

THE MISSIONARY HERALD.

DECEASE OF THE REV. JAMES ALLEN.

WHILE our Anniversary Services were going on, the life of this esteemed brother and Missionary was passing away.

It was during his attendance on the Anniversary Services of the year 1845 that the mind of Mr. Allen was led to the resolve to consecrate his life to the work of God in heathen lands. The question was not a new one to him, for from the period of his conversion he had felt the call of the Master to labour abroad. His own words will best express the spirit in which he offered himself to the Committee. "After having returned," he says, "from the deeply interesting meetings in the Metropolis, having lost none of the Missionary spirit which I trust animates my heart; having advised with many of the brethren gathered together at those meetings, and after having, I hope, fully surrendered myself to God, to do with me as He will, I do most solemnly, deliberately, and cheerfully offer my feeble services to you, with respect to Ceylon." That surrender his life proves to have been sincere and complete.

Mr. Allen enjoyed, in his early years, the tutelage of pious parents. He was born at Kimbolton in the year 1810, and became in his youth a school-master. The ministry of the late Rev. R. Roff, of Cambridge, and of the Rev. S. J. Davis, of Salters' Hall, was useful to him; but it was not until he came under the ministry of the late Rev. Mr. Hawkins, of Derby, that he was brought to the full recognition of his state as a sinner, and to the surrender of his heart to God. He was baptized and joined the Church in Agard Street, in April, 1840. His gifts were first called into exercise in a prayer-meeting established in the town for young men, by a request of the deacon and other members who attended, to speak to them. "I could not," he says, "bear the thought of souls perishing for lack of knowledge without an effort to do them good." This soon led to his being placed with Mr. Hawkins by the Stepney Committee for instruction and preparation for the ministry, and he subsequently accepted the call of the Church at Alcester to become their pastor.

Mr. Allen's offer of his services was accepted by the Missionary Committee on the 5th of June, 1845, and he embarked with Mrs. Allen and two children, in company with the Rev. C. B. and Mrs. Lewis, for Ceylon, on the 25th of July. The voyage was a long and weary one; but they arrived at Colombo early in the following year. Mr. Allen's first missionary field was in Kandy. Writing on September 15th, he says:—"I have baptized three individuals since I came, and might be employed continually in the same way, were it not that in nine cases out of ten that make application the motive turns out to be an unworthy one. This part of one's work is, perhaps, the most difficult." And so he continued to find it till the last; but with characteristic energy he threw himself into his work, journeying often, preaching to all who would listen, "sometimes encouraged," as he says, "sometimes treated with insolence and contempt, and departing discouraged; but still hoping and praying that good may be done. I do what I can in the language, not without hope of becoming fluent in it." Few succeed, until after many years practice, in this difficult tongue; but Mr. Allen was able of late years to express himself with force and intelligence.

The decease of the Rev. J. Davies in November, 1850, led to Mr. Allen's settlement in Colombo, where he continued to labour with much acceptance both in the English congregation of the Pettah, and among the native occupants of the jungle for many miles around. "Up to the last," says the Editor of the *Colombo Observer* who knew him well, "Mr. Allen took long journeys on foot, although exposure to heat and wet had rendered him especially liable to attacks of fever, from which, more or less, he suffered during the whole of his career, being twice forced to visit England for the recovery of his health."

A few months since, Mrs. Allen was compelled to come to this country by extreme ill-health. Mr. Allen parted with her, expecting that his beloved companion would be the first to reach the heavenly shore. But it was not so ordained; she is spared to mourn his loss.

In his last letter to the Committee, dated March 29th, Mr. Allen recounts his marvellous escape from death, by the overturn of the coach in which he was returning from Kandy. For some time he lay buried under the coach in a stream of water, until rescued by his fellow-passengers; only a month later to fall a prey to the spoiler by disease.

Mr. Allen preached his last sermon at the Pettah chapel on the 22nd of April, when he seemed to be quite well. On Monday he was seized with severe pains which abated on Tuesday, but returned the following day. Medical appliances were of no avail, and he continued to get worse till on Monday, the 30th of April, he passed away to the rest of God without a struggle. He was conscious to the last, but was unable to speak.

“Blessed are the dead that die in the Lord. They rest from their labours, and their works do follow them.”

We earnestly commend the widow, so sorrowfully bereaved and now amongst us, to our readers' sympathy and prayers.

A VISIT TO MORANT BAY.

BY THE REV. J. M. PHILLIPPO AND THE REV. T. LEA.

At the request of the General Committee of the Jamaica Baptist Missionary Society, the deputation appointed at the last annual meeting of the Union visited the Home Missionary Stations established in Saint Thomas in the East and Portland, also Morant Bay, Stoney Gut, and the surrounding districts.

We left Spanish Town on Thursday morning, March 1st, and passing through Kingston, Yallahs, Morant Bay, Leith Hall, Belle Castle, and Manchioneal, we arrived at Reward, the residence of Mr. Service, on Saturday evening; here we consulted at length with our Missionary and arranged our plans as to our work.

On the Sabbath Mr. Phillippo preached in the Tabernacle, a neat and well-built chapel, erected by Mr. Service, in the large and populous village of Drapers; from this place and from the surrounding settlements the people gathered in large numbers, and enthusiastically welcomed the deputation. This village has been wisely chosen as a centre for extensive usefulness.

The land on which the chapel stands was purchased at a cost of ten pounds (£10). And the people commenced building on the 9th December, 1865. The members of the congregation, assisted by friends belonging to the Church of England, worked cheerfully and rapidly; and, as the result of their efforts a house for God stands in this dark and hitherto neglected district. At the opening service, £3 4s. 6d. was collected. This amount, with subsequent contributions, reduced the debt remaining on the building to about £7.

It is the express desire of the Church that the monies should be entirely in the hands of the Committee, and subject to their control. The Chapel measures 30ft. by 16ft.; it is substantial, and well-finished. The wood-work is composed of cedar; the roof is covered with the silver thatch. A small vestry adjoins the chapel. The Church consists of fifteen members, and there are evident and encouraging signs of prosperity and increase.

Our visit inspired the people with confidence and hope; this is a source of gratification, inasmuch as they have been repeatedly deceived and disappointed by unprincipled men, who have been their self-constituted teachers in former days.

Our presence also encouraged them to be steadfast amidst the sharp persecutions to which they have been subjected of late.

On the same day Mr. Lea proceeded into the mountain-districts, and after visiting the houses of some of the people, a considerable number assembled in a booth which had been erected at Stanton. This village is about seventeen miles from Reward, and eight miles from the Tabernacle. A plot of ground on which a service was held, has been kindly given for the erection of a chapel, by — Pillou, Esq.

Stanton is surrounded by a number of villages, containing an estimated population of 3,000 persons, who are entirely destitute of sound religious teaching.

