

MISSIONARY HERALD.

CLXXIII.

MAY, 1833.

THE Treasurers of Auxiliary Societies, and other Friends who may have Monies in hand on account of the Society, are respectfully reminded that the Treasurer's account for the year will close on the 31st instant, which renders it necessary that all payments intended to appear in the Appendix to the next Report, should be made in the course of the present month. It is requested, therefore, that the respective accounts may be sent, properly balanced, to the Secretary, No. 6, Fen Court, Fenchurch Street, accompanied by the list of Subscribers, &c., in alphabetical order.

Particular attention is solicited to this notice ; for as all the Society's accounts for the year are examined and audited, by the gentlemen appointed for that purpose, in the first week in June, and the Report will, it is expected, leave the press in a few days after the Annual Meeting, it is clearly impossible that payments can be included, or lists of particulars inserted, which come to hand after the time specified.

The Annual Sermons for the Society will be preached, Providence permitting, on Wednesday, June 19, and the Annual Meeting held, as usual, on the following day. Full particulars of the respective Services will appear in our next Number.

FOREIGN INTELLIGENCE.

JAMAICA.

Since our last Herald was sent to press, two packets have arrived from this island, by which a variety of important intelligence has been received. A Royal Proclamation has been issued against the "Colonial Unions," and this was accompanied by a circular letter from his Excellency the Governor, requiring the prompt obedience and co-operation of the Magistrates in enforcing it. But the wild and daring contumacy of the planters was not to be so easily suppressed. A spirit of determined adherence to the re-

solutions of the Union displayed itself in several parts of the island, especially in the parish of St Ann's, where the persecuting scheme originated. These demonstrations of hostility against the government, have been met by Earl Mulgrave in a spirit of calm and dignified firmness, well becoming his office and character. The Custos of that parish has been removed from his office, with nine more of his brother magistrates, and the principal officers of the militia have been publicly cashiered. We trust these just and decided measures will produce a good effect; but it is more than ever apparent, that peace and good order cannot be established in the island, on any solid basis.

till the whole frame of society there be re-modelled. But we turn, from these general remarks, to give a condensed account of the occurrences more immediately affecting our Mission.

Mr. Tinson has forwarded us a very interesting account of an examination, lately held, of the school connected with the church and congregation in East Queen Street, Kingston, of which we subjoin the substance in his own words.

There are on the books—boys 97 ; girls 85—182. The average attendance is from 130 to 140. The general state of the school is highly creditable to the master; and the progress of the children such as could not fail to interest, if seen, all who are concerned for the moral improvement of the young.

Although the school is not so large as it was at one time, it is not the less deserving of encouragement. It has never fully recovered since the departure of Mr. Knibb; but it probably would ere this, had it not been for the severe persecution our mission has endured during the whole of this year.

Mr. Samuel Whitehorne is a decided Christian, a well-informed young man, and gives evident proof of his deep solicitude for the best interests of the children. He is manifestly anxious that they should not only *read*, but *understand*, the sacred volume: so that, by having their minds pre-occupied with the knowledge and principles of Scripture, less room may be left for the admission of worldly vanities.

There are upwards of seventy who can read the Scriptures, most of them correctly, and with ease. About thirty were particularly examined in Scripture history, with which they appeared pleasingly conversant; giving also appropriate replies to a number of questions on natural history, geography, &c. connected with the subjects of their examination.

Their writing, in books, and on their slates, from dictation, did them much credit, and would have been considered respectable in any school among children of a similar grade in England.

In arithmetic, there are from sixty to seventy who are familiar with most of the tables of weights and measures; and between thirty and forty of them displayed great promptitude and correctness in

setting down from dictation, and instantly working various sums in the four principal rules; and, as these were given on the occasion, not from any book, there could have been no previous preparation.

One little girl, only ten years of age, works sums in compound addition with a readiness that would abash the contenders for negro stupidity.

