

# MISSIONARY HERALD.

## CALCUTTA.

By a letter from Mr. Geo. Pearce, dated 31st of August last, we learn that Messrs. Yates and W. H. Pearce had just returned from a visit to the new station at Kharee, where they had baptized fifteen natives on a profession of faith.

Mr. W. Pearce briefly alludes to the circumstance in the following terms :—

Brother Yates and myself are just returned from a very gratifying and encouraging trip to Kharee, particulars of which I hope soon to forward in a Journal.

He adds in the same letter, (Aug. 30)

The brethren here have just engaged the services of Mr. Beddy, a pious well-informed man, under the ministry of the General Baptist brethren, as missionary for Digah. Full particulars will be sent you by an early opportunity. If another should come for the station, Brother Beddy can immediately remove a few miles to Patna, an immense city, for whose illumination, comparatively, no efforts have yet been made,—so do not be afraid of sending to India as many missionaries as you can procure.

## COLOMBO (CEYLON).

Letter from Mr. Daniel to the Secretary, dated Colombo, 26th September, 1831.

As the "Sarah," from Bombay to England, is expected every hour to touch at Colombo, and as her stay may be only a few hours, I think it well to embrace the opportunity of having a few lines ready to transmit to you, especially, as some time has elapsed since I have sent any information of a direct missionary nature to the Society.

I shall confine what I have to communicate to my own exertions, leaving you to obtain information respecting my colleague, from his own diary, which I shall either send with this or the next parcel I convey to you.

I have now been on this island something more than a year,—and on looking back on the different scenes through which we have passed,—we may indeed say, "Having obtained help of God we continue to the present

day." It has been a year of much trial and labour, but connected with many mercies : in consequence of which we will bless the name of the Lord. If you ask what I have been doing during the year, I would say that almost every hour I could spare from active exertion, has been occupied in trying to learn the language of the country ;—I mean the Singalese : thinking it would only perplex me to be engaged in the learning of two languages at once. I have almost exclusively devoted myself to the study of the Singalese, as being by far the most difficult, and most extensive, as a mode of usefulness in this part of the island. As long as Mr. Siers remains in Colombo he takes the Portuguese services. It has not, therefore, been requisite for me, at present, to do any thing in that tongue. The effort to acquire the Singalese language has been a very laborious employment : and yesterday I had the pleasure to deliver my first sermon in it. By the means of an interpreter, I had before preached to the natives the truth of the Gospel ; but I have now thought it proper to commence speaking to them myself ; and though a first effort in a new tongue must be very imperfect, yet I have the satisfaction to know, that enough was understood to give the people an acquaintance with the way of salvation by Christ. I hope that by persevering study and practice, I may attain such an acquaintance with it, as will make it easy to myself, and intelligible to all my hearers.

Our English congregation in the Fort has lately suffered much diminution ;—this has arisen from two causes : one is, the Fort chaplain having died, has been succeeded by a young man of much piety and devotedness to his work, who has set up preaching on a Sunday evening,—the only time at which we have preaching on the Lord's day : this has naturally drawn many to the church who attended with us. The other cause to which I have referred, is the removal of the 8th regiment to Candy. In this regiment were almost the half of our members. Through Divine mercy, much good has been done in this part of my labour. Twenty three have been added to the church during the year ; although some of them have been led away through temptation, caused us to mourn, and to exclude them from our Society, yet others stand fast in the Lord.

Our Sabbath School in the Pettah for the Portuguese is in a state of considerable promise. We were told at its commencement it

was a vain thing to attempt any thing of this kind here, for we should have no one to instruct. However, from small beginnings we have proceeded, amidst many discouragements: we have now between fifty and sixty children, several of them of fifteen and sixteen years of age. This, to people in England, may seem a small number, but in this superstitious and heathen part of the world it does not appear so. They are taught by some friends who interest themselves in the welfare of the rising race. One of them delivers them an address in Portuguese every Sunday morning. I preach on Friday evenings in this place, and the attendance is encouraging. Mr. Siers's congregation here, on a Sabbath evening, is, I understand, improved.

The native congregation in Grand Pass is, through the goodness of God, much improved. Previous to my arrival it was almost destroyed; often, I have understood, not above ten persons attending. It now of a Lord's day wears a very pleasing aspect; I should think yesterday 130 persons were present: some of them appear seeking the Lord, and, I hope, will find him. One person has been baptized and joined this part of our church; one the Portuguese part of it in the Pettali; and two have joined the church at Hanwell.