To this spot selected as a centre, numbers of people may be collected from Tom's Hope, in the north; Rutchermiscus, in the west; Golden Vale, Rose Apple, Seaman's Valley, Nightingale Grove, and several other places on the south and south-east; while, further eastward, lies the thickly-populated Bourbon district.

The neighbourhood is most fertile, healthy, and beautiful, but the inhabitants are ignorant, superstitious, and, with a few exceptions, “far from God by wicked works.” A finer field for energetic Missionary labour could scarcely be found.

Here, also, the people were found suspicious and discouraged; but the results of our visit were confidence and enthusiasm; and there is every reason to believe that, backed by the Society, the people here will cheerfully give their time and labour in the erection of a place of worship, while they are most anxious for Gospel ordinances, and also for instruction for their children.

After the labours of the day, we met at Port Antonio, where we were hospitably entertained by Mr. Wemyss Anderson.

On Monday morning we proceeded to the Tabernacle again, where we held a Church meeting, and subsequently a public meeting. The object of our visit—the constitution of the Union—the leading principles of Nonconformity, the necessity of education, and subjects of importance as to the peace, prosperity, and extension of the Church, were urged upon the attention of the assembly. The people expressed their gratitude to the Society and to ourselves in no measured terms, and our general intercourse with them has left very pleasant impressions upon our minds.

We are decidedly of opinion that here and at Stanton the cause of God should be efficiently sustained by the Society, and that the hands of our Missionary labouring there should be strengthened by the aid of an earnest and competent schoolmaster. It would be unwise, in our opinion, for Mr. Service to attempt to keep a school; the extent of ground he has to work demands all his strength and time.

We would remind the Committee that the term for which the cottage "Reward" was placed at the disposal of our agent by F. W. Mortlock, Esq., has expired; the house, although it has served very well as a temporary abode, is not at all serviceable as a residence for a married man with a family.

A cottage two miles nearer to Drapers than Reward, has been offered to the Society by G. Panton Gordon, Esq.

The house is situated in a pleasant and healthy spot; it commands an extensive sea-view; it contains five rooms and a pantry, out-office, &c. There are about four acres of land attached to the house, on which there are several cocoa-nut trees. There are several pieces of furniture in the house, viz.—two iron bedsteads, one rib, two side-tables (mahogany), six cane-seat chairs, and one bench. This property, including house, land, and furniture, may be had for eighty (£80) pounds.

We think the place is in all respects an eligible residence, and it is the most central place obtainable as to Mr. Service's work; we think, therefore, that the Society should by all means, *and at once*, negotiate for the purchase of the property.

Mr. Service has formed a Church at Boston, but we succeeded in advising the members to unite with the Church at the Tabernacle (Drapers); this is necessary, so that the efforts of our agent should be confined to three instead of four principal stations. From the smallness of the population as well as from other circumstances, it appeared to us unadvisable that there should be more than a class-house at Boston. We met the little Church, and the members cordially fell in with our views.

PRESTMAN'S RIVER.

On Tuesday morning, March 6th, we proceeded to Fair Prospect, Prestman's River, two miles from Boston, and seven miles and a half from Tabernacle. Here a large booth has been erected, which we found crowded with people awaiting our arrival. Prestman's River is a third centre where we think a substantial chapel should be erected, and a Church formed. A Church here would gather numbers from the surrounding villages, Islington Castle, Black Rock, Egghill, Windsor, &c.

We called on a gentleman at Fair Prospect, with the view of obtaining a plot of ground more suitable than that on which the booth stands, for the erection of a chapel; but he has declined since our return to dispose of any of his land. We had a large meeting here, and from the people we met with cordial expressions of welcome to us and gratitude to the Society for sending a man of God into their midst.

We need scarcely say that throughout this district, and indeed all along our

entire route, we met with tales of mourning, lamentation, and woe, and on every hand we saw sad evidences of destruction—the work of an infuriated and irresponsible soldiery.

The moral and spiritual condition of thousands, combined with their late awful sorrows, render it imperative on the Society to send and sustain the consoling and converting influences of the Gospel of Peace. Fire and sword have done their dreadful work, and have left sad memorials of their havoc behind in the places where once stood the homes, but where now, amid desolation and poverty, bleed the hearts of the widow and orphan. We should be guilty before God if we were heedless of the cry, "Come over and help us."

On Thursday evening we travelled on to Belle Castle, where we were received very kindly by our friends, Mr. and Mrs. Harris. At the request of Mr. Harris, we held a meeting in his chapel on the following morning.

MORANT BAY.

After the public meeting, we went on our way through the "River District" to Lyssons, an estate three miles from Morant Bay. We wish to acknowledge the great kindness of the overseer, John Wallace, Esq., who received us most hospitably, and entertained us during our stay in the district. He also placed mules at our disposal for traversing the mountain districts around Stoney Gut. We and the Society have been laid under obligations to Mr. and Mrs. Wallace for their generous kindness to us.

On Thursday morning we journeyed into the mountains in order to survey the district now made notorious by the late disturbances, and which, on account of its great spiritual darkness and abounding iniquity, demands the attention, sympathy, and resources of the Committee.

Around Lyssons there is a large number of people, including many Africans, settled. The first settlement we reached was Dumfries, large and populous. Thence we passed upwards to Stoney Gut, and there, close to the ruins of Paul Bogle's chapel and homestead, we gathered a number of people and spoke of our mission. Here a mission station must be established; and, in order to gather the hundreds of outcasts here to the fold of Christ, an efficient and experienced Missionary must be sent at once.

Stoney Gut presents a field for Missionary enterprise unequalled in the island. Hundreds of people in the neighbourhood are entirely without Gospel teaching and the means of educating their children.

The place is healthy, fertile, and exceedingly beautiful as to its physical features. A spot hard by commands a view of the whole of the Blue Mountain Valley. Bounded by the Blue Mountains on the north, from which rise the grand Peaks, and on the west by the Yallahs range, while far away to the south the ocean completes the view. The valley is watered by a large river, and estates and settlements crowd upon the sight of the beholder.

Stoney Gut is a most eligible centre for Spring Gardens, Middleton, York, White Hall, Barrowsfield and Bannockburn, and it would also embrace the villages further in the mountains—Torrington, Sandy Hill, Cross Paths, Somerset, and Monklands; while in the back mountains lie Mount Champneys, Woolmington, Pilot Hall, Brookslaud, and Mount Stewart. These villages consist chiefly of freeholds.

If a plot of ground could be secured at Middleton, a delightful and healthy residence for a Missionary could be erected. Stoney Gut is five miles from Morant Bay. In the valley lie the estates of Hall Head, Mount Pleasant, Blue Mountain, Petersfield, Serge Island and Coley. The whole district is densely populated, but morally dark and neglected; the people say they are Baptists, and will not join any other community, and they have decidedly expressed their predilections for a Missionary connected with the Baptist Missionary Society of England.

