

MISSIONARY HERALD.

Subscriptions and Donations in aid of this Society will be thankfully received at the Baptist Mission House, No. 6, Fen Court, Fenchurch Street, London: or by any of the Ministers and Friends whose names are inserted in the Cover of the Annual Report.

FOREIGN INTELLIGENCE.

SULKEA.

Extract of a Letter from Mr. Thomas to Mr. Dyer, dated,

Sulkea, 21st Feb. 1832.

REV. AND DEAR SIR,

During the cold season now ending, I have frequently gone over to Calcutta, to attend our Bazar Chapel, where the hearers are mostly Mussulmans. I have been many times pleased and encouraged by what has taken place; though I am afraid to say that conversion has actually taken place. The latter end of January and beginning of this month was spent by Brother Carepeit and myself in a missionary excursion up the river. We went out for the sake of the Mussulmans, and when we could meet with any we directed our attention chiefly to them, though among the Hindoos we circulated about 1000 tracts, besides gospels, and might have circulated many more, had we possessed them. I expected some unpleasant treatment from the followers of the false prophet, but with very few exceptions we were very well received, and much readiness was evinced by many to receive our tracts and copies of the Holy Scriptures. We purposely went among the most respectable and learned we could find, that it might not be said, we took advantage of the ignorance of our hearers, and were afraid to meet their learned men. We had many very interesting and spirited conversations. Some appeared at first very haughty and overbearing who afterwards became very kind and gentle. We were enabled, I trust in some measure, to exhibit something of the meekness and gentleness of the gospel, and thus to gain a much more candid attention to our message than would otherwise have been given to it. At Chinsurah we met with one of the editors of an edition of the Koran, in Arabic and Hindoostanee, a staunch Mussulman, and possessed, as he supposed, of proofs of Maho-

met's mission from our scriptures. He said he had a copy of the New Testament in Hindoostanee, in which he had seen predications which relate to Mahomet. I requested him to bring the book that we may examine the subject more fully. He did so, and as he could not readily find the place, I requested him to allow me to do it, as I thought I knew to what he referred. He consented, and I turned to John xiv., &c. He had marked a number of passages, where the Holy Spirit is promised; and to shew him that those expressions could not refer to Mahomet, I read several portions of John xiv., xv., and xvi., and Acts i. and ii., and also other places where the Holy Spirit is spoken of as actually communicated. He seemed confounded, and gave up the point, but could not understand what is meant by the Holy Spirit, as the actions ascribed to him suppose him to be an agent of the human species, and he could not conceive how a spirit, distinct from matter, could operate on men, so as to be said to teach them, &c. &c. He took copies of most of our books, and afterwards talked of writing an answer to some of them, only said he feared the government. We said, Let government alone, confine yourself strictly to religion, and you may write and publish what you like; and that we wished he, or some other, would write and let us know their sentiments upon what we had written. At Hoogly, we called on a Nawaub, who proved a man of very gentlemanly deportment, and said his Moulavee (a kind of domestic chaplain) should converse with us. He was accordingly called; when Brother Carepeit requested him to inform us why or wherefore he believed Mahomet to be a prophet of God, and the Koran to be the Word of God. He gave one reason, viz. the testimony of multitudes in many different countries, &c., an argument of really no weight at all. But he at length professed to have got by him an answer to one of our tracts. To obtain this, we engaged to pay for its being copied, and gave him a note to that effect to the Rev. Mr. Higgs of Chinsurah. We have not heard

any more about it, and I suppose it was only a manoeuvre to put us off. The Nawaub had a beautiful copy of the Pentateuch in Arabic, in manuscript, which he said he had purchased. He read and translated into Hindoostanee a few verses, and from his conversation, I conjectured that he must have read a good part, if not the whole of the volume. To him we gave some tracts and the Psalms, Isaiah, and the New Testament; and among the people about the premises we distributed a goodly number of tracts. Oh! that there, and in every other place, the word of the Lord may have free course and be glorified.

COLOMBO, (CEYLON.)

Extract of a Letter from Mr. Daniel, dated,

Colombo, 31st Oct. 1831.

MY VERY DEAR BROTHER,

About a month since, I sent you a letter containing my quarterly statement, and at the conclusion of the year, I shall have again officially to write to you; I do not, therefore, intend this as a missionary communication; but as I have a space in my paper to spare, I do not know that I can better occupy it, than by giving you a short account of a visit I some time ago made to the idol feast of Boodha, at Colany, in order to improve the opportunity, which the visit of so many thousands of pilgrims affords to make known to them the way of salvation.

