benevolent object as that contributed to in the morning, and the services of the evening were closed, as usual, by prayer and praise.”

TO A BAPTISM IN A TROPICAL SEA.

BY MR. J. S. ROBERTS, OF THE CALABAR INSTITUTION, JAMAICA.

You enjoy a nice walk under a golden sunset, floating in crimson sheen, I know; but what of the balmy air, cheerful people, mission scenes, and the hearty welcome you may now have? Come, go with me. The horses are ready; the burning sun is sinking, so we must be off from this arid sea-coast town. Now then for a good ride—every mile more pleasant—and *there*, as we glow in delight, Brown's Town, Jamaica, embosomed under its wooded hills, peeps on our sight. What a glorious enlivening scamper we have had. Fifteen miles of cool elastic air has put us in charity with all mankind. The sea-side sickly heat, and your cares, are soon lost; transformed as by magic. Such is the tropic evening breeze after the burning heat is gone. It makes old folks young, and the young glad some and kind. The very animals enjoy it, and our roosting cocks begin to crow as at sunrise. So fresh and light is the air, that chanticleer is deluded into the belief that morn is near, and rather than Dame Partlet shall say the clarion sound is a mistake, he crows all night. But there is the chapel house. We ride up the lane, jump off the horses, and get such a hearty welcome, that in five minutes or less we think Mr. Clark and Mrs. Clark the dearest folks in the world. Tea soon comes, and round the table we listen to stories of the trials and joys of Missionaries and their people. Mrs. Clark you know, as well as Mr. Clark, has worked in the Mission more than thirty years; and through all the dark days and never-ceasing toils, both speak of being crowned with loving kindness and tender mercies in the service of the Master who ever shares the lot of His servants. Well, we hear and listen, and could stay up longer, and wish we were Missionaries too. Mr. Clark asks us about our Missionary Auxiliary at our Sunday-school, and urges us to report well at the Mission House, and says such interesting things to us, that in the long run we love the Mission more and more, and determine to collect with alacrity all we can for the noble work.

But it is getting late, and the Baptism is at five o'clock in the morning. We

group round in family prayer, and, being commended to God, retire with a loving "good night." Morning comes before we know it. A knock at the door, and a cup of coffee at three o'clock, are something unusual, and we must be ready. We emerge into the darkness, and as we gain our saddles, see more plainly the dusky activity. Silent and weird-like is the morning aspect of stars set in blue, with the rolling hills and dull sea beyond. Clatter along the lanes go the horses of church members, as eager as we to the Baptism; whilst groups of others on foot become visible. Some have come five to nine miles from Mr. Clark's other Mission stations. They are all glad to see us, and "How dye"—"Good morning, my Missy," or "Sir"—greet us right and left. Every step descends to the sea now, and as the orb of day gilds the horizon, we reach it, looking radiant like liquid pearl; and around us the shadows fly away, revealing a long line of golden sand, and flanked by hills above hills. Glorious beyond poetry or words is the scene of the unruffled sea of pearl and blue, profound with its setting of golden coral sand, framed in by a crescent of emerald hills—hills which, as they vanish away, seem in eternal repose on the bosom of the sea, whose waves kiss them and reflect their beauties in the crystal depths around. Glorious it is to "seek delight in all the works of God's great might;" but its eloquence makes the tongue silent. What shall it be when we see the city of our God? "Lost in wonder, love, and praise, 'mid seas of heavenly bliss."