In grammar Mr. W. has adopted a plan used in the Scotch Sessional school, with such modifications as he thought necessary; by which he has endeavoured to combine pleasure with advantage. Many of the children appear to be much interested in the study; but, as the object of the school is not to make accomplished grammarians, I believe this exercise is not considered indispensable, but a sort of extra attention for the encouragement of the most deserving. There are nineteen in the highest class who are conversant with the different parts of speech, and with three or four of the first rules of grammatical construction.

The class examined in Scripture history exhibited considerable acquaintance with geography—describing with great readiness and accuracy the different countries of the earth, the divisions of Europe, with its boundaries, rivers, lakes, &c., and the counties of England, Ireland, and Scotland, with their relative positions and chief towns. But what appeared to me particularly pleasing, was the care taken to give a practical application of a moral and religious kind to all the instruction afforded, from the highest to the lowest classes.

The children are taught the rudiments of psalmody by Mr. W. Many of them have pleasant voices, and are very fond of singing. They sang several tunes very delightfully; at least it seemed so to me. Who could help being delighted to see such a company of children, of every description of colour, harmoniously uniting their little voices in the praises of Him who hath made of one blood all nations of the earth?

The state of the church at Hanover-street, under Mr. Tinson's pastoral care, is such as to afford him much encouragement. The ordinances of divine worship are continued among them without interruption, and some pleasing and useful additions have lately been made to their number. Eight were baptized in the first Sabbath in March, which makes

the whole number received during the year, fifty-one. Mr. Tinson has also been enabled to resume his occasional services at the subordinate station of Yallahs, where the congregation consists almost entirely of slaves. Threats have indeed been employed, but in vain, to deter him from these labours of love. "These are not times," remarks our brother, "to trouble one's heart about the frowns of wicked men. Life is short, and souls are daily plunging into eternity unprepared: therefore, as long as any opportunity is left us of preaching Christ, it becomes an imperative duty, irrespective of all personal considerations, to proclaim his love to perishing sinners. If God be glorified, what does it matter, though we be trampled in the dust?"

After labouring among the people at East Queen-street for four months, Mr. Gardner has been unanimously requested to continue with them. He reports, that since the commencement of the persecution, the love of some, as was to be expected, had grown cold; but that "the constancy of others is beyond all description." He expected (Feb. 4.) to baptize about thirty, who had given hopeful evidence of conversion. As an additional proof of the furious malignity shown, on all possible occasions, by the enemies of our Missionaries, we may mention that when Mr. Gardner sent to Savanna-la-Mar for his furniture and books, he found that the whole had been thrown into the highway, and nearly all destroyed. The little that was saved could not be sent to Kingston, as not a negro could be hired to carry it to the wharf: all were afraid to be seen with any thing belonging to a Baptist. The very founda-

tions of our chapel there have been dug up, and the stones carted from the spot at mid-day!

Although Spanish Town is the seat of Government, our friend Mr. Taylor has suffered much molestation in the performance of his duties there, and at the subordinate stations of Vere and Old Harbour. Since the issuing of the Royal Proclamation, these annoyances have abated, and at the date of his last letters he had resumed his country services. It must be noted, however, that he preaches to free persons only; slaves are prevented from attendance.

The circumstance of Mr. Baylis's imprisonment was briefly stated in our Number for March. The following extract from a letter received since, will give a clear view of the system now pursued by the magistrates. Our readers will not be insensible to the appeal at the close.

You have no doubt heard that the magistrates in Jamaica long contended that no dissenting minister was authorized to preach in any parish in which he had not been licensed at the quarter sessions. This question was for a time settled by the decision of the grand court in the case of *Rex versus Whitehouse and Orton*. It was then decided by our late chief justice Scarlet, and our late attorney-general James, that a missionary being licensed in one parish entitled him to preach in any part of the island. I came to reside in this parish shortly after that decision, and consequently did not deem it necessary to apply for a license here, as I had been duly licensed in St. Catherine's, and I have gone on preaching the gospel of peace without interruption, to the no small annoyance of many who wish to oppose the kingdom of Christ in every way they can. At last one Mr. George Vidal, clerk of the vestry, and a magistrate for this parish, employed two white men to attend the meeting at Ora-Cabessa, and then go to a Mr. L. R. Stephens, another magistrate of persecuting notoriety and swear that they heard me preach in an unlicensed house, and that I was not licensed for this parish. On these