On one of the great festival days, I provided myself with a stock of tracts, and, taking with me two of my friends as interpreters, besides being attended with others who wished to join us, one of whom had been a Boodhist priest, and therefore well qualified to cope with the artifices of the priests, I commenced my journey. It was really affecting to see on the road in all parts of it the number of votaries who were returning, after having presented their offerings, and the multitude who were going with their offerings there. Thousands upon thousands we saw at the scite of the idol; and on the road thither, wherever we could induce the people to stop and hear us, we halted, distributed to them tracts, and delivered to them short discourses on the folly and sinfulness of idolatry; on the necessity of renouncing it, and on the only way of salvation by Jesus Christ. Both at Colany, and on the road, we preached fourteen or fifteen different times, and were heard at some of the places with considerable attention; in others with derision. Some of the people

said, if such numbers of people were going to hell for worshipping Buddha, they would go thither likewise. At Colany, in a school-room near the temple, a member of our church, who had been a Boodhist priest, delivered a very good sermon with considerable fluency and energy. We had several encounters with the priests. Many of them did not at all wish to dispute on the mysteries of their superstition. I told them of the great guilt they contracted in worshipping any god but the true God; and their awful responsibility in leading so many souls astray. One of the priests was singularly hardened and impious. He admitted that Boodha was dead; and said he would believe in our God, if we could shew him unto him. I asked him if he ever saw Boodha—he acknowledged he had not, but had seen his image. I assured him we could see the true God in his works. He inquired, if all things were made by God, how any thing pernicious could be found in the work of a good God? e. g. How a man could be killed by eating a mixture of different things specified by him? Wishing to silence him on his own principles, I asked him if any thing in this world was good. But he denied that a knife was good, or food, or a horse, or the sun itself. At length our friend, who had been a priest, took him in hand, and made him deny the common assertions of his own sacred books, and completely vanquished him. He said in the conclusion, that he never prayed, and that he was greater than God. I then turned to the people, who were witnesses of the contest, and said, "Here is a man, not twenty-four years of age, who has the audacity to say he is greater than God." I tore off a little bit of paper I held in my hand, and said, that without materials to work on, he could not make even that bit of paper, and yet he declared he was greater than God, who had, out of nothing, made the sun, the earth, the moon, and the stars. I then shewed to them the folly of following the directions of such a person, and taking their offerings to him, and exhorted them and him to repent of sin, to abandon idolatry, and to believe in Christ, that they might be saved. The Lord bless the exertions of the day to the glory of his holy name, and the salvation of souls. A missionary, I am persuaded, need to be instant in season and out of season.

JAMAICA.

Since our last number, further intelligence has arrived from the north side of Jamaica, more especially

respecting the proceedings of what is now termed "The Colonial Union"—the epithet "church" having been, for some reason or other, omitted. Disgusting as these proceedings must be to every honourable mind, we deem it right to put them on record; they may, hereafter, when the system which has inspired them shall have been added to the list of obsolete abominations, be referred to as admonitory proofs of the almost inconceivable baseness and folly to which it could reduce its abettors. That the doom of colonial bondage is sealed, and that its destruction became inevitable when it dared to lift its puny arm against the servants of Christ, are facts, we believe, well known to those among its supporters who have the least penetration. Nor is it surprising that our leading daily journals should begin at length to re-echo the public opinion on this point. In illustration of these remarks, we shall now lay before our readers an extract from a Jamaica paper, giving an account of a meeting held at Falmouth, the town in which Mr. Knibb resided, on the first day of August last; and add, by way of supplement, the remarks upon this article in the "Times" and "Morning Herald" of the fifteenth and seventeenth of this month (September).

(From the Cornwall Courier.)

FALMOUTH, Aug. 1.

On Saturday a general meeting of the Colonial Union of the north-side parishes, was held at the Court-house in this town. James L. Hilton, Esq. in the chair.