From hence, we proceeded down the valley to Church Corner, where we found the large but delapidated chapel of Mr. Killick. Here again several people expressed their anxiety for a Missionary and for schools.

We arrived at Morant Bay in the evening, after having been in the saddle the whole day. We inspected the premises of the London Missionary Society in this place.

There is a large and commodious chapel with vestries behind; the chapel measures about sixty feet by fifty feet, the walls in part are in bad order. It is Spanish walled, not boarded on the outside. It requires reshingling and general repairs. It is necessary that £200 at least should be spent on the premises to put them in good order. The fittings of the chapel are good and elegant. There is no house for the Minister in Morant Bay, nor is it at all necessary or desirable that he should live in the Bay; the two rooms adjoining the chapel will afford all the accommodation required, while the vicinity of Stoney Gut or Middleton is all that can be desired, both as regards healthiness and position.

We recommend in conclusion,

- I. That every possible facility be offered, that a chapel may be erected at Stanton, in Portland, and at Fair Prospect, in St. Thomas in the East, and that an efficient schoolmaster be sent to assist Mr. Service.
- II. That Mr. Porter, or some earnest labourer be directed to work the Bourbon district.
- III. That Blue Hole Cottage and premises be purchased for a residence for Mr. Service.
- IV. That every effort be put forth in order that the Morant Bay premises may be purchased, and also for the erection of a chapel in Stoney Gut, and a minister's house at Middleton.
- V. That an earnest, experienced Missionary, one who has laboured in the Island if possible, be sent forthwith into the Morant Bay and Stoney Gut districts, who under God, by his life and teaching, may diffuse the holy influences of the religion of Jesus in the places, where so recently anarchy and bloodshed held their sway, and have left behind the most lamentable results.

We may be allowed to add, it is our decided conviction, that God is calling us hither; the fields are white unto the harvest, and proofs are abundant that if these fields be wisely and perseveringly worked, we shall not "labour in vain, nor spend our strength for nought."

JAMES M. PHILLIPPO,
THOMAS LEA.

THE OPENING OF A JUNGLE CHAPEL IN CEYLON.

BY JOHN FERGUSON, ESQ.

THE opening of a place of worship is generally the occasion for much rejoicing and congratulation, even in old England, where the sound of Sabbath bells is familiar to the people throughout the length and breadth of the land. How much more should we expect the people of a foreign land, who have only just learned to value the preaching of the Gospel, to hail with delight the erection of a little Bethel in their midst. And with all their apathy, even those of the Singhalese who are merely Christians in name, do feel interested, and rejoice in obtaining for their religious public services, "a local habitation." While the few true disciples must indeed feel a joy which is strange to their white-faced brethren, born amidst great privileges, as the unpretending jungle chapel is opened for the regular worship of their Lord and Master.

The chapel, the opening of which we attended on Tuesday, 17th April was at Hangwelle, 18 miles east of Colombo. This district had been occupied by the Baptist Mission shortly after Mr. Chater commenced Mission work in Ceylon. In 1818 a chapel and residence for the native Missionary were built here. We are told that the Modliar (Native gentleman of the district with rank in the service of Government), assisted, and Government allowed the timber to be cut in the

adjacent forest. The country around was a stronghold of Buddhists; but nevertheless the earnest self-denying labours of Mr. Chater, and particularly, of the apostolic Daniell were blessed; and when a deputation from the Home Committee visited the island in 1850, they found here a Church of some thirty members under the care of Don Abraham de Alvis. Under what circumstances this Church dwindled away, and the cause declined, I am not aware. Perhaps it was chiefly owing to their pastor having to engage in secular enjoyment in consequence of a restriction of the Mission expenditure, and the consequent conjunction of Hangwelle and Weilgama stations under one assistant. It is sad to learn that some of the older members have shewn that they had never received the Gospel into their hearts, by returning to Buddhism; but it is absurd to suppose this neutralizes the great work accomplished by Daniell, because that good old man may have been deceived even as the apostles were by Simon Magus. Daniell was truly "in labours more abundant," and Hangwelle which has long been the utmost limit of the Baptist Mission work, if not of all Missionary work, in that direction,—was but a stepping-stone with him to the regions beyond. Ratnapoora thirty-eight miles further on and the country around, heard the Gospel from this true missionary, and we read of him "going in a bullock-bandy to Hangwelle,—jolting over rough roads, and going down steep precipices and rising again with awkward motions, travelling nineteen miles in nine hours preaching by the way." Fortunately, much to the advantage of the Missionary (as well as the people), whose labour is thereby expedited, the roads are now better and conveniences for travelling more abundant;—but all praise to the model Missionary who was not daunted in his work by obstacles not experienced now by his successors.

In the decay of life in the Hangwelle Church, the little chapel of 1818 seems to have shared to the utmost; and only within the last two years has the project been mooted under the auspices of the European Missionary (Mr. Pigott) to replace it by another. Many difficulties intervened, in the apathy of the natives and the little assistance volunteered by them; but perseverance conquered these,—gradually help was obtained from them in money, labour, or timber. A few European friends assisted, particularly one Christian, noble-hearted merchantman Captain (would there were many such), after a visit to the spot. A substantial plain, but cheerful-looking little chapel is the result, consisting of one oblong-room 35 feet long by 22 feet broad with two doors at each end and numerous windows along the sides. It is capable of containing nearly 200 persons; and is built on a little knoll by the roadside, commanding a limited view of a country dotted over with cultivated patches, amidst groves of cocoa-nut palms, with a few verdure-clad hills rising as a back-ground. The village not far away is situated close under the old Hangwelle Fort, on the banks of the great and beautiful Kalany river, and contains probably about 1,000 inhabitants. But so far as vital religion is concerned, the chapel is indeed surrounded by a moral desert—let us hope that the inspiring scene of an overflowing congregation on the occasion of the special opening service, may be a good augury for the revived cause in this wide field for Missionary work.

THE SERVICE.