affidavits a warrant was granted, and I was apprehended, and was by this L. R. Stephens bound over to appear at the next quarter sessions, and in the mean time neither to teach or preach under the penalty of £100. At the quarter sessions I was called on to answer to the charges of having preached in the parish without a license, and in an unlicensed house; and though I proved, by documents produced in court, that I had been duly licensed in the island, and that the building in which I preached was registered in the bishop's office according to the first of William and Mary, I was sentenced by the honourable Henry Cox, Lawrence Reid Stephens, and Robert Fairweather, esqs., to "pay a fine of ten pounds, to stand committed until such fine was paid, and not to preach again in the parish without being first licensed at the quarter sessions. I there applied for such license, but it was refused. Nothing can be more evident than the object these magistrates have in view, in claiming the prerogative of licensing ministers for their respective parishes, and yet invariably refusing to grant such licenses. They think by this means to put a stop to the spread of the gospel, and thus keep the negroes in brutal ignorance; and, I fear they will be too successful, unless some effectual measures are adopted by the British Government; for I think it is quite vain to look for redress from any persons in authority here. Surely the king of England does not wish men to hold his commission of the peace for the purpose of hindering the spread of the gospel, by fining and imprisoning its ministers! It is certainly disgraceful to Britain, that in this enlightened age, ministers of the gospel should be apprehended and sent to jail in the *king's name*, for no other crime than that of preaching the gospel of Jesus Christ; and that those who thus abuse the king's commission of the peace, should be allowed to do so with impunity.

I wish the friends of Missions in England would importune government until something effectual is done, for I think we have sufficient proof, that if we get redress at all, it must be from home.

Mr. Dendy removed, in the commencement of the year, from Spanish Town to Port Royal, and while there, was called to the painful task of surrendering his only child to the stroke of death, at the early age of six months. Subsequently, he removed to

Annatto Bay, from whence Mr. Barlow, who has been there for several months, supplying the place of our brother Flood, is about to return to England. Mr. Dendy had scarcely entered on his labours before he was arrested and conveyed to prison. The account of this transaction will be best given in his own words, dated Kingston Gaol, March 4.

On Wednesday, the 27th ult., one of the constables of St. George's came with a bench warrant for me to appear before the magistrates at Buff Bay Courthouse, the same day at twelve o'clock, a distance of fifteen miles from our residence. Brother Barlow accompanied me, when the following, as near as I can remember, took place:—

John Bell, esq., custos of St. George's; James Shenton, esq., magistrate of St. George's, and one of the late committee of the Hon. House of Assembly to inquire into the moral and religious improvement of the slaves, &c., were the magistrates present.

The constable who apprehended me was the informer and witness against me.

Magistrate. Mr. Dendy, you are charged with preaching at Annatto Bay without a license. Is it true that this was the case?—I am not bound to criminate myself; I presume, gentlemen, you consider you have evidence sufficient to establish it.

Here the witness was put upon his oath.

Witness, cross-examined by W. D. You say you heard me preach; were you on the outside or inside the chapel?—Outside.

Mr. D. How long did you remain?—No time.

Mr. D. No time! not any time! not one minute?

Here the magistrate told the witness he must specify some time.

Witness. A few minutes.

Mr. D. Where was I when you saw me?—In the pulpit, preaching.

Mr. D. You say you saw me in the pulpit; did you hear me read any text?—No. Any chapter?—No. Do you remember any thing I said?—No. How do you know I preached?—There is a difference between reading and preaching; I know the difference.

Mr. D. Are you positive I preached?—I think you were preaching.

Mr. D. You think I was preaching; and nothing more than think; I might be only reading; I frequently read without

keeping my eyes fixed upon the book before me. Did you hear me read the 9th chapter of Job?—No. Did you hear me make any remarks upon the fourth verse, “Who hath hardened himself against God, and hath prospered?” Did you hear me mention the cases of Pharaoh, and Herod, and others, who hardened themselves against God?

Mag. We do not want to be lectured.