The chairman, in commencing the business of the day, observed that he felt deeply the compliment they had paid him in calling him to the chair on that important occasion, more especially when he saw opposite to him the worthy custos of Trelawny. He congratulated the meeting, and the island at large, on the respectability and strength of the present assemblage, which he hoped would come to such resolutions as would do honour to the island of Jamaica. (Cheers.) He would do his duty with the utmost impartiality,

and if any gentleman had come prepared with resolutions, he hoped they would be submitted to the consideration of the meeting; but he anticipated there would be but little occasion for discussion, as he was sure there was no difference of opinion among any gentlemen present as to the necessity and expediency of the Union. They all knew the full object which it had in view, as it had been expressed in the resolutions entered into at the different parochial meetings, which were on the table before him. He could not conclude without adverting to the many questions that had been put to him, as father of the Union, as to what were the duties required of the members; he had committed to writing what he considered them to be, and which he would read, viz.—First, to support the Established Churches of England and Scotland. Secondly, to expel the sectarians, and other incendiaries, from the island. He said other incendiaries, because there are men not clothed in the garb of religion, who are promulgating treason and rebellion, and who are enrolled in the ranks of our bitterest enemies. Thirdly, to give no employment to any of their proselytes. Fourthly, to hold every man an enemy who fosters or encourages them. It is requisite to do so, that they should be taught to feel that they will not be allowed to foster these canters to the destruction of the island. He was sure that if this resolution were strictly adhered to, they would drive them away. Fifthly, to be ready and prompt in assembling on every requisite occasion. This was a most important part; and it had afforded him considerable gratification to witness the immense number that had gathered together in 24 hours on a recent occasion in St. Ann's; and he trusted that a similar alacrity would be everywhere displayed whenever it should prove necessary. Sixthly, to risk their lives in expelling the enemies of the country. And, finally, to strain every nerve to preserve this island to our gracious sovereign King William the Fourth. These he considered as the principal duties of the members of the Colonial Union, and he hoped every man present would act up to them. (Loud cheers.)

The Hon. W. Miller then read a series of resolutions, entitled a solemn declaration of the Union.

Dr. Neilson and Dr. Lawson, jun., also read resolutions.

Some desultory conversation then ensued, which ended in appointing a sub-committee, for the purpose of preparing resolutions for the consideration of the meeting. Previous to the appointment of the sub-committee,

Mr. H. Brown rose and moved, that a letter, which had been sent from the King's-

house, to the custos of St. Ann's, for the purpose of intimidating them, be read. This was carried by acclamation, and the gentleman proceeded to read the letter, which was as follows:—

“ King's-house, July 12.

“ Sir,—I am directed by his Honour, the President, administering the government, to acquaint you, that having observed in the public prints certain resolutions entered into on the 16th of June, at a meeting of the Colonial Church Union at St. Ann's-bay, the second of which particularly attracted his Honour's notice, he felt it his duty to call the attention of the Attorney-General to the subject generally.

“ The opinion of the Attorney-General being, that in the original object of this Union he sees nothing illegal, but that the second of the resolutions above alluded to is illegal, his Honour submitted this report to his Council; and I am commanded by his Honour to call upon you to admonish the parties who have entered into the resolution stated to be illegal, and his Honour expects you will take proper steps to prevent any breach of the peace ensuing on such resolution.

“ I have the honour to be, Sir,

“ Your obedient servant,

“ W. G. NUNES.

“ Custos or Senior Magistrate,

“ St. Ann's.”

Mr. Brown continued.—So then we are to be admonished forsooth! The paper pretends to have been written to prevent any breach of the peace; but it was solely meant to intimidate them, and prevent them from entering into resolutions; but the President would find himself very much mistaken, for they would not be intimidated by such nonsense. (Cheers.)

Mr. Watt.—I hope no one in this house cares one straw for that letter. (Cheers.)

The sub-committee was then appointed, and retired for the purpose of framing resolutions. After an absence of an hour and a half, they returned, and the solemn declaration they drew up was, after some verbal amendments, unanimously agreed to.

Mr. H. Brown said, that a circumstance came to his knowledge a few days ago, which he considered was deserving of the utmost publicity. In Clarendon no sectarian of any description had ever once got a footing; they often tried to get in, but never could accomplish it; in consequence, not a single negro in that parish was implicated in the late rebellion—not one shewed any symptoms of insubordination. He had learned this fact from the junior member for Clarendon, Mr. Turner, and if this did not shew the guilt of

the sectarians, he (Mr. Brown) knew not what would.

Mr. Hilton suggested that the committees of the different parishes should take upon themselves to send copies of the resolutions to different persons in their respective parishes, for the purpose of obtaining signatures. This suggestion was acted upon.