As Colombo extends over a large surface of ground, and you cannot expect Pagans and Papists to come from a distance to hear the Divine Word, I have, therefore, several different places in the town where I preach the Word of God, at nearly stated periods:—at some of them we often obtain serious and attentive audiences, and we hope the seed thus sown, will, in the end, spring up, and bear fruit to eternal life.

There are a number of villages at different distances from Colombo, to six or seven of which, I go to deliver the Word of God. At Byamvillee, one of them, things appear to wear a promising aspect; several of the people say that previous to our coming among them, they knew nothing of the true God or the way of salvation; but now they are determined to leave worshipping Boodha, and to worship the true God alone:—that they have left off Sabbath labour, and wish to spend the day in the worship of God. This village is nine miles on the Candy road from Colombo; I visit it once a fortnight. I have taken under my care there a school of between thirty and forty children. I wish I could go there on a Lord's day, but my other services forbid it. I could very much wish an active, pious missionary could be sent out to aid me. Though my health, through mercy, is as good as when in England, yet when I think of the uncertainty of life; of the situation to which things would be soon reduced here without an European mission-

ary;—which may be collected from the condition in which I found them;—I do hope the Society will take the subject into their serious consideration. I know the difficulty you have to find suitable persons willing to come to these distant parts of the world, but probably God may raise up some one able and willing to embark in this holy enterprise. Let not the friends in England think Ceylon sufficiently supplied with missionaries. If one hundred additional missionaries were immediately to enter Ceylon, they would be insufficient for the work to be effected.

At Colombo there is a Mahomedan population of between eight and nine thousand; they speak a different language from the Singalese, and for their salvation scarcely an effort has been made. At one of our missionary meetings I brought their case before my brethren, and suggested the great importance of doing something for their eternal good. It was said they were very inaccessible. I told them I thought if a Tract addressed to them, were drawn up in a proper spirit, and translated into their vernacular tongue, and left at every Moorish house, it might do them good. The proposal met with their general approbation. At their request I drew up a Tract on the insufficiency of Mahomedanism for the salvation of men, and the claims of Christianity. It met with the entire approval of my brethren. It has been sent to Jaffna for translation into the Tamul language. When it comes back I have every reason to conclude the Colombo Tract Society will print it at their expense. The good Lord prosper the effort and crown it with success.

But my paper is nearly full. I must defer any other information till my next communication, when I hope to send you an account of our different Schools, with some other information, my paper will not contain. As I believe the vessel for England came in last night, and may stay but a few hours, there may be no time to make up a parcel, I shall therefore send this by "Tapal," or, as we call it in England, the Post. I have the pleasure to say that the Female School, which is begun and carried on by my own family, is in a very promising state. We were told in this part of the town we should have scarcely any scholars: we have now about forty-two, near forty of whom are in daily attendance.

I hope our dear friends in England pray much for us, that the Spirit of the Lord may be poured out on our labours. If they be needed in England, it is much more so here, where the hearts of the population seem peculiarly adverse to the reception of the Gospel: being a compound of selfishness, idolatry, superstition, deception, and immorality, of which those who have never been among them can form no adequate idea. Only the

Spirit of God can do them *saving* good. O that we could see similar scenes as are witnessed in the West Indies. My dear family join in kind regards to yourself and all friends.

### JAMAICA.

For a long period, it has been a pleasing part of our duty to lay before our readers the most gratifying information respecting the progress of the work of God in this very important field of missionary labour. We are in possession of intelligence of this character still: but are compelled, for the present, to postpone other articles, that we may introduce some of a different character, which came to hand on the very day (Feb. 20) the materials for the Herald should be sent to the printer.

We are deeply pained to announce, in the first place, that the Mission has been deprived of another valuable agent by the hand of death. We refer to the Rev. John Shoveller, of Kingston, who was personally known through a large part of our connexion, and beloved wherever he was known. Only a few months ago, we rejoiced in witnessing the spirit of self-devotion in which, under circumstances not a little trying, he addressed himself to the important work. We deemed him eminently qualified, by the fervour of his piety, the variety of his acquirements, and the peculiar suavity of his disposition—combined, too, with considerable experience in his sacred vocation—for the station he was about to occupy, and trusted that he would be permitted long to retain it. Experience has fully justified our favourable estimate of his fitness, but it has pleased God to frustrate our expectations of his continuance; and to remove him, in the full vigour of manhood, to his heavenly rest. *Even so, Father, because it seemeth good in thy sight.*

Letters, announcing this mournful event, have been received from the officers of the bereaved church, from Mr. Tinson and Mr. Clarke.