So we feel as we stand under the shade of the noble cocoa-nut trees on the coral sand, as one by one our sisters come from the booths to enter the sea for baptism into the Lord of grace and glory. How we yearn that the crowds on the sands, on the pier, and in boats, may be only touched, and live to God. The service begins. A moment's silence, and "Jesus, and shall it ever be," swells up to the heavens. All seemed to join in the strains. Would that all felt the solemnity of the scene in their hearts! After prayer for the spectators and the candidates, John 1st chapter, 19th to 34th verses, and 6th Romans, 1st to 11th verses, were read to the attentive listeners by a friend of Mr. Clark's, who also spoke earnestly in applying the 4th verse of the 6th Romans. Mr. Clark now ascended the temporary pulpit, giving out, "In all my Lord's appointed ways." After an address to the bystanders—appealing to their hearts, and proving the binding necessity of immersion as the mode of administration—the seven sisters and two brothers were faithfully and lovingly spoken to of the solemnity, nature, and importance of this great act of their life. At the close, prayer was again addressed to God for all present. Fervent and many were the responses. It does not need much to move Christians to weep with mixed emotions at such a time as this, and many a silent tear and prayer were, we trust, sanctified to good. These natural glories, and the homage of hearts moved by grace, would move any company variously; and some deeply felt. Such is the Gospel. Many of these were once called soulless slaves and cattle. Mr. Clark descended, and led into the sea the sisters clad in white, whilst the men and attendants followed. Then, with words suited to each, our revered father baptized them, as he has done hundreds before, in the name of the Father, the Son, and the Holy Ghost. Each retired to the booths erected near. The benediction closed this solemn yet grand service, the picture of which will never be effaced from memory. We pray that the baptized may have risen with Christ indeed; that the attentive and quiet spectators may think on these things after to-day, and the glories of God's grace be over our lovely land. But we say, "Good bye." Mr. Clark gives us kind parting words. The people disperse—some have many miles to go—kind wishes mutually pass. It is now eight o'clock. What a pleasant, profitable morning to our day. We part, thanking God for the Gospel that joins us in one common Lord.

ZENANA AND HOUSE VISITATION IN DACCA.

BY THE REV. F. SUPPEE.

My house visitations have been, in some respects, a preparation to Zenana work, and broke the edge of the existing dislike to the entrance of anything that comes to native houses from the Christian religion.

My wife had begun visiting the Zenana. It then seemed to be a tremendous enterprise, for she stood quite alone, and I well remember the difficulty. The success, however, was good, and if her health had only not been so very feeble, it might have proved to be a great blessing. Soon after her departure Mrs. L. arrived here with her good and zealous husband. This lady was well acquainted with Zenana work, but she was a stranger here, and though having a glowing desire to continue what she had been accustomed to, was at a loss to know how to get at it. She mentioned the perplexity to me, and I asked her to go to what is called a Bow school (a school where married women are instructed), and that I would ask some Baboo to admit her to his house. This at once settled the matter, and the beginning was satisfactorily made. Since then it has been enlarged, for Mrs. L. introduced Mrs. Bion, Miss Robinson, and Mrs. Allen, into several houses. I procured two of our Christian women whom Mrs. L. employed, and they, I believe, are famous helps in the work. One is Ram Charun's wife, and the other is a young but very intelligent woman, the wife of Ram Chundra Dass, whom I baptized two years ago. She is not yet baptized herself, but I think it will soon take place. She chiefly instructs people in reading and sewing; the other breaks the way, finding new houses, at which her husband helps her much, being acquainted with lots of Baboos.

Is not there an immense success in the possibility of beginning Zenana work? Of course there are peculiar obstacles of great variety still to overcome, but for this we are prepared.

To turn to my own work, I give the history of a few days. The day before yesterday, for instance, in the evening, I went with Ram Charun into a new lane, and soon we wanted to go into a Baboo's house; the servants told us that we could not see the Baboo, as he had not yet returned from the office. This being the case, we said we would come another time. We then went a little further, and asking, at a large two-storied house that had a square yard in its centre, who lived there, we were told Munshi Gogon Baboo, at least so I understood. I told the servant to give my salaam to the Baboo, which means that I wanted to see him, and in a few moments he was down in his yard to receive us. I said, "I know a Gogon Baboo at Kulna; are you any relation of his, Baboo?" He said, "My name is Gogol, and not Gogon." "Then I understood your servant wrongly." "Will you please come up, Sahib?" "Yes, with pleasure;" and at once we walked up an outside staircase. We were taken along a good many rooms until we got to the other end of the house, where was his study or business room. There was a beautiful couch and easy chair lined with the best scarlet cloth, but covered with dirt. He asked me to sit on one of them, but I preferred a cane chair, having white pantaloons on, saying, "It is now rather warm to sit on cloth," which he at once accepted, taking the easy chair to himself. We had no sooner sat down, than he involuntarily pulled up his feet, as if he wanted to show us how respectfully these fine pieces of furniture are dealt with, for he had just come from the dusty road. At a little distance from us, were many old unbound books in octavo piled up under his writing desk. I therefore began our conversation by saying, "What a number of books you have, Baboo; what are they?" He replied, "All law books." "Then I am very glad that I have not to study them," I rejoined. He then asked whether I did not like the law. I answered, "No, I do not like law suits, and I have often seen that those who are well acquainted with the law have many law suits. I like one law very much, which is the law of God;" to which he at