When Mr. Allen, Mr. Pigott and I arrived at the chapel, it was quite full,—many, unable to find admittance, standing round the doors and windows. The Singhalese congregation of men, women and children presented a curious and varied scene, contrasting the half-European costume of the wealthier ladies and gentlemen with the simple but time-honoured comboys (or cloths) wrapped round their loins by the poorer people. Here is a fine young lady bravely arrayed in abundance of satin and lace, bedecked with jewellery, and excepting the bare head crowned by a handsome back comb (of gold), and the dusky brunette countenance, giving very little token that she is a child of Lanka; seeming far more like some Spanish or Greek maiden. Who is this girl? Child did we say—she is a rich

young widow, probably not above eighteen years old, daughter of the good old Singhalese lady now almost blind, sitting close by. Mrs. Ameresekere, the mother, was converted from Buddhism about two years ago, and has ever since, well and consistently adorned her Christian profession. She is a great contrast in her simple national costume to her daughter. The native gentlemen present (Modliar, Mohandirams, Notary, and Vidahns) have all comboys (flowered or plain cloths) like the ladies, and the universal tortoise-shell combs fixed in the hair drawn to the back of the head in a knot; but they have donned European jackets and vests of tweed, and socks and shoes. The denationalizing of dress is still further seen in their young children—boys with breeches and knickerbockers, girls with such articles as crinolines! However, there were a number of bright intelligent countenances around (which is much more important than the signs of material prosperity), and the people took a hearty part in the singing, attended devoutly while native Brother Hendrick prayed, and listened with rapt attention to Mr. Allen's sermon in Singhalese on the 15th verse of the 144th Psalm:—"Happy is that people whose God is the Lord." I regretted my entire ignorance of Singhalese while listening to the full and sonorous sentences poured forth by the preacher, and which so evidently engrossed the attention of his audience. May the message delivered be blessed to many who were then present.

After service, due notice was given of the regular services to commence with the succeeding Sabbath; and, after a collection in favour of the building expenses, the meeting separated. Messrs. Hendrick and Botaju, native pastors, were present—the latter being appointed to Hangwelle. His wife, a very active Christian, is an adopted daughter of Mr. Whytoo Nadan, the energetic though now aged pastor of Kottigahawatti. Before separating, Mr. Pigott had some conversation with the aged Christian lady before alluded to; she was regretting deeply that the work of the Mission necessitated the discontinuance of stated preaching in her house by Mr. Hendrick, the native pastor of Weilgama.

I must not omit to mention the hospitality of Mr. Mohandiram, formerly Pastor, Alvis, who has taken an active interest in erecting the chapel.

As we drove away to Colombo, after the day's services, alongside of the sluggish Kalany river, and under the shade of stately palms, to our home by the sea, I could not but hope that the work that day once again formally commenced, may be continued with the blessing of God, to the salvation of many who now sit in darkness, following the soul-deadening Buddhistical superstitions, the signs of which were everywhere to be seen as we passed. Many in the Hangwelle district, too, have been perverted by the gross errors of Roman Catholicism. But I trust yet to hear of, if not to see, a full and prosperous Singhalese Church meeting in the Hangwelle chapel, opened April 17th, 1866.

DEATH OF MR. ALLEN.

WHEN this brief account of our visit to Hangwelle was penned, little did the writer think that he whose name appeared most prominently in it was so soon to be laid low:—that, exactly a fortnight from the clear, bright morning on which we overtook Mr. Allen resting after his walk of eleven miles, we along with other mourning friends should stand around his remains as they were being consigned to their last resting-place. He himself little expected it would be so; for, at Hangwelle he more than once alluded to his restored strength and ability to go through work as well as in his earlier days. During the conversation on the arrangements regarding the newly-built chapel and the preacher, his remarks were as usual of that shrewdly practical character which so much distinguished him, and after warming with his sermon to the large and attentive congregation, I well remember his emphatic remark,—that it but required a native brother who would study—a thinking man—to secure a good attendance in the district always.—Returning to Colombo, he seemed little fatigued by the day's journey and his flow of spirits was unusually good; relating to us as we went along several anecdotes of his early life and Missionary work. We parted with him in the twilight at the foot of the

eminence on which his residence stands, and as his stalwart form strode up the hill under the shade of the cocoa-palms, there was little indication that his career on earth was to close so soon. This was on Tuesday evening—on the succeeding Sunday forenoon, Mr. Allen gave at the Pettah chapel the last sermon he was ever to preach on earth. The subject and matter were truly characteristic of the man—Reconciliation through the death of Christ; Preservation through His Life,—a subject on which he seemed fond of dwelling of late. The earnest and emphatic manner in which he insisted on the Christian's unshaken confidence in the unchanging faithfulness of his God, was very striking.

I was present in the afternoon when some friends were gathered to hear the news from Mrs. Allen by the English mail which had arrived that morning. She hinted at the hope of her speedy return, but mentioned the fear she had expressed to the Mission Secretaries that her poor husband would now require a change. On this being read, he drew himself up, and placing his hand on his chest, said, "Why I never felt better in my life; just prepared to go through any amount of work."

These were almost the last words I heard spoken by the Rev. James Allen, who died eight days after, on the 30th April.

THE LAST DAYS OF MRS. KNIBB.

BY THE REV. JOHN KINGDON OF WALDENSIA.

AFTER serving the Lord upwards of fifty years, forty-one of which were spent in His service in this land, Mrs. Knibb entered into her rest on the morning of the 2nd April.

As she spent the last month of her life with us, and we had the unspeakable pleasure and honour of ministering to her comfort, and holding converse with her to the time of her death, I may be permitted to tell you a little about her last days on earth.

For several months previous to her death, our dear friend had been much indisposed; but I believe that it was early in December that the illness which terminated her life commenced. After spending some time with her daughter, Mrs. Fray, at Kettering, she was removed to Falmouth for a change, and that she might have constant medical attendance. She came to Waldensia on the 2nd of March. From the day she came she was not able to leave the house, although she often stood at the door or window and said she longed to take a walk in the garden, but feared the exertion of coming up the steps would be too much for her.

On the 19th Mr. Fray and I travelled together to Spanish Town to attend the annual meetings of the Jamaica Baptist Union. We returned to Kettering late on the evening of the 29th, and found that Mrs. Kingdon had on that day sent an express for Mrs. Fray, as Mrs. Knibb was much worse, and had been vomiting blood. We reached Waldensia early the next morning (Friday, 30th), and found her better, so much so that she was able to sit up and talk. She asked a great many questions about the meetings, and the friends who attended them, the state of the Churches, &c. She was not so well on Saturday, and on Sunday she appeared to be much weaker, but she would not allow Mrs. Kingdon to stay with her. Mrs. Fray remained at home and we went to chapel. At 12 a.m. a change for the worse took place, and Mrs. Fray sent a messenger to hasten us home; but as we were at Bunker's Hill, we could not reach home till a quarter past four o'clock, when we found our dear friend rapidly sinking. She said, rather mournfully, "You are late to-day;" and when told that the delay was caused by our remaining to celebrate the ordinance of the Lord's Supper after the morning service, she made several enquiries about the attendance, &c. I said, "We remembered you in our prayers;" she replied, "Thank you, thank you." She was at this time sitting up in bed, but she now laid down, and her mind soon began to wander. Still she was quite con-

scious at intervals up to within a quarter of an hour of her death, which took place at a quarter past twelve. Mr. Fray and Mr. Lea arrived in time to witness her departure. We did not apprehend that her end was so near, as she was able to help herself almost to the last, and on Sunday at three o'clock she got out of bed without any assistance, not allowing even Mrs. Fray to help her.