We insert that written by the last, as it contains the fullest account. It bears date from Spanish Town, Jan 2, 1832.

I have at this time to address you under feelings of deep distress, and on a subject which will affect your heart, and the hearts of all friends, with poignant sorrow; yet being able to look beyond time, and acquiesce in the will of him who does all things well, you will say, "It is the Lord;" and, though "clouds and darkness are round about him, yet righteousness and judgment are the habitation of his throne."

Dear Brother Shoveller has gone to the world above:—at the call of his heavenly Master he has left a large field of usefulness, to dwell in that blessed region where "the inhabitant does not say, I am sick:" and those by whom he was highly esteemed, on account of his piety, kindness, and zeal, with heartfelt sorrow mourn their loss.

On the evening of Thursday the 8th ult. he lectured as usual, and at his usual time retired to bed; during the night he felt himself unwell, but did not call upon his servant until five o'clock on the Friday morning: he took some medicine, but, as he became worse, a doctor was sent for, who attended to him with the utmost diligence;—on the Saturday he seemed worse, and Dr. O'Brian wished to have the assistance of a physician, who was immediately called in. There was on the Sabbath no abatement of the progress of the dreadful malady; and on the Monday morning, at two o'clock, he coughed a little, and began to bring up blood: during the forenoon he was at times affected with delirium, but seemed to suffer very little pain. A few minutes after twelve o'clock at noon a visible change took place, which informed us that death was very near;—he breathed hard, and uttered some groans, but soon again became quiet, and continued so until about five minutes before he expired; when something affected his throat and caused a few uneasy moments, after which he was again quiet, and fell asleep in Jesus at one o'clock, p. m. Dec. 12th, after an illness of about three days and a half.

He was as one waiting for his Lord, and beheld the approach of the messenger without dismay: yea with calmness and resignation, often arising to joy and gladness. He had pleasure in looking forward to the moment when his heaven-born soul should leave the clay tenement, to be ushered into the presence of his Saviour and his God.

I did not know of his illness until the evening of the day before he died. When I reached Kingston his medical attendants thought it would be best for me not to speak to him until

morning, lest, by doing so, I should prevent him from sleeping for the night. I attended to their advice, and so did not converse with him until morning. He knew of my arrival, and at 6 o'clock, a. m., sent to request me to come into his room: he was scarcely able to give me his hand, and spoke in short sentences with some difficulty. He said, "My dear brother, all is well; I look to the propitiation—to that Saviour I so long have preached—his name is precious and sweet to me. I have of late prayed fervently that I might know more of the love of Christ; and perhaps this is the way in which God is about to make me further acquainted with it." Afterwards he said, "I wish to live for the elect's sake:" but immediately added, "God can perform his work very well without me." He requested me to engage in prayer, and when I had done, said, "The voice of prayer is sweet to me." A short time afterward, brother Tinson, when about to engage in prayer, asked if he had any particular request which he wished to be made to God, he said, "Pray for the prosperity of the Messiah's kingdom." He said to me, with much feeling, "I have often feared I should be troubled with doubts when I came to die, but I hope I shall not. I trust to the finished work of the Saviour." To a gentleman who visited him, he said, "Ah, Sir, I am very weak; but I have firm confidence in Christ,—I have no other hope if this fail me; but it will not fail me—it does not fail me. I firmly trust to the atonement." To the doctor, "I expect salvation through the blood of Christ." When affected with delirium, he said, "These poor persons must be attended to; will you please to lend me a little money to give to them? I will be sure to return it again to you." He also spoke of some tame doves he had, and desired they might have their liberty, if we thought they would be happier; adding, "I am more than ever convinced that it is my duty to make every thing as comfortable as I can." These two last I mention merely to shew the pleasant state of his mind, after the seat of reason was affected. About two hours and a half before his death, with much feeling, he exclaimed, "O my dear, venerable, holy father;" and desired paper, pen, and ink, to write to his father: he attempted to do so, but could not. I have preserved the sheet of paper on which he wished to write a few words, and shall send it to his father, in some one of the boxes in which his books will be sent home. A little while after this, he exclaimed, "O for heaven, heaven, heaven; I hope heaven is not far off now."