once added, "Yes, certainly, the gods give us the best laws." I then made the subject more distinct, and we were in a free and spirited dispute. "Well," he said at last, "if our gods cannot save, how then shall we be saved?" I explained it all to him. I had one of his servants to fan me, for it was a very hot day, but the man stopped his fan; there were also two writers in the room, who gave up writing, turning round to know all that was said. At last we left. The Baboo said, "I cannot say anything about what you told me, except that it was very good, and seems to be quite complete; but how to embrace it, who can know that?" I admonished him to read our Bible. He said, "There it is, we do not read it that we may not be caught." We, however, left him with gladness to have had such a ready reception.

Yesterday morning we preached at the Baboo bazaar, selling also some tracts and Scriptures. A young Mahomedan youth, of very rich parents, had listened well, and, taking four tracts, ordered his servants to pay for them.

Arriving at home, two young men (one a pundit) were waiting for me. I quickly bathed and breakfasted, and after that we had a conversation of two hours, when they bought two lectures in English, on "Miracles." In the evening there was a storm, and it rained for some time, when I read with R. Charun in the Mahabharat and the Bible. After that I went to Brother Bion. On the road came a few Baboos, asking me a few questions. I knew it was only a pretence, and quickly I turned to religion; some twenty people came listening to the loud but good-natured dispute, which was at the same time carried on in perfect earnest, and only the night divided us.

This morning we preached at the Chowk. We had a good many people, and a number of tracts and Scriptures were sold. In the middle of the day the two Baboos came again, and remained for nearly an hour. In the evening, being a heavy storm with great rain, I began this letter.

HINDRANCES TO THE CONFESSION OF CHRIST IN BENGAL.

BY THE REV. W. A. HOBBS, OF JESSORE.

The preaching of Jesus Christ, as the only Saviour of men, goes on in all the villages and markets around as usual. I very frequently accompany a native brother in his morning excursions, going out at daybreak and returning about 10 o'clock. I am very pleased with the willing disposition the people manifest to listen to our exhortations; some of them appear really glad to see us, and before leaving them present us with cocoa-nut milk and cows milk in such quantities that it generally suffices for myself, the preacher, and my dog. During the last two months I have not had the pleasure of baptizing any new converts here, not that none have been undesirous of embracing Christianity, but because their desiring to do so was accompanied with conditions (more or less definitely expressed) that I should find them work to do, which is a thing in which I am not disposed to be very active. Indeed, if I were, the occasions in which I can secure employment for converts are few and far between. If converts will not tread the way of life for the sake of the blessings found within it, I cannot waste my time in carpeting it to allure them. Genuine converts regard safety more than comfort.

There are numbers of individuals around us who are half inclined to acknowledge Christ as their teacher, but ask for some tempting pecuniary motive to enable them to make a resolve.

One man says, "I am convinced that the Christian religion is the best one, and I should like publicly to prove it, but I am a priestly Brahmin, and hold, as such, a quantity of land rent free. If I become a Christian I shall either lose my land or shall have to pay rent for it; this I cannot afford to do. Will you, sir, pay the rent for me if I break my caste?"

Other three villagers say, "In our part of the village are six families—three of us wish to change our religion, and three do not; when our brethren will go with us, we will all become Christians together."