The Hon. W. Miller was added to the standing committee of the Trelawny Union.

Thanks were then voted to the chairman, and the meeting separated.

(From the Times.)

Public attention was drawn, in the course of yesterday, to intelligence from Jamaica, respecting certain resolutions which a body of planters in the northern division of that important island had passed; and which, we are bound to say, for daring illegality and monstrous injustice, have never been exceeded by any act, however offensive or unreasonable, on the records of colonial violence.

It is well known that the sectarian missionaries, who have gone forth from this country to preach Christianity to the West India negroes, have been for many years objects of extreme jealousy to what is termed, “the West India interest;” and that no instance of insubordination or outrage has ever occurred throughout those colonies since the abolition of the slave trade, whence prompt occasion was not taken to charge the guilt of it upon the unfortunate missionaries. In Demerara, not many years since, a preacher was tried by court-martial for an alleged participation in, or promotion of, the rebellion of the blacks; and, if we remember right, the poor man's life fell a sacrifice to the severity with which he was treated in prison. In the late insurrection of Jamaica, some missionaries were subjected to trial under similar charges; but, notwithstanding the clamour raised against them, and the excitement then prevailing in the island, no misconduct was substantiated against any one of them,—not one conviction could be obtained, however ardently it was wished for, and diligently sought. The bitterness, however, which has been cherished against these sectarians, has been

apparently strengthened by the bad success of its undertakings; and the planters composing "the colonial union of the north-side parishes" of Jamaica, have signalized the impotency of their preceding attempts against the missionaries, by the resolutions to which we have already alluded, and which will be found in this day's paper. It is possible that some of the Baptist missionaries may be men indifferently educated,—some, possibly, not of the highest prudence,—and that on one or two occasions the language employed by them for religious instruction or exhortation may, as is not infrequent here in England (ay, and in the Established Church, moreover), have been ignorantly perverted by their half-taught hearers to temporal and mischievous meanings. But that does not make men incendiaries or rebels. Rebels and incendiaries may be punished by law. Why have not the missionaries been so punished? It is plain that if they could have been fairly exposed to any legal penalty, the planters would never, in their desperation, have adopted as one of their resolutions, a pledge "to expel the sectarians and other incendiaries from the island." Why, the men are raving mad! What power in the United Kingdom, or in any colony under the crown of Britain, can lawfully expel the meanest human being from its territory, when he has committed no crime acknowledged by the law of England? But what despot, known to Europe or Asia, has, in modern times, so sinned against the human race, as to banish a man because of the peculiar sect of Christianity of which he was a member? The Grand Turk,—nay, old Ali Pacha himself, the monster of Joannina, —would have spat upon the Janissary who proposed it. Expel all sectarians from Jamaica! Try it, gentlemen; but prepare for a trial of strength, the next moment, with the people and reformed parliament of England, and see who will first be "expelled"—the missionaries or their hateful persecutors.

The truth must be told. These planters will not suffer their slaves to emerge, by the avenue of knowledge of any description, from the level of beasts, to which

a long course of degrading treatment has reduced them. If men be once educated, or even shewn the road to education, however imperfect, they will no longer endure the condition of quadrupeds. The Jamaica planters are well aware of this. Their resolutions are worthy of their system, but the Attorney-General has commenced the lesson of law, which remains to be completed by the Government and Parliament of Great Britain.

(From the Morning Herald.)

The sentence of banishment passed against all sectarians by the Colonial Union of the Northside parishes in Jamaica is a tolerable stretch of power on the part of those who are constantly complaining of oppression. Their answer to the President's remonstrance against such sentence, from such a body, as irreconcilable with the laws and constitution of England, is an instance of the deferential respect which they entertain towards Government when its opinions happen to clash with their own. Not content with pledging themselves, at the hazard of their lives, "not to suffer any Baptist or other sectarian to teach or preach within their district," they proceed to justify the engagement by declaring the remonstrance to be nonsense. Whether it was the law and constitution of the country, or the opinions of the President and the Attorney-General, or the whole taken together, that they meant to characterize by this courteous expression, does not distinctly appear; but that neither law nor justice, nor any functionaries who endeavour to uphold them, can command much respect from the Unionists in their present temper, may be inferred without much precipitancy from the proceedings of the meeting. And these are the men who, through their agents in this country, are perpetually preaching up calmness and deliberation as the dispositions in which the great question ought to be met! What a pity that their example does not inculcate the same doctrine! They had already tried their strength with the sectarians on the question of guilt or innocence as to the charge of exciting the black population, and they had failed—signally and ignominiously failed. They had attacked the characters, attempted the lives, and destroyed the property of innocent men—for innocent they were of every thing, except the crime of religious instruction. Still there was not a tribunal to be found, even in Jamaica, base enough to convict persons, in the teeth of evidence, who had done nothing contrary to laws divine or human. But, though acquitted by the tri-