"Praise God from whom all blessings flow,  
"Praise him all creatures here below,"

then stopped, as if unable to say more. After much wandering of mind, he became composed, and appeared engaged in prayer. I heard him say, "Chosen in thy Son; called by thy grace; sanctified by thy Spirit through thy holy Word." And these were the last words I recollect hearing him utter in an intelligible manner. Some words which he spoke to others in my absence, may be perhaps proper to notice, as, no doubt, his venerable father will have a mournful satisfaction in being made acquainted with whatever came from his lips. On the Friday he said to one attending to him, "It seems as if it were all one to me whether I live or die;—if I die I shall be happy with my God; if I live I shall be labouring for God. I should like to live for his work's sake." On the Saturday he said, "My fever is very great. If it be the will of God to take me from this world, I shall see the Saviour's face and the Saviour's glory, and be with those held so dear, that have gone before me." He at one time alluded to the unkindness of those who had put such things in the papers against him; said he had felt it, but that it did not disturb him now. On the morning of Monday, when he saw the blood he was not alarmed, but said, "This mortal must put on immortality:" observed he had done what he could in order to save his life. God was good and wise, and did all things well. He had read to him, at his particular desire, Ephesians i, 1 John i, and a part of chap. ii, Romans viii, from verse 26 to the end, Psalm xxiii, and 1 Thess. iv. from verse 14 to the end. He often seemed quite overpowered in mind, and unable to contain his feelings while those verses in Romans were read. To a deacon he said, "I hope you have seen the importance of true religion; of an upright and an honest walk with God. You are blessed with the affection of many of your fellow-members, and I hope you will endeavour to be useful to them." Another deacon was weeping by his bed-side, he observed him, and, with much tenderness, said, "O why do you weep? After death my joys shall be lasting as eternity. My hope is in God, who made heaven and earth, and in the blood of Jesus Christ, which cleanseth from all sin. I go to him as a needy sinner, depending entirely on his grace. Self-righteousness will not do. God would be just were he to cast me away: in myself I deserve no favour from him. A very solemn scene is before me—a world of spirits. I have been praying to the Lord, in private, that I might know more of the unsearchable riches of Christ; more of the love of God which passeth knowledge. I praise the Lord for bringing me into a large field of usefulness; and have prayed that he would

make me useful." He inquired of one present, if he was thought to be dying? The person not replying, he added, "I am not afraid to die: you need not hesitate to inform me."

Thus, my dear Sir, I have given you some account of the state of mind our dear brother was in, previous to his departure; but to do justice to the affecting scene is not in my power. Since I have had the happiness of knowing him, he has appeared to me as one who walked with God. His delight was in the study of the Sacred Scriptures; in prayer; in profitable and holy conversation; in attending diligently to the various important duties that devolved upon him, with the appearance of one whose heart was deeply interested in the work of his holy calling; and in alleviating human misery, to the utmost of his power. In him the Mission has lost a faithful and devoted agent: the church, over which he was placed, an affectionate pastor: and the writer of these lines, a friend, to whom he was warmly attached, and whose attachment was, as acquaintance increased, becoming stronger and stronger. But our dear brother has gone to a land where perfect holiness is possessed by each inhabitant—where the engagements are similar to those of angels—where no enemy annoys—where all are friends—and where sin and misery are alike unknown. He has now his desires fulfilled—he sees his "Saviour's face, and his Saviour's glory;" and, with angels, rejoices over every sinner that repenteth: and, perhaps, additional joy may be felt, when friends who have been left behind, in this vale of tears, are seen entering the pearly gates into the city of their God.

On Tuesday, the 13th ult., the mortal part of our beloved brother was put into the vault in the chapel, where, with the dust of the late dear brethren Kitchin and Knibb, it is to remain to await the resurrection of the just. Four pious clergymen and five Methodist missionary brethren favoured us with their attendance. The voice of lamentation was most affecting; and surely it was a voice that answered to the feelings of the hearts from whence it proceeded. About 3000 were present at the interment. Brother Tinson conducted the services, and the Rev. Mr. Barry prayed at the vault. On the following sabbath, funeral sermons were preached at Kingston and Spanish Town; and on sabbath last I baptized one hundred and twenty-seven persons; most of whom were examined by our dear departed brother. Brother Tinson and I have engaged to supply East Queen Street Church for the present, until arrangements can be made. Mr. Tinson goes to reside in the house; and I leave Port Royal, to reside at this place, in accordance

with the wish of the Committee. In my next, I shall be able to enter more into particulars, respecting the arrangements made, and other matters relating to the past painful event; for the present I conclude, and am, with much affection and esteem,

Your's in the bonds of Christian love,

JOHN CLARKE.