We first met our dear departed friend in England a short time before sailing for this, the land of our adoption, and we shall ever retain a grateful recollection of her motherly counsels and encouragements. After her return to Jamaica we had frequent intercourse with her, and the more we knew of her the more we saw to admire and love. But in the last month of her life we saw more clearly than ever the loveliness, lowliness, and strength of her Christian character. Her patience during her affliction was very striking. We did not hear a single word of complaint, nor was there the slightest evidence of anything like a restless spirit. Her great unwillingness to keep anyone from the public means of grace, of which she herself was deprived, and her interest in everything pertaining to the Redeemer's kingdom continued to the last. Her faith in the Saviour, too, was strong, yet beautifully simple. On Sunday evening, March 4th, I sat by her bed-side and conducted family worship. I read the eighth of Romans, and when I had finished reading she said, "That beautiful chapter, it is more precious than ever: nothing shall separate us from his love—nothing!" The fourteenth of John was also a favourite chapter with her, portions of which she frequently repeated. A short time before her death, being in great pain, Mrs. Kingdon sought to comfort her with the assurance that the Saviour was with her, when she very beautifully repeated two or three verses of the chapter referred to. About an hour before her departure, not being sure whether she was conscious or not, taking her hand in mine, I said "You are still trusting in Jesus?" as she pressed my hand she sweetly replied, "Still trusting in Him." These were almost her last words. After this I only remember her saying "Yes," in reply to Mr. Fray when he inquired if she recognized his voice. Her death was truly a "sleep." She sunk so gradually that the last breath was scarcely perceptible. Her countenance, after death, was beautifully expressive of calmness and peace.

"She died in Jesus, and is blessed;
How kind her slumbers are!
From sufferings and from sins released,
And freed from every snare."

We followed the remains of the dear departed to Falmouth on the morning of the 3rd. Many came the evening before to be ready to start at the time appointed, viz., two o'clock. It was a lovely moonlight morning. We laid the coffin in the vehicle prepared for its reception, and I felt a melancholy pleasure in making it secure with my own hands for the rather rough journey to Falmouth; and then one of our faithful deacons, who brought the dear one hither a month before, conveyed away her mortal remains, while a good concourse of people followed, most of them members of Churches formed by her late honoured husband. The coffin in which the remains of William Knibb have lain for upwards of twenty years is entire. His wife's remains rest in the same grave.

THE FUNERAL.

To the above narrative we append the account given by the Rev. D. J. East of the funeral service over the remains of our dear departed friend.

Mrs. Knibb was buried early yesterday morning (Tuesday, April 3rd) in the grave of William Knibb, at Falmouth. That grave for more than one-and-twenty years had sealed up the mortal remains of her sainted husband—on earth the lion-hearted—and there they lay in their quiet resting-place. I cannot tell you the emotions with which I looked down upon the coffin, still undecayed, which contains those sacred relics, or with what satisfaction I looked upwards and thought of the glorified spirits of husband and wife, now re-united before the throne of God and of the Lamb. The funeral service commenced a little before eight o'clock

A.M. I left Calabar at five, accompanied by Mr. Roberts, and when we entered the chapel found a large congregation assembled, and the Rev. Mr. Aird, Presbyterian Minister, engaged in reading the Scriptures. It devolved on me to lead the devotions, and I believe that while we were mourning the loss we suffer, all felt that it was a season for thanksgiving and praise in commemoration of the grace which in life and in death had so eminently rested on the dear departed. The same meekness and gentleness, and kindliness of character shone out to the very last, and the closing scene was as peaceful as the light of the Saviour's countenance could make it on this side of eternity. I saw her a short time ago in the sickness which terminated her life, and knelt with her at the throne of grace, and very pleasant it was to observe how quietly she was resting in the arms of everlasting love. Brother Clark, of Brown's Town, delivered the funeral address—very simple, and touching, and suitable it was. Brethren Lea and G. R. Henderson also read portions of the word of God, and the latter offered the closing prayer within the walls of that chapel in which our sainted sister had so often worshipped, and where the eloquent voice of the husband she has now joined in glory had so often preached in demonstration of the Spirit and of power the glorious Gospel of the blessed God. The ministers present, including the Rev. J. Littlejohn, Rector of Trelawny, and the Rev. — Gurney, Wesleyan Missionary, now led the way from the chapel to the grave. A great concourse of people was instantly gathered round it, and as the coffin was lowered into it we sang—

"Unveil thy bosom, faithful tomb!
Take this new treasure to thy trust!"

The duty had been assigned to me to speak to the bystanders from the open tomb, and I wished, as far as I might, in doing so to give utterance to such words as she would desire to have spoken whose mortal remains we were bearing to sleep in Jesus, in the sure and certain hope of a glorious resurrection to eternal life; for I felt that, being dead, she yet speaketh. The solemn stillness of the crowd was very impressive; and we will hope that some careless ones went away to think and pray. Brother Hewett closed the service at the grave by such supplications as the occasion was calculated to call forth, and the congregation quietly dispersed. In a few hours the grave was again bricked over, never, in all probability, to be opened again till He, who is the resurrection and the life shall appear, and all who are in their graves shall come forth.

SWEET AND BITTER.

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

I THINK I informed you in my last that a young Kuleen Khyst, together with his wife, had embraced our holy faith, and had for the present taken refuge at Magoorah. Many were the efforts made to get him to renounce his newly embraced religion, and his father and brother came several times with the most tempting offers, engaging to collect a large sum of money, and get him restored to caste, if he would only publicly deny that he had eaten with the Christians. Of course, scores knew that he had joined the Christians, but so loose are the shackles of Hindooism becoming that anything short of a public avowal of a change of creed is tolerated.

I am happy to inform you that all efforts to seduce his mind from allegiance to Jesus has failed, and last night, his father, who again came to see him, after a long discussion with his son, acknowledged that Christ's religion is the true one, and, at his own request sat down to eat with the Christians. I hope this may be the means of ultimately leading the whole family to a knowledge of the truth, in which case, if he can get any work to do, it will be advisable to send him back to his own village. So much for the honey.

I have to inform you that on the 19th March, our whole Christian paragh at Magoorah, consisting of ten houses was totally destroyed by fire. Almost everything belonging to the Christians too was consumed. One widow lost grain and furniture to the value of sixty rupees; one of the preachers to the extent of forty-

five rupees, and others in lesser amounts. The Girl's School too suffered very heavily. At first we thought the damage sustained amounted to something under 400 rupees; but we find that it considerably exceeds that amount. The fire originated in the cook-house of the deputy magistrate, whose bungalow adjoins the Christian parah. The magistrate held an investigation upon the matter, but no one could prove how it originated. Mr. Wenger at once sent us 180 rupees, and we have collected upon the spot nearly 200 rupees in addition, so that we shall by Divine mercy be able to live over the trial.