Another (a youth) intimates his intention of renouncing Hindooism for Christianity, if I will give him a school with a salary sufficient to keep him respectably.

A fourth says, "I read the New Testament repeatedly, and like Jesus and His good religion; Hindooism I see plainly to be a system of helplessness and deception; but I am in debt, and I want help to build a new house. When I am free from debt, and more comfortable, then I will at once avow my change of religion."

Now, although it is doubtless a gain to get a man to become even a nominal Christian; still, from such propositions as those I have mentioned, what can we do but turn aside, pray, and wait. Although I have not baptized any since last I wrote you, still our community has been strengthened by the accession of a young Prussian (formerly a Wesleyan) and the return of two members who have long been absent from fellowship.

Oh for gracious influences to convert more of the heathen Mussulmans around! Pray for us, that we may unceasingly see the result of our toils.

HOME PROCEEDINGS.

THE meetings for which we have had to make arrangements have not been so numerous as during the previous two months. We have, however, received encouraging reports of them. A cordial, earnest spirit has pervaded them, and in some instances we hear of increased contributions and additional subscriptions.

Oakham, Wolverhampton, Coate, Farringdon, Wantage, Woolwich, Stoke Newington, and Bourton have been visited by Rev. R. Smith; Olney, by Rev. J. Teall; Isleham district, by Rev. W. Brooks; Biggleswade, and Pembrokeshire, with Haverfordwest and the vicinity, by Rev. Geo. Kerry; Maidstone, Horn-castle, Lincoln, Great Grimsby, and Boston, by Dr. Underhill; Sevenoaks, by Rev. F. Trestrail; and the East Gloucestershire Auxiliary, by Rev. J. Trafford.

Our friends will be glad to learn that contributions, to the amount of £3,368, have been received towards the debt; and many more are on their way, especially from some of the larger Churches. It is worthy of note, too, that many of the smaller Churches have made collections; and as far as we can judge from the letters received, these collections have been made with great readiness and cordiality. They express, also, a warm interest in the Society, and an earnest desire for its prosperity and success.

WIDOWS AND ORPHANS' FUND.

The circulars usually sent out respecting this fund are prepared, and will be issued early in the month, so as to be in the pastors' hands in due time to make the needful announcements. We trust the results will be as satisfactory as they have been in previous years.

NATIVE PREACHERS' FUND.

The Christmas cards will also be posted so as to be placed in the hands of our young friends in good time. They have hitherto done nobly for this object. May their love and zeal abound yet more and more, and be crowned with great success.

MISSIONARY SCENES.

THESE beautiful cards, ten in number, may still be had, price one shilling, by application at the Mission House. They would make excellent rewards for Sunday-schools; and if more generally known, would be very useful. We invite the special attention of the superintendents and teachers of our schools to this announcement,