bunals, there was, it seems, a power beyond the law, in the judgment of which an acquittal was no discharge, and accordingly the Union of Slave-owners took upon itself the responsibility of exercising that power with appropriate violence of language. Whether they will attempt to follow up their decision by any act, it is impossible to say at present; but they have already done enough to shew that the sectarians require protection, and that the slaves, for whose sake the sectarians are persecuted, cannot be very safe from ill usage without the constant vigilance of the ruling power, backed by the authorities at home. The slave-owners cannot now retort the charge of intemperance upon the Government at home, as they attempted to do before. The provocative in this case was the acquittal of innocent men, whom they had marked out for vengeance. If they seriously believe the doctrine which they have avowed to be tenable, and the attempt to prevent its application nonsense, we can only say that there are others in the colonies besides the slaves who remain in a state of deplorable ignorance; and that if the latter are, by that circumstance, unfitted for freedom, the former are unfitted for command.

We briefly mentioned in our last that Mr. Abbott had been forcibly prevented from resuming his ministerial labours at Montego Bay. We now publish that portion of his letter which narrates this new act of violence and oppression, under the garb of law:—

Montego Bay, Jamaica, July 5, 1832.

MY DEAR SIR,

Since I last addressed you, I have had to contend with difficulties of the most painful kind, to which I shall now direct your attention as briefly as possible. Mrs. Abbott and myself landed here on the 16th June, (brother Nichols having been detained in Kingston for a few weeks), and found our friends desirous of having service on the following day, which was the sabbath. I accordingly made arrangements for holding a prayer-meeting at half past 10, A.M., and for preaching at 3, P.M. About 10, A.M. the head constable came to the house belonging to Mrs. Renwick, in which we reside, and stated that the magistrates had sent him to say, the meeting I had collected was an illegal one, and unless I dispersed it, they would issue a warrant for my apprehension. Several messages passed between the magistrates and myself, in the course of which I gave them to understand that the meeting was not an illegal one. I sent them a certificate of the house having been registered in

the Bishop's office, but they totally disregarded both the certificate and my explanation, and at length sent the constable to wait in the house, ordering him to apprehend me if I commenced service. I consulted with some of my friends and with John Manderson, Esq. who is a magistrate and member of assembly for this parish, who advised me to disperse the people, and not preach on that day. I followed that advice, but fearing it would be a bad precedent, and that we might lose ground in consequence, I requested the constable to inform the magistrates that I had dispersed the meeting, not because I considered it an illegal one, but as they had sent to me professedly in a legal manner, although I considered their interference uncalled for and illegal, I would shew my peaceable disposition by not opposing them until the matter has been investigated, and that I was willing to meet them at any time they might appoint for the purpose of coming to an explanation. They appointed the following morning for that purpose. I met them on the Monday, produced my certificate, and offered to prove it was the kind of certificate required by the toleration act, which is in force in this island, but the majority of the magistrates seemed determined to prevent the preaching of the gospel either *with* the law or *without* it; nor is this to be wondered at, when I assure you, without any fear of being contradicted, that a great proportion of the St. James's magistracy are members of an anti-christian, seditious, and illegal society, known by the name of "Colonial Church Union"—the grand object of which society, is, as stated in their resolutions, to expell ALL sectarians from the country. Such being the case I was not allowed to explain, nor would they refer to the laws themselves. Violent and abusive language was used. Mr. Robert Watt (a magistrate) said I should be indicted as a *vagrant*! Dr. Lawson, sen. who is an assistant judge of the Assize Court, and colonel of the St. James's militia, said that "they ought one and all to sacrifice their lives and property to prevent our reintroduction." I told them (when they became quiet), that I did not come to the town for any political purpose, nor did I attend that meeting to enter into any political discussion,—that I came there simply to state and prove that I had not collected an illegal meeting, and called upon them to shew, if they could, some legal reason why I should not follow my duties as a minister of the gospel. I then left the meeting, after which it was resolved, that Mrs. Renwick and myself should be indicted for the next Court of Quarter Sessions. Mr. Manderson and one or two other gentlemen opposed the majority in their illegal and unjust proceedings, but it appears they were