Mr. D. I consider, Sir I have a just right to question witness; that I preached is not established, it is not proved.

Mag. But we believe you did; we take the word of the witness: but if you will say you did not, we will dismiss the case.

Mr. D. I am not called upon to criminate myself, neither do I deny the charge; you must act as you please.

Mag. We wish the case to be tried at the assize court.

Mr. D. I should be obliged, gentlemen, if you would inform me upon what law or statute you act?

Mag. We are acting upon the attorney-general's opinion; the highest law officer in the land; and if we do wrong, we are amenable to the laws.

The question was again pressed.—We are not obliged to tell a prisoner under what law or statute we act.

Mr. D. Gentlemen, I do not ask it as a right, but I should esteem it a favour if you would be so kind as to tell me upon what law or statute you act? (To this there was no reply).

Mag. We do not wish to put you to any inconvenience, but require you to enter into bail to appear at the next assizes, and not to preach again till the expiration of that time.

Mr. D. I am willing to find bail for the former, but as it respects finding bail not to preach again, *that I never will.*

Mag. What difference will it make to you or your congregation if you find bail not to preach; you cannot preach if you are in prison?

Mr. D. It will make this difference; it will not be my choice; and I consider it my duty to obey God rather than man. I am ready to find bail to any amount to appear at the assize court, but not to refrain from preaching. (Brother Barlow also offered bail for me).

Mag. That will not answer our purpose. You have seen the case of Nichols and Abbott?

Mr. D. Yes, I have heard of it.

Mag. There is no alternative; we must commit you.

Mr. D. Well, the psalmist has said, The wrath of man shall praise him, and the remainder of that wrath he will restrain.

Mag. We do not want personalities; we have no wrath towards you. I feel sorry that you should have chosen such a course yesterday in court when we were speaking of the matter. I said, sooner than you should be inconvenienced, I myself would be your bail.

Mr. D. I feel extremely obliged to you, Sir, for your very great kindness.

Mag. To the clerk of the peace. Make out the commitment.

It was made out, and then handed to the magistrates for signature. Previously to signing it, they very politely asked which jail I would prefer, Buff Bay, or Kingston.

Mr. D. Jail at any time, or under any circumstances, I should not suppose to be a very pleasant place. I am much obliged to you, Gentlemen, for the choice; and if I must go to the one or the other, I certainly should prefer Kingston.

Mag. I think Kingston will be much better for your health.

The following is a copy of my commitment:—

“*Jamaica, S. S., St. George's.*”

“Receive into your custody the body of Walter Dendy, (charged with having preached at the Baptist chapel on Anatto Bay, without license.) and him you are to keep in safe custody until discharged by due course of law.

“Given under our hands and
“seals this Feb. 27, 1833,
(signed) “JOHN BELL.

“JAMES SHENTON.”

*To the Keeper of the Gaol of
the County of Surry, Kingston.*

Although I was sent here to prevent my preaching, yet, yesterday (Sabbath) I very much enjoyed two opportunities with which I was favoured, of proclaiming the glad tidings of salvation, through a crucified Saviour, to the prisoners, who apparently listened with much attention. The Lord appeared to be with us indeed and of a truth. O that he would be pleased to bless these services to the good of those who attended; then, I shall have no cause to regret, but rather rejoice, that God in his Providence brought me hither; he can overrule, and I have no doubt, but that he will, all these events, for the promotion of his own glory. I have learned by experience, that God does not confine his presence to his people to times or to places, but that he will be with his people at all times and under all circumstances, and that, if we are in the path of duty, his grace shall be sufficient for us. He will make his strength perfect in our weakness.

Application for Mr. Dendy's enlargement, on bail, was made to the Chief Justice the day after this letter was written, and it was expected that he would be released in a few hours.

The following extract from Mr. Clarke, affords pleasing evidence that the gospel is continuing to produce its blessed effects, notwithstanding all the efforts which are made to suppress it. The letter bears date February 4.