	£	s.	d.
Hallowes, Mr.	1	0	0
Martin, Mr.	20	0	0
Metcal, Mr.	2	0	0
Morris, Mr.	5	0	0
Nool, Hon. & Rev. B. W., A.M.	5	0	0
Sands, Mr.	50	0	0
Sulman, Mrs.	1	0	0
Varney, Miss.	1	0	0
Williams, Mr. & Mrs.	2	0	0
Under 10s.	0	2	6
	113	2	6
Less amount acknowledged before	100	0	0
	13	2	6
Jones, Mr. Thomas, Newtown	5	0	0
Kelsall, Mr. Henry, Rochdale	105	0	0
Kilmarnock, by Mr. J. Warnock	1	12	6
Letterston, by Rev. B. Thomas	1	7	0
Little Kingshill, by Rev. W. Norris	1	15	0
Liverpool, by Mr. A. Brown—			
Jeffery, Mr. J. W.	10	0	0
Pembroke Chapel, per Mr. S. B. Jackson	1	3	6
Llanfair, by Mr. S. Ellis Llangoellfan, by Rev. T. Williams	0	11	6
Williams	3	5	0
Llanillyn, by Rev. K. Jones—			
Jones, Rev. Robert ...	1	0	0
Friends at Llanillyn	0	11	0
Friends at Talsarn ...	0	14	0
Llysfaen, by Rev. T. Phillips	1	0	0
M. W. H.	5	0	0
M. E. G.	5	0	0
Markgate Street, by Rev. T. W. Wake—			
Cook, Mr. R., Woodend Under 10s.	0	10	0
0	1	0	0
Milton, by Miss Dent—			
Collection	5	2	0
Dent, Mrs., by Rev. F. Trestrail	10	0	0
Newport, Isle of Wight, by Mr. E. J. Upward	5	0	0
Nisbett, Mrs. Margaret .	1	10	0
Northall, Dunstable, by Rev. T. Hart	1	5	0
Plaistow, by Rev. J. Foster	5	6	0
Powell, Mr. John, Benson, near Wallingford	10	0	0
Ravensthorpe, by Mr. W. Gray	1	4	0
Rattlesden, by Rev. R. Bird	2	1	6
Redruth, by Rev. F. Trotman	2	17	6
Ryde, by Rev. T. A. Binns	5	0	0
Sandy, by Rev. P. Griffiths—			
Collection	1	4	0
Skillett, Mrs.	1	0	0
St. Albans, by Mr. Jas. Fisk	11	14	1
Swansea, Bethesda Chapel, by Rev. E. Davies—			
A Brother	0	10	0
Bourn, Mr. John	0	10	6
Davies, Mr. John	0	10	0
Davies, Mr. Daniel ...	0	10	0
Davies, Mr. John	0	10	0

	£	s.	d.
Harris, Mr. W.	0	10	0
Hughes, Mr. W.	0	10	0
Jenkins, Mr. David ...	0	10	0
Matthews, Mr. John ...	0	10	0
Owens, Mr. John	0	10	0
Owens, Mrs. John	0	10	0
Morgan, Mr. Morgan ..	0	10	0
Thomas, Mr. W.	0	10	0
Thomas, Rev. David ...	0	10	6
Williams, Mr. Edward ..	0	10	0
Under 10s.	4	19	6
Uley, by Rev. W. C. Taylor	1	6	0
Upper Norwood, additional, by Mr. H. H. Heath	2	2	0
Webb, Rev. Jas.	1	1	0
Westbourne Grove, by Rev. W. G. Lewis	31	0	0
Wincanton, by Rev. J. Hannam	3	1	9
Ystalyfera, by Mr. D. Davies	3	10	0
LEGACY.			
Wood, the late Joseph, of Chelsea, by Mr. Josiah Wood	5	0	0
LONDON AND MIDDLESEX.			
Albert Hall—			
Contribution	0	10	6
Arthur Street, Camberwell Gate—			
Contributions, Pastor's Bible Class	5	2	6
Bloomsbury—			
Contribs., Sun.-schl., for Rev. W. H. Gamble, Trinidad	5	0	0
Camberwell, Denmark-Place—			
Contributions	32	11	0
Camden Road—			
Contribs. on account... 10 4 3			
Calthorpe Terrace, contribs. Sun. School by Y. M. M. A., for Rev. H. Gamble, Trinidad	11	8	11
Devonshire Square—			
Contributions	18	0	0
Ebenezer Sunday-school—			
Contribs. on account, by Y. M. M. A.	1	12	0
Grove Road, Victoria Park—			
Contributions S. School	0	11	3
Hammersmith—			
Contributions	17	12	2
Hawley Road—			
Contributions	7	7	0
James Street—			
Contributions	6	5	0
Maze Pond—			
Contributions	4	11	6
Notting Hill, Free Tabernacle—			
Contributions	13	0	0
Poplar, Cotton Street—			
Contribs., Sun.-school, by Y. M. M. A.	3	3	1
Regent's Park—			
Contribs. on account	86		6
Vauxhall, Sunday School—			
Contributions	0	12	0
Walworth Road—			
Contribs. on account	25	0	0