determined not only to prevent my preaching, but that I should be driven out of the parish, and this they *would* have done had not the loyal and humane coloured inhabitants (as in Brother Burchell's case) been equally determined to protect me. From the 18th to the 25th of June, every means which their depraved hearts could suggest was employed to expel me from the parish. Placards were posted about the town, several of which are in my possession, but for want of room I can only send you the following copy of one of them. "To Mr. Abbot, Baptist Missionary, quit this parish by any possible means ere Monday, as the parishioners have resolved that you *must* then do. Should you foolhardily disregard this notice, beware of the consequences.—Montego Bay, St. James's, 22nd of June, 1832." Of course I disregarded these notices, for as a British subject I had a right to remain. Several of our coloured friends slept in the house every night, indeed they still continue to do so, to act on the defensive in the event of an attack by the white rebels. On Monday the 25th it was stated that they intended to put their threats into execution, and it being muster day they seemed to make sure of succeeding in their attempt, but our trust was in God, our souls were stayed on him, and he did not deliver us into the hands of our enemies. After the muster, a meeting of the "Colonial Union" was held at the court house at which Mr. Coates (a magistrate) presided; when it was seriously proposed by the worthy chairman, a conservator of the peace, "that I should be *driven* out of the parish." This proposition was warmly supported by the faction, but *opposed* by Samuel Manderson, Esq. (a coloured gentleman) who said that I was a British subject, and might live where I chose, and that they could not and *should* not eject me out of the parish. They soon found that those were the sentiments of a great mass of the coloured population, with whom they were ill-prepared to come into contact, and no attack was made on my person, nor on the dwelling house which, it was said, they intended to raze to the ground.

The designs of God are indeed inscrutable—are now particularly so—yet we cannot but adore and praise him for his goodness and care. When all appeared dark and mysterious, and when our infuriated enemies were thirsting for our blood, God appeared for us, and raised up friends to protect us from the grasp of lawless power. On the evening of the ever-to-be-remembered June 25, about the time the attack was to have been made on me, a medical gentleman, to me a perfect stranger, called on me and said, he understood my life was in danger, and that a party intended to mob my house that

night; that his house was open to myself and Mrs. A., and if we would accept his offer he would defend us with his life. I would mention this gentleman's name, but were it known here that such an offer had been made by him, it would only expose him to the wrath of the would-be great men, and probably end in the loss of his practice. Such is the state of society here at the present day. Our indefatigable friend, Mr. Lewin, and others, have already suffered in this way for defending us. It is necessary for me to observe, in reference to this station, and the same may be said of Falmouth and Lucea, that *your missionaries' lives will be constantly in danger, unless more protection is afforded us by the British government.* It is no longer questionable, whether or not magistrates were engaged in the demolition of our chapels; they do not deny it, but rather glory in it; and those magistrates, who were most actively engaged in that work, say they are determined to risk their lives and property to prevent our preaching. Were I to attempt to preach now, I fear it would involve the inhabitants in a civil war; and there will be equal danger of this whenever the attempt be made, unless the perpetrators of villany, who now think they may persevere in infringing on the rights of British subjects with impunity, are made to suffer that punishment they so richly merit. It is of no use for Jamaica to boast of having uncorrupted juries, as the following fact, as well as others, will prove. Bills were sent in to the grand jury by the Wesleys against the persons who destroyed the chapels and assaulted their ministers, and though the evidence was unquestionable, *all* the bills were *IGNORED!* We have not sent in any, nor do we think it would be of any service to do so. Mrs. Renwick is bound over to take her trial, for allowing me to have a meeting in her house, at the next court of quarter sessions. They are keeping me in ignorance of their intentions respecting myself. Brother Kingdon was interrupted while holding a prayer meeting at Savanna-la-Mar, brought before the magistrates, and bound over to take his trial at the assizes held in this town, but the court was closed this day without his being called upon; and whether they intend to do any thing with his case at a future period we do not know. Such, my dear sir, is our situation at the present moment. We propose obtaining the opinion of the new Attorney-General on our case; and, being satisfied as to the law on the subject, to proceed with our work as soon as it may be safe and prudent to do so; but we are anxiously expecting redress and protection from the British government.