In one respect it will work for good. I have since the fire obtained a very advantageous site, in an open field, which for two years previously I had vainly endeavoured to procure. This will enable me to save the Society 160 rupees per year. In two or three months I hope to have all things straight again. Our bungalow had a very narrow escape; at one time all thought that it was doomed, but God withheld his rough wind in the days of his east wind. This is the third time in two and a half years that we have been in this danger.

MISSIONARY MOVEMENTS.

SERAMPORE.

THE work of the Theological Class has re-commenced with very encouraging prospects. It now numbers twenty-four students. Mr. Pearce has also formed a class for the instruction of the wives of the students as are married. Twelve women are being thus prepared to aid their husbands in their evangelistic work.

AGRA.

Mr. Broadway reports the entrance of the Mission on Zenanah work in this important city. A Miss Donald has offered her services, and been engaged, for this branch of Christian exertion, with a native Christian woman as her companion.

CALCUTTA.

Mr. Wenger informs us that the serious illness of Mr. Kerry has obliged him to take a voyage at sea with the hope of restoration. Mr. Kerry will proceed to Ceylon. Mrs. Kerry's girls' school continues to increase and to flourish. It now contains seventy children. Funds are greatly needed for its support.

CAMEROONS RIVER, AFRICA.

The progress of the Mission is much interfered with by the war that has been raging among the native tribes in immediate proximity to the station. The erection of the chapel has thus been delayed. Mr. Saker has, however, continued his translation, and he reports that the prophet Isaiah is now finished at press. Our old worthy native brother, Mr. Horton Johnson, has been called to his rest. His family and the Mission are in deep sorrow at the loss.

SEWRY.

Mr. Reed has removed from Cutwa to Sewry, on account of his health. He will assist Mr. Williamson in Bengali work, and also visit Cutwa from time to time. Mr. Williamson increasingly feels the effects of age, his sight being partially affected. He is, however, able to preach daily to the heathen, and on Lord's-Day mornings to the native Christians. Efforts are being made to establish sub-stations in some of the surrounding villages. In order to be near his work among the Santhals, Mr. Johnson has established himself at Bebboonia, about three miles from the hills, in which the people chiefly reside, and about fourteen miles from Sewry. Four stations or schools have been opened, and at each is settled a Bengali Christian schoolmaster.

MONGHYR.

Mr. Lawrence has been sorely tried by the affliction of his beloved wife, and the sympathy and prayers of our friends are requested on his behalf. Both the native and English churches have also lost some valuable members by death. Still, preaching the word goes on in the bazaars and melas. Mr. Parsons also reports some progress in the printing of the various translations in which he is engaged.

£ s. d.		£ s. d.		£ s. d.	
Ialington, Cross Street—		BUCKINGHAMSHIRE.		Blackheath, Dacre Park—	
Collections	21 0 0	Datchet—		Contribs, Sunday Schl.	
Do., Salter's Hall—		Collection	0 10 0	by Y. M. M. A. ...	1 5 5
Do., Sunday School,		Great Brickhill—		Crayford—	
N. P. Delhi	0 13 9	Contributions	29 2 0	Contributions	10 10 0
Kingsgate Street—		Long Crendon—		Gravesend, Windmill Street—	
Contributions	11 0 0	Collection	2 10 10	Collections	13 9 0
Little Alle Street—		Newton Longville—		Greenwich, Lecture Hall,	
Collections	6 5 3	Contributions (2 yrs.)	2 16 0	Royal Hill—	
Contributions, Sunday		Wrayisbury—		Contributions	14 8 1
School, for N P	1 18 6	Contributions	10 0 0	Lee—	
Lower Edmonton—		CHESHIRE.		Collections	13 8 6
Collections	6 0 0	Chester—		Lewisham Road—	
Little Wild Street—		Contributions	1 8 0	Contribs. on account...	12 15 7
Collections (Moisty) ...	1 8 2	CORNWALL.		LEICESTERSHIRE.	
Metropolitan Tabernacle—		Padstow—		Leicester, Belvoir Street—	
Collections	105 0 0	Donation	2 0 0	Contribs. on account...	26 15 10
Notting Hill, Cornwall Road—		DEVONSHIRE.		LINCOLNSHIRE.	
Collections	15 2 6	Modbury—		Boston, Salem Chapel—	
Contribs. on account...	3 4 3	Collection for W & O...	0 10 0	Contributions	3 8 1
Notting Hill Tabernacle—		Contributions	6 8 6	Do. for N P	0 12 2
Collections	12 0 0	Do. from Ringmore	0 12 0	NORTHAMPTONSHIRE.	
Peckham, Park Road—		Do. for N P	0 8 6	Aldwinkle—	
Collection for W & O...	1 10 0	Do. fr do., from		Contributions	4 14 7
Poplar, Cotton Street—		Ringmore	0 10 0	Burton Latimer—	
Collections	6 0 0	Newton Abbot—		Contributions	9 5 6
Regent's Park—		Collection	1 6 0	Bythorne—	
Contribs. on account...	60 0 0	DORSETSHIRE.		Collections	2 11 1
Do., Sunday School	15 3 4	Bourton—		Ringstead—	
Do. do., for N P	5 0 0	Collection	2 0 0	Contributions	10 1 7
Romney Street—		Iwerne Minster—		Do. for N P	0 15 5
Collections	2 9 6	Contributions	3 10 3	Thrapston—	
Shepherd's Bush—		ESSEX.		Contributions	20 13 0
Collections (Moisty) ...	6 6 9	Barking—		Do. for N P	1 11 1
Do. for W & O (do.)	1 0 0	Collections	2 11 0	Woodford—	
Spencer Place—		Romford—		Collections	1 17 4
Collections	4 5 0	Contributions	5 9 5		51 9 7
Staines—		Waltham Abbey—		Less Expenses	0 6 6
Contributions	4 12 8	Collection for W & O...	1 0 0		51 3 1
Stepney Green Tabernacle—		Contributions	3 16 7	NORTHUMBERLAND.	
Collection for W & O...	4 17 2	GLOUCESTERSHIRE.		Newcastle-on-Tyne, Berwick St.—	
Stratford Grove—		Tewkesbury—		Contribution	0 7 0
Collections (Moisty) ...	9 7 9	Contributions	16 12 0	NOTTINGHAMSHIRE.	
South Kensington—		HAMPSHIRE.		Sutton-on-Trent—	
Contribs. on account...	15 0 0	Beaulieu—		Collection for W & O	0 10 0
Tottenham, West Green—		Contribution	1 1 0	Contributions	10 5 3
Contributions, Sunday		Parley—		SHROPSHIRE.	
School, for N P, by		Contribs. for N P	1 14 7	Dawley—	
Y. M. M. A.	2 3 2	Garway—		Collection for W & O	1 2 6
Upton Chapel—		Collection for W & O...	0 10 0	Contributions	4 9 3
Contributions, Juvenile		Kington—		Market Drayton—	
Association, for Rev.		Contributions	8 2 9	Contribs. for N P	1 7 0
A. Baker's N P, West		HEREFORDSHIRE.		SOMERSETSHIRE.	
Africa	12 0 0	Watford—		Beckington—	
Vernon Square—		Proceeds of Tea Mtg...	5 6 10	Contributions	8 0 6
Contributions, Sunday		Contribution	2 2 0	Bristol Auxiliary—	
School, by Y. M. M. A.	6 10 5	HERTFORDSHIRE.		Contribs. for 1865-6...	426 6 10
Virginia Row Chapel,		Hitchin—		Do. for 1866-7 ...	1 18 7
Bethnal Green—		Proceeds of Tea Mtg...	5 6 10	Frome, Shepherd's Barton—	
Collections	1 1 6	Watford—		Contributions	66 4 10
Walthamstow—		Contribution	2 2 0	Do., Sunday School, for	
Contributions	9 1 1	KENT.		Native Gtrl. "Jane	
Wandsworth, East Hill—		Bexley Heath—		Bann," in Mrs. Ander-	
Collections	11 19 4	Contribs., Sunday Schl.	1 19 8	son's School, Jevore ...	6 0 0
West Drayton—		BUCKINGHAMSHIRE.		Do. do., for Native Boy,	
Contributions	3 12 5	Datchet—		"John Shepherd," in	
BEDFORDSHIRE.		Collection	0 10 0		
Heath—		Great Brickhill—			
Contributions	0 10 0	Contributions	29 2 0		
BERKSHIRE.		Long Crendon—			
Fifield—		Collection	2 10 10		
Contributions	1 9 6	Newton Longville—			
Windsor, Baptist Chapel,		Contributions (2 yrs.)	2 16 0		
William Street—		Wrayisbury—			
Collection	0 10 0	Contributions	10 0 0		