P.S. The Island is in a dangerous state; the negroes have risen up in many parts, and have set fire to trash-houses on many properties. The regulars are gone to endeavour to bring them to obedience; and the militia have been called to arms. Various reports are abroad as to the cause of the insurrection, the extent of mischief done, lives lost, and the like; but none can, as yet, be relied upon.

The postscript to Mr. Clarke's letter will furnish a suitable introduction to the remaining article of intelligence we have to communicate. Before this sheet is in the hand of our readers, many of them will be aware, not only that serious disturbances have taken place among the negroes in the parishes of St. James and Trelawney, on the north-west of the island, but that three of our missionaries, as well as two of their Wesleyan brethren, were taken into custody, as abetting or instigating the revolt! Incredible as this statement may appear, the fact that Messrs. Knibb, Whitehorne, and Abbott have been arrested, is, we apprehend, true; and while we are entirely convinced of the groundlessness and absurdity of the charge, we are not at all surprized that it should be made. The occasion was deemed favourable, and it has been seized with insatiate eagerness by the party who have uniformly shewn themselves prepared to go all lengths in their opposition to the religious instruction of the negroes. We shall presently give a specimen of the manner in which a public journalist of this class has thought proper to express himself, that our readers may judge for themselves whether the language we have used be too strong for the occasion.

When the packet left Jamaica, the insurrection appears to have been completely put down. There had

not been time for an inquiry into its origin, but from all the information we have been able to procure it seems to have commenced in a misunderstanding between the negroes on an estate, near Montego Bay, and their manager, as to the duration of their Christmas holidays. *Three days* have usually been allowed; but as Christmas day fell on the Sunday, the manager calculated *that* as one of the days, and required the slaves to go to work on the following Wednesday, Dec. 28. The negroes, however, regarding the Sunday as their own, conceived themselves entitled to three other days in addition to that, and refused to return to labour till the *Thursday*. If we are not misinformed, this apparently trifling circumstance led the way to all the mischief which followed. Holiday-time, among the poor ignorant negroes, as well as elsewhere, is a scene of low, riotous, sensual indulgence; and when thousands of them were inflamed by intoxication, from day to day, they were just in the state to break forth into acts of lawless violence and outrage on the slightest provocation. They have done so; much valuable property, on many estates, has been consumed by fire, and not a few of the poor misguided slaves have forfeited their lives in the successful effort made by the military to reduce them to subjection.

On what shadow of suspicion any of the "Sectarian Teachers" have been placed in custody, we know not. That they have laboured hard, to correct the vile excesses we have mentioned, and that they have so far succeeded as that, in various parts of the island, the precaution of a double guard at Christmas is no longer necessary, are facts, we apprehend, as notorious as the sun at noon day. A private letter, indeed, without a signature, inserted in one of the Jamaica papers, mentions that on some of the captured negroes were found "tickets" connecting them with the Baptist Society. Supposing the fact were

so, which certainly is not impossible, what does it prove, even as to the holders of the ticket themselves, much less as to the missionaries?

We have already adverted to the tone adopted by the Editor of a well-known journal, the *Jamaica Courant*. This person, after alluding to his persevering and well-meant attempts to enlighten the Jamaica public as to "the machinations of the sectarians," takes no little credit to himself that the truth of all his previous assertions has appeared at last.

"The sectarian preachers" he writes "have now the *pleasing* satisfaction of knowing, that they have succeeded in rendering the fairest fields in Jamaica barren wastes, and have sent forth many of our most respectable families into the world houseless, and without the means of existence! These, indeed, must be *gratifying* reflections to men who *pretend to preach and teach the mild and benign doctrine of our Saviour to our slaves*, but whose souls is bent upon the destruction of the fairest portion of the British Empire; and that *merely* because they are paid by the Anti-Slavery Society to hasten our ruin.\* They have progressed one step too fast, and we may, perhaps, be able to make their infamous conduct recoil upon themselves. Three Baptist preachers are now in custody, and as we are satisfied they would not have been taken into custody upon slight grounds by Sir Willoughby Cotton, we hope he will award them fair and impartial justice.—Shooting is, however, too honourable a death, for men whose conduct have occasioned so much bloodshed, and the loss of so much property.—There are fine hanging woods in St. James's and Trelawney, and we do sincerely hope, that the bodies of all the Methodist preachers who may be convicted of sedition, may diversify the scene."