THOMAS F. ABBOTT.

Under date of July 4, Mr. Tinson mentions the following case of individual persecution. It is painful to think how many of the negroes are at this moment exposed to similar treatment:—

Some time ago, I mentioned to you the case of a young man who had been put into the workhouse, flogged, and worked in chains, for being at chapel on the sabbath. A few days ago, the same young man was taken before the magistrates by his master, who said, as he entered the court-house, he wished he could have him transported—a villain—a rascal—and this before he had stated the offence which had put him into such a towering passion. The magistrates, seeing him in such a rage, asked what was the matter? What had he done? Has he been stealing? No. Is he a runaway? No. He has too much religion in him. "But we cannot send him into the workhouse for his religion." "Well, I'll find some way to take the Methodism out of him: he is always preaching out of a big Bible, instead of minding his work—he is idle." The poor fellow was ordered to the workhouse, and is now working in chains in the public streets,

and may be chained (should the driver think proper) to one of the vilest characters in the whole gang. As to the man's being a preacher, nothing can be more false—he is not even a leader—but he is anxious to read; and one day his master found him, after he had left work, with a book, a New Testament, I believe, trying to decipher some of its contents. This, with his going to chapel on the sabbath, was the head and front of his offending. The circumstance I have related took place in the court-house, and was told me by a respectable person who was present and witnessed the whole.

NOTICE.

The Annual Meeting of the Bristol Auxiliary Baptist Missionary Society will be held, Providence permitting, in the last week in October; the services commencing on Monday evening, the 29th. The Rev. William Jay of Bath, and Rev. Samuel Nicholson of Plymouth, have kindly engaged to attend. The Secretary of the Parent Society, together with Messrs. Burchell and Flood, missionaries from Jamaica, are also expected to be present.

Contributions received on account of the Baptist Missionary Society, from August 20, to September 20, 1832, not including individual Subscriptions.

<i>Birmingham Auxiliary Society, by Mr. Lepard.</i>		£. s. d.
Birmingham Subscriptions and Donations	17	4 0
Cannon Street	90	9 1
Bond Street	90	10 2
Collections	70	0 0
Bromsgrove	12	15 2
Coppice	3	6 0
Coventry	60	10 0
Dudley	20	16 2
Henley in Arden	3	5 6
Kenchester	4	0 0
Kidderminster	3	10 0
Kington	10	0 0
Leominster	3	10 0
Netherton	5	2 4
Pershore	2	11 0
Ross	1	3 7
Stratford on Avon	6	0 0
Tamworth	1	17 0
Tenbury	3	12 4
Tewkesbury	51	2 0
Upton on Severn	5	16 7
Worcester	52	9 2
	519	10 0
Previously remitted	200	14 8
	318	15 4
Rochdale, Collections, &c. by Henry Kelsall, Esq.	77	19 0
East Norfolk Auxiliary, by Rev. Jas. Puntis	47	8 1

	£. s. d.
Stepney, Young Ladies at Miss Whitfield's School	0 5 6
Ulverston, Friends, by Mr. Fell	6 0 0
Lincoln, Collections, &c. by Rev. Jno. Craps	10 5 6
Elgin and Morayshire, Missionary Society, by the Rev. Neil Mc Neil	4 0 0
Sevenoaks, Collection and Subscriptions, by Rev. T. Shirley	41 7 3
Crockerton, Collection, &c. by Rev. W. Jones	5 0 0
Sherborne, Subscription, by B. Chandler, Esq.	3 3 0
Louth, Collection and Friends, by Rev. E. Carey	9 13 2
Leeds, by Rev. Jas. Acworth (P. E. 104. 3s. 3d.)	16 19 1
Horncastle, Collections, by Rev. Wm. Knibb	5 18 6
Boston, Ditto and Subscriptions, by Ditto	17 5 0

DONATIONS.

Towards the Debt.

Already acknowledged	1899	8 10
O. P. Q.	25	0 0
Mrs. Dr. Smith, Homerton	5	0 0
Mrs. Newman, Bow, by Dr. Newman	5	0 0
E. S.	1	1 0
An old Right Hand	1	0 0
John, Northampton, for Christian Boarding School at Chitpore	20	0 0