£ s. d.		YORKSHIRE.		RADNORSHIRE.	
Mrs. Saker's School, Cameroons, W. Africa	6 0 0	Gildersome—		Dolau—	
Do., Badcox Lane—		Contribs., Juvenile As- sociation, for Rev. W. Hobb's N P, "Ward Scarlett," Jessore ...	13 0 0	Contributions	1 2 2
Contributions	18 6 11	Mirfield—		SCOTLAND.	
Wincanton—		Contributions	0 16 6	Glasgow—	
Contributions	10 16 6	SOUTH WALES.		Contributions	24 9 0
SURREY.		BRECKNOCKSHIRE.		Do., Bath Street...	5 0 0
Norwood—		Brecon—		Do., Baronial Hall...	8 11 0
Collections	17 9 8	Contribution	1 0 0	Less Expenses	38 0 0
WARWICKSHIRE.		Erwood—			2 5 3
Henley-in-Arden—		Contribs., Sunday Schl.	0 18 6		35 14 9
Contributions	3 12 0	CARMARTHENSHIRE.		IRELAND.	
WILTSHIRE.		Cwmfelin—		Athlone—	
Bratton—		Contributions	1 16 9	Contribs. for N P	2 1 7
Collection	3 13 6	Ferryside—		FOREIGN.	
Calne—		Contributions	1 1 0	AUSTRALIA.	
Contribs. on account...	12 0 0	Kidwelly—		Melbourne, Collins Street—	
Crockerton—		Contributions	0 11 0	Contribs., Juv. Asso- ciation, for two Na- tive Preachers, under Rev. James Smith, Delhi	34 0 0
Devises—		Smyrna—			
Contributions	47 2 1	Collection	0 7 4	CANADA.	
Warminster—		GLAMORGANSHIRE.		D. Cameron, Esq., of Woodville, by Rev. J. Gilmore, of Peter- borough, Canada	10 0 0
Contributions	10 12 5	Canton, Cardiff, Hope Chapel—			
Westbury Leigh—		Collection (Moiety) ...	1 17 6		
Contributions	14 10 6	Cardiff, Bethel—			
Westbury, Cook's Style—		Contribution	5 0 0		
Collection for W & O ...	0 10 0	Merthyr Tydfil, Tabernacle—			
Contributions	4 5 0	Contributions	4 15 6		
Do., Providence Chapel—		Penelawdd, near Swansea—			
Contributions	5 3 0	Contributions	1 4 1		
Winterslow—					
Contributions	2 11 4				

Contributions from 1st of June to 20th of June, 1866.

£ s. d.		£ s. d.		£ s. d.	
DONATIONS.		Hackney Rd., Providence Chapel—		Speen—	
Foster, Mrs. Sarah, Tot- tenham, for Rev. J. Clark, Brown's Town, Jamaica	5 0 0	Collections	15 5 6	Contributions	2 9 9
Nisbet, Miss, of Lambden Greenlaw, Dunse, for support of N P, at Se- rampore	6 0 0	Hammersmith—		KENT.	
Stevenson, Mrs., Black- heath, for Rev. G. Mil- lner, of Jamaica	2 0 0	John Street—		Belvedere—	
LONDON AND MIDDLESEX.		Contribs., Sunday Schl., by F. M. M. A.	12 7 0	Contribs. on account...	3 4 0
Acton—		Lambeth, Regent Street—		NORTHAMPTONSHIRE.	
Contributions	0 11 0	Contribs., Sunday Schl., for Rev. R. Smith, Cameroons, by F. M. M. A.	3 17 8	Clipstone—	
Bayswater, The Mall Chapel—		Lower Edmonton—		Contributions	27 16 1
Collection	20 0 0	Contribs., Sunday Schl., by F. M. M. A.	0 17 7	Guisborough—	
Camberwell, Denmark Place—		Shouldham Street—		Contributions	3 10 0
Contribs., Miss. Asso- ciation, for N P, Cal- cutta, under Rev. J. Sole	20 0 0	Upton Chapel—		Long Bucky—	
Do. do., for Support of Child in Mission School, Ceylon	6 0 0	Collections	8 0 0	Contributions	15 14 3
Do. do., for Support of Child of N P, under Rev. W. Sampson, Se- rampore	6 0 0	Walworth Road—		OXFORDSHIRE.	
Camden Road—		Contribs. on account...	26 5 0	Thame—	
Collections	46 13 10	Do., Young Men's Bible Class, for Rev. J. Smith's N P, Delhi	3 15 0	Contributions	4 0 0
Ebenezer, Newington—		BEDFORDSHIRE.		SOMERSETSHIRE.	
Contribs., Sunday Schl., by F. M. M. A.	0 15 7	Luton, Union Chapel—		Bristol—	
		Collection for W & O (Moiety)	1 10 0	Contribs. on account	140 0 0
		Contributions	26 7 0	Do. for W & O	3 10 11
		BUCKINGHAMSHIRE.		Do. for Africa	3 3 0
		Colnbrook—		Do. for China	3 0 0
		Contributions	2 13 4	Do. for Serampore...	1 1 0
				Do. for N P at Delhi	18 0 0
				Do. for N P, under care of Rev. W. Sampson	12 7 5
				Do. for Native Pea- cher, under care of Rev. T. Read, at Cutwa	21 15 0