	£	s.	d.
BEDFORDSHIRE.			
Bedford, Bunyan Meeting—			
Contribs., Balance...	0	0	9
Do., Sun.-schl., for Victoria, West Africa	2	10	0
Do., Goldington Sun.-school	1	3	11
Do., Fenlake Sun.-schl.	0	7	7
Biggleswade—			
Contributions	17	5	10
Do., Danton	0	7	6
Heath—			
Contributions	5	0	0
Shefford—			
Contributions	3	14	2
Thurleigh—			
Contributions	1	1	6
BERKSHIRE.			
Reading, West Street Hall—			
Collections	4	6	4
BUCKINGHAMSHIRE.			
Great Brickhill—			
Contributions	3	0	0
CAMBRIDGESHIRE.			
Cambridge, Zion Chapel—			
Collection for W & O...	3	0	0
CORNWALL.			
Redruth—			
Contributions	13	0	3
DERBYSHIRE.			
Chesterfield—			
Contributions	5	10	0
DEVONSHIRE.			
Exeter, South Street—			
Contributions	13	11	2
Newton Abbot, East Street—			
Contributions	9	5	8
Plymouth, George Street—			
Contributions	45	19	6
Do. for China	0	12	0
Do. for West African Orphans	5	4	0
Do., Hoop	6	10	10
Do., Millbrook	2	13	0
Do., Buckland Monachorum	5	13	0
	66	12	4
Less expenses...	3	9	6
	63	2	10
Proscott and Uffculme—			
Collections	1	17	8
Tavistock—			
Contributions	2	2	0
Tiverton—			
Contribs. on account	20	0	0
DORSETSHIRE.			
Gillingham—			
Contributions	5	0	0

WARWICKSHIRE.		£ s. d.	GLAMORGANSHIRE.		£ s. d.
Alcester—			Earby—		
Contributions.....	11	2	6	2	0
Birmingham—			Farsley—		
Contribs. on account,			Contributions.....	36	8
by Mr. Thomas			Hawkinstone—		
Adams, Treasurer.....	384	1	Collection.....	2	10
			Haworth, 1st Chapel—		
			Contributions.....	23	17
			Horsforth—		
			Contributions.....	5	15
			Keighley—		
			Contributions.....	24	7
			Long Preston—		
			Collection.....	10	2
			Meltham—		
			Contributions.....	6	11
			Middlesborough—		
			Contributions.....	7	11
			Rotherham—		
			Contributions.....	8	8
			Sheffield, Townhead Street—		
			Contribs on account ...	40	0
			Slack Lane—		
			Collections.....	25	10
			Steep Lane—		
			Contributions.....	5	14
			Salterforth—		
			Collections.....	10	10
			SOUTH WALES.		
			BRECNOCKSHIRE.		
			Brynmaur, Calvary—		
			Contribs., Sun.-schl. ...	1	16
			CARMARTHENSHIRE.		
			Carmarthen, Priory Street—		
			Contributions.....	20	2
			SCOTLAND.		
			Edinburgh, Dublin Street—		
			Contribs., Sun.-school,		
			for Rev. R. J. Ellis,		
			Barisal, for Educa-		
			tion of Two Native		
			Converts.....	7	0
			Glasgow—		
			Contribs. for China ...	4	2
			FOREIGN.		
			Australia, Sydney, by		
			Rev. James Voller ...	37	16

JAMAICA SPECIAL FUND.

By Rev. G. McMichael, B.A., Bourton-on-the-Water, for <i>Morant Bay Chapels</i> —			Maddox, Mr. J. T.....	1	0	0
Bourton-on-the-Water—			Under 10s.	0	5	0
Newitt, Miss.....	1	0	0	Winchcombe—		
Reynolds, Mr. J.	1	0	0	Smith, Mr. T.....	1	0
Truby, Mr. E.	1	0	0	By Mr. A. Brown, Liverpool—		
Milton—				Brown, Rev. H. S., for <i>Gordon Chapel,</i>		
Huckvale, Mr. W.....	1	0	0	<i>Morant Bay</i>	10	0
Kimber, Mr. J. W.	1	0	0			

CALABAR COLLEGE REMOVAL FUND.