Such is the ferocious malignity which a British editor has dared to exhibit before the whole world. Happily, however, all are not of this stamp. From the *Watchman*, a periodical ably conducted by a gentleman of colour in Kingston, we extract the following article.

"The assertion of the Cornwall Courier which has been adopted by our contemporaries in their Bulletins, that the missionaries

\* The *Italics* and the *grammar* of this sentence belong entirely to the author.

are the instigators of the deplorable occurrences in the leeward parishes must be received with great caution by every individual in whose bosom the principle of justice exists. It is utterly impossible that men, professedly engaged in the work of Christian instruction, in destroying those principles from the minds of the untutored negroes—minds adverse to that religion which is “peace on earth, goodwill towards men,” who have devoted their time, talents, and strength in promulgating the beneficial doctrines of religion, can have forgotten themselves or betrayed the country. It is impossible that these men are guilty, though a host of rebels may arise to condemn them. Were they the instigators of this horrid rebellion, what benefit would accrue to them—would honour and distinction await them, or would they not have to account for the blood of their fellow-men? Can it reasonably be supposed that they who teach the imperative command of the Deity in that memorable part of the Decalogue, *THOU SHALT NO MURDER*, would impiously mock the Eternal, and set at nought his commands, by imbruing their hands in human blood, or by exciting their ignorant fellow-creatures to the commission of acts at which humanity shudders? We repeat the assertion—it is impossible! and time will shew that they are as innocent of the horrid imputation as the angels of heaven. But is it worthy the sons of Britain to criminate and condemn, unheard, these men for no other crime than bearing the character of missionaries? The war whoop had long since been raised against them—but by whom? by those whose impure lives are a stigma on man, who have professed unblushingly the horrid principles of Atheism, and have been foremost in decrying the very appearance of religion. The opposition which the missionaries have so steadily and wickedly received has arisen from this source; and no wonder, because their doctrines and conduct were a lecture unbearable by the haters of morality—by the lovers of forbidden sensuality. It is said, with malicious inveteracy, that the missionaries have, in their sermons, preached sedition, but all men know that assertion is not proof—let the proof of their having so done be brought forward—let the accused be confronted with the accuser—let the benefit of an impartial trial be afforded them, and we are convinced that their hitherto implacable enemies will hang their heads with shame. What! is it consistent that a man must of necessity be criminal because it is so reported? If so, then justice has abandoned our shores. With just as much propriety, may any individual among us of known respectability and unimpeachable moral worth, be deemed a traitor, a murderer, or a robber, because it has been

so reported, to gratify the vindictive malice of some who detest virtue and encourage moral depravity. We speak to facts, let them answer. Is it because certain intemperate, ungenerous, and unjust editors, actuated by feelings of animosity, have indulged in acrimonious tirades against the missionaries, that they are and must be the abettors of incendiarism, and have sacrificed their Christian principles to bring about results as hellish as they are detestable? The supposition is an insult to reason; and, for the sake of humanity and justice, we trust, the community have not abandoned their better judgment, nor given themselves up to the direction of men of perverted minds who would rejoice in the knell of christianity. Let justice be done to those missionaries who, for aught we know, have been criminated by some unfortunate rebels in order to prevent their being made examples of to their deluded fellow slaves. The missionaries should be heard in defence of themselves, for, according to British laws, every man must be regarded innocent until found guilty. Can justice therefore pronounce them guilty, and will our fellow-citizens not rather suspend their judgment until further accounts are received? The apprehended missionaries will, perhaps, ere this, have been arraigned before a military tribunal, but from which the country expects impartial justice; consequently to anticipate their condemnation is certainly an act of the most enormous injustice. Thousands in this island, of every grade in society, have heard the sermons of the missionaries, and will any man, knowing that he will have to appear before the dread tribunal of heaven, declare that any thing seditious has been uttered by those calumniated individuals? If members in the Societies to whom they are sent to preach the peaceable and consolatory doctrines of the Gospel, have blindly and wickedly renounced their faith, have engaged in rebellious and murderous conspiracies, is it just to charge that act upon the missionaries, who preach and teach benevolence, submission, and subordination? With as much propriety may the rebellion of a disobedient child be charged on his afflicted parents.