£ s. d.		SOUTH WALES.		£ s. d.		Tullymet, by Ballinling—	
Do. for <i>Native Teacher, under care of Rev. T. Morgan, at Howrah</i>	6 0 0	MONMOUTHSHIRE.				Contribution	
Do. for <i>Boys' Education in Mrs. Kerry's School, Intally</i>	4 10 3	Penpergwrm, near Abergavenny—				1 1 0	
Do. for <i>Girls' Education in Mrs. Kerry's School, Intally</i>	7 14 11	Contrib. from Bryn				FOREIGN.	
Cheddar, &c.		Cain Farm		4 0 0		CANADA.	
Contribs. on account...	25 0 0	SCOTLAND AND IRELAND.				Montreal—	
Shepton Mallet—		Scotland—				Joseph Wenham, Esq.,	
Contributions	1 11 0	Contribs. on account,				by Rev. Dr. Davies,	
WILTSHIRE.		by Rev. F. Trestrail 21 10 0				of Regent's Park	
Chippenham—		Edinburgh—				College.....	
Contributions	12 12 0	Contrib. for <i>Britany</i> 0 10 0				5 0 0	
		Do. for <i>China</i>		0 10 6		A Donation of Ten Shillings has	
		Elgin—				been received from Mrs. Sharm-	
		Contributions		11 6 9		an, through Mrs. Hudson for <i>Mr.</i>	
		Gratowm—				<i>Oncken, of the German Mission</i> ; as	
		Collection		4 0 0		no address was sent with this sum,	
		Inverness—				the usual formal receipt could not	
		Contribs. on account... 10 0 0				be returned.	

JAMAICA SPECIAL FUND.

£ s. d.		£ s. d.	
Redruth, by Mr. J. Cocking	1 8 0	Morton, Mr. W. J. T., Dawlish, Devon ...	1 1 0
Modbury, by Rev. A. English	2 10 0	"A Friend" for " <i>Defence Fund</i> "	1 0 0
Missionary Box, by Mrs. Pearsall, Brighton	0 10 6	Rippon, Mrs., for ditto	5 0 0

FOREIGN LETTERS RECEIVED.

AFRICA—CAMEROONS, Fuller, J. J., Feb. 28, March 30; Safer, A., Mar. 2, 31; Smith, R., Mar. 2, 29; Thomson, Q. W., April 1.
 SIERRA LEONE, Diboll, Mrs., April 20; Weeks, G. S., April 20.
 CAPE OF GOOD HOPE—PORT ELIZABETH, Dickerson, J., and others, Mar.
 ASIA—CEYLON, Colombo, Allen, J., Mar. 29.
 KANDY, Waldock, F. D., Mar. 29.
 CEYNA—YENTAL, Kingdon, E. F., Feb. 17.
 INDIA, AGRA, Ethingington, W., Feb. 22.
 ALAHABAD, Jackson, J., Mar. 8.
 BANIAL, Ellis, R. J., Feb. 12; Page, I. C., Mar. 17.
 BENGAL, Heinig, H., Feb. 22.
 CALCUTTA, Evans, T., Feb. 22; Leslie, A., Mar. 8; Wenger, J., Feb. 22, Mar. 7, 23, 24, April 7.
 DELHI, Collins, W., Mar. 23; Parsons, J., Mar. 22.
 INTALLY, Kerry, G., Feb. 22, April 22.
 JESSORE, Hobbs, W. A., Mar. 3, 19, April 5.
 KHOOLEAH, Johnson, E. C., Feb. 17.
 KHOSSTIA, Anderson, J. H., Mar. 6; Duff, Gogon C., Feb. 28.
 MONGHIA, Lawrence, J., Mar. 20.
 PATNA, Broadway, D. P., Mar. 28.
 SERAMPORE, Pearce, G., Feb. 21.
 SEWRY, Reed, F. T., Mar. 1; Williamson, J., Mar. 5, April 5.
 AUSTRALIA—TASMANIA, Tinson, E. H., Mar. 21.
 EUROPE—FRANCE, GUINGAMP, Bouhon, V. E., Feb. 17, May 14.
 MONLAIX, Jenkins, J., April 10, May 17.
 NORWAY, CHRISTIANA, Hubert, G., Mar. 23; April 14.
 WEST INDIES—BAHAMAS, NASSAU, Littlewood, W., Feb. 27.

TURK'S ISLAND, Kerr, D. S., Mar. 10.
 HAYTI, JACMELL, Webley, W. H., April 3.
 PORT-AU-PRINCE, Baumann, W., Mar. 26.
 JAMAICA—ANNOTTA BAY, Jones, S., April 23.
 BELLE CASTLE, Harris, S., April 21.
 BLACK RIVER, Barrett, J., Feb. 8, 23; Holt, S. W., Mar. 8.
 BROWN'S TOWN, Clark, J., Feb. 9, April 7, 23.
 DUNCANS, Fray, E., and Millard, B., Mar. 28.
 FALMOUTH, Kingdon, J., Mar. 7, April 6; Lea, J., April 23.
 FELLEN'S FIELD, Burke, W., Mar. 22.
 FRENCH, Clarke, J., April 20.
 KETTERING, Fray, E., Mar. 9, April 7.
 KINGSTON, Harris, H., Mar. 23; Oughton, S., Feb. 10, Mar. 23, April 7; Oughton, T., Mar. —, April 24; Palmer, E., Mar. 10, April 19, 24, W., Mar. 8.
 MONEAGE, Gordon, J., Mar. 22.
 MONTAGO BAY, Henderson, J. E., Mar. 9, April 3, 7; Hewitt, E., Mar. 1, 22, April 21.
 MOUNT CHARLES, Thompson, J., Mar. 22.
 MOUNT HEAMON, Clark, J., Mar. 9.
 PORT MARIA, Sibley, C., Mar. 7.
 RIO BUENO, East, D. J., Mar. 12, 23, April 4, 21; Roberts, R., March 23.
 ST. ANN'S BAY, Millard, B., Mar. 9, 22, April 7, 23.
 SALTER'S HILL, Dendy, W., April 7, 20.
 SPANISH TOWN, Dendy, W., Feb. 26, Mar. 9; East, D. J., Mar. 8; East, D. J., and Phillippo, J. M., Jan. 24; Harvey, C., Feb. 24, Mar. 24, April 9, 12; Oughton, S., April 6; Phillippo, J. M., Feb. 24, Mar. 10, 21, April 6, 21, 22; Phillippo, G., Mar. 10.
 STEWART TOWN, Webb, W. M., Feb. 22.
 YALLAES, Morgan, W., Feb. 9.

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