Bacon, Mr. J. P.	10	0	0	Collected by Rev. D. J. East.....	185	0	0
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CALCUTTA ZENANA MISSION FUND.

Mrs. Winter, Caterham	2	2	0	Westbourne Grove, on account, by Miss		
Hawley Road, by Mrs. Ball—				Dunbar.....	3	12
Ball, Mrs. A. M.	0	10	0	Camberwell, by Mrs. Stanford—		
Ball, Miss, of Florence.....	0	10	0	Young, Mr. J. W.	1	1
By Mrs. Croll—				Walworth-road, by Mrs. J. E. Tresidder—		
McLaren, Miss, Highbury Park-terrace	0	10	0	Tresidder, Mrs. J. E.....	1	1
Rooke, Mrs., Frome	1	0	0	Under 10s.	0	5
Cambridge, the Ladies of St. Andrew's-				Mrs. Alfred Kingsford, Dover	1	1
street Chapel, by Mrs. W. Shipley.....	8	0	0			

JAMAICA EDUCATION FUND.

The Trustees of the late Mr. Wm. Taylor, to the Schools under the superintendence			of the Day School Society of the Jamaica Baptist Union	200	0	0
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FOREIGN LETTERS RECEIVED.

AFRICA—CAMEROONS, Saker, A., Sept. 23; Pinnock, F., Sept. 17; Thomson, Q. W., Oct. 11.	PATNA, Broadway, D. P., Sept. 25.
AMERICA—BOSTON, Hubbard, G. G., Oct. 18; Murdoch, Oct. 25.	SEWRAY, Allen, Isaac, Sept. 21.
CHATTANOOGA, Merrick, Mrs., Oct. 8.	BOMBAY, POONA, Gilloit, A. C., Sept. 23; Edwards, E., Sept. 27.
ASIA—CHINA, CHEE-FOO Loughton, R. F., Aug. 19.	COLOMBO—Pigott, Mrs., Aug. 29.
INDIA, BARISAL, Ellis, R. J., Aug. 26.	EUROPE—FRANCE, PARIS, Vernes, T., Nov. 16.
CALCUTTA, Wenger, J., Oct. 7; Pearce, G., Sept. 23.	GUINGAMP, Bouthon, V. E., Nov. 2.
DACCA, Supper, F., Sept. 24; Bion, R., Sept. 20.	NORWAY, ARENDAL, Hilbert, G., Oct. 15.
DELHI, Smith, J., Sept. 18, 24.	WEST INDIES—BAHAMAS, NASSAU, Davey, J., Oct. 19.
DINAPORE, EVANS, R. H., Sept. 21.	TURK'S ISLAND, Littlewood, W., Sept. 3, Oct. 4; Kerr, D. L., Sept. 16.
JESSORE, Hobs, W. A., Sept. 20.	HAYTI, Kerr, S., Sept. 27.
HOWRAH, Morgan, T., Aug. 29.	JAMAICA—KETHERING, Fry, Ellis, Oct. 8.
MONGHYR, Lawrence, J., Sept. 20.	MONTEGO BAY, Dendy, W., Oct. 17.
MUSCOORIE, Parsons, J., Oct. 5.	MORANT BAY, Teall, W., Oct. 1, 25.
MUTTRA, Williams, J., Oct. 9.	ST. ANN'S BAY, Millard, B., Oct. 8.

ACKNOWLEDGMENTS.

The thanks of the Committee are presented to the following Friends—

Ladies Working Society, St. Michael's Chapel, Coventry, per Mrs. Bently, for a Parcel of Clothing for Rev. Q. W. Thomson, West Africa.	Mrs. Risdon, Pershore, for a Parcel for Rev. J. Clark, Brown's Town, Jamaica.
Friends at Stourbridge, per Mrs. Bird, for a Box of Clothing for Bahamas.	Mrs. Baxter, Clifton, for a Box for Mrs. Hutchings, Jamaica.
Friends at Battle, per Rev. G. Veals, for a Parcel for Rev. R. Smith.	Rev. J. Mills, of Taunton, for a Box of Magazines and Pamphlets.

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