“The names of Messrs. Knibb, Whitehorne, and Abbott have been associated with traitors and rebels, but is the association borne out by facts? Far otherwise—they are accused because *they are missionaries*. Is not Mr. Whitehorne well known to almost every individual in this city—a gentleman by birth and education, a native of the island—whose family is amongst us, and whose interests are identified with the island? Is he not moreover a Christian? These circumstances induce us to believe he is innocent; and his past upright, manly, and Christianly

conduct are the criteria by which he should be judged. It is unreasonable to condemn him unheard, although a rebel might be false enough to accuse him in order to prolong his own worthless life. We cannot close this article without referring to the case of the St. George's insurrection: that unfortunate circumstance is still fresh in the recollection of the community, who must know that had slave evidence been then admissable, the lives of two innocent persons, Leecene and Escofery, had been sacrificed because they were implicated by a rebel, who would have secured his life at the expense of theirs!

"We trust sufficient reason has been advanced in this article to refute the opinion of the missionaries' imputed guilt, and we are convinced that no conscientious or reasonable man will refuse to adopt the language of that forcible maxim, 'Do unto others as you would they should do unto you.' The missionaries, we again assert, are guiltless, and the lapse of a few days will confirm the truth of our declaration."

P. S. Since the preceding article was sent to press, we have perused the dispatches published by Government in the Gazette Extraordinary, which have somewhat modified our views as to the cause of the insurrection, but we have neither time nor space for enlargement. *It deserves particular attention, however, that in these ample communications from Lord Belmore and Sir Willoughby Cotton, extending to the 6th January, no mention whatever is made of the arrest or imprisonment of our three friends, Messrs. Knibb, Whitehorne, and Abbott.* It seems very difficult to account for this omission if they were really in custody.

LIST OF FOREIGN LETTERS LATELY RECEIVED.

EAST INDIES...	Rev. George Pearce	-	Chitpore	-	Aug. 31, 1831.
	W. H. Pearce	- -	Calcutta	- -	Aug. 30
	Ebenezer Daniel	- -	Colombo	- -	July 29
	Ditto	- -	Ditto	- -	Sep. 26
WEST INDIES...	Rev. William Knibb	-	Falmouth	- -	Dec. 27
	T. F. Abbott	-	Lucea	-	Dec. 24
	H. C. Taylor	-	Spanish Town	-	Dec. 23
	Edward Baylis	-	Mount Charles	-	Dec. 15
	Joshua Tinson	-	Kingston	- -	Dec. 19
	Messrs. Brooks and others	-	Ditto	- -	Dec. 29
	Rev. S. W. Hanna	- -	Anotta Bay	-	Dec. 28
	Samuel Nichols	- -	St. Ann's	-	Dec. 24
	John Clarke	- -	Spanish Town	-	Jan. 2, 1832.
	Joseph Burton	-	Manchioneal	-	Dec. 26, 1831.

Contributions received on account of the Baptist Missionary Society, from January 20, 1832, to February 20, 1832, not including individual Subscriptions. £. s. d.

IRELAND.						
Collections by the Rev. E. Carey and the Hon. and Rev. G. H. R. Curzon.				£.	s.	d.
Dublin	- - -	-	51	16	6	
Athy	- - -	-	1	4	0	
Castle Comer	- - -	-	1	12	0	
Carlow	- - -	-	0	2	6	
Kilkenny	- - -	-	1	10	8	
Clonmel	- - -	-	1	16	0	
New Ross	- - -	-	3	5	0	
Waterford	- - -	-	46	15	5	
Youghal	- - -	-	1	15	7	
Cork	- - -	-	35	17	4	
Fernoy	- - -	-	2	2	0	
Mallow	- - -	-	3	15	8	
Tralee	- - -	-	4	15	10	
						£177 17 5

  

DONATIONS.			
Sigma, West India Fund	-	-	50 0 0
Friend at Peckham	-	-	5 0 0
W. Middleton, Esq. Cheshunt	-	-	1 0 0
E. N. A.	-	-	2 10 0
E. H. N.	-	-	2 10 0
Friend in Surrey	-	-	0 5 0

(Remainder of Contributions unavoidably deferred.)