I am still cheered with seeing the work of God prosper, in the face of all the opposition that the enemies of religion can give. I think in a former letter I mentioned to you that on the 21st of October, 1832, I baptized seventy-seven. I have since baptized, on December 23, at Spanish Town, forty-two; and on Jan. 13, 1833, at Constance Spring, Saint Thomas-in-the-Vale, fifty-one; on the same day on which I baptized in the country, the constable was sent to me by the magistrates to require me to produce my license; he did not come, however, until twelve o'clock at noon—and as I was just concluding public service, he did not interrupt me until I had pronounced the benediction. He then said: I am required by the magistrates to ask you to show your license. I replied, Present my respects to the magistrates, and say, I cannot attend to such a request made on the Sabbath day.—C. I am commanded then by the magistrates, to disperse the meeting.—M. The people are going immediately—the worship is over—you must have heard me pronounce the blessing.—C. I must see the meeting disperse before I leave. I then said to the people, who still kept their seats, You will go quietly to your homes, as you always do. C. I hope you are aware, Sir, that I am only obeying the orders of the magistrates. M. I am aware of that, and shall thank you to inform them that it is from conscientious motives that I refuse to obey their requirement; and not from any unwillingness to produce my licenses, nor from any disregard to their authority. If they will apply to me on a proper day, I shall be very ready to attend to them.—C. Very well, Sir, I shall do this. I ought to have written to you some time ago, but have not had time to do so; will you please to inform me where you may be found?—M. Baptist Mission House, Spanish Town.—C. Will you favour me with your first name?—M. John. This

constable is a man of colour, under the power of the Whites. He after this made an affidavit that he had heard me preaching to a number of slaves and free, in an unlicensed house, &c. I was summoned to appear before the magistrates for my great crime; the summons was served upon me the day before the issuing of the king's proclamation, and the governor's circular; and on the second day after these were published, I had to answer for my *illegal* conduct; having preached in a duly registered house—myself also having an island license to preach! They would not examine my license for the house—my license to preach was good, they said, for the parish of Port Royal, but for no other; so I must not preach again in St. Thomas-in-the-Vale until I obtained a license at the Quarter Sessions; or, if I did, I should be punished. I said, I wished to pay all due deference to magistrates, but could not promise to give up attending to what I believed to be my duty. I have not room in this letter, or I should have given what passed in the peace office.

I intend to go on as usual, and shall, D. V., on Saturday next proceed there to preach on the Sabbath. If the constable and his companions again come, I shall have my people instructed simply to offer passive resistance; and shall do the same myself. If he takes me out of the house by force, I shall not resist it—and if he takes the people out in the same way, I trust I shall find, that my advice and command will be quite sufficient to induce them to submit quietly to any treatment they may receive; then if they cause me to give bail to appear for trial, I shall give it, and go again and preach—and this as often as they may think proper to require bail; then, if I be fined, I shall not pay it, but go to jail, (preach to the prisoners if they will attend to hear me,) and then apply to the governor, who will, I have no doubt, soon grant me my liberty; and perhaps, in a short time, we shall know what the law is with respect to Dissenters in Jamaica; for we know not what it is at present.

The person who encourages the worship of God at Constance Spring, has also been had before the magistrates, and reprov'd sharply, and *commanded* to appear at the Quarter Sessions, as she would not be scolded nor frightened out of her adherence to the truth.

The island is in a very unsettled state; the governor has been insulted while passing along the streets—the papers daily heap abuse upon him—and the Unionists are making a stand against the proclamation lately received; no half

measures will do—nor will our esteemed governor resort to such means; he will, no doubt, take proper steps to put down rebellious meetings, and overawe those who resist his authority.

Mr. Kingdon has proceeded to Manchioneal, the station heretofore occupied by Mr. Burton; but whether he will be permitted to commence active operations immediately is uncertain.

The accounts from Mount Charles indicate a growing attention to the word, which is published there without interruption. Mr. Whitehorne makes the following statement, under the date of March 1.

I am glad to say that the number of attendants has so much increased, as to oblige me to give up exactly one half the accommodations hitherto reserved for the minister. I have not done this hastily, for almost every Sabbath, for the last six months, the chapel has been completely filled, and very frequently, there have been nearly as many outside as within. I have been repeatedly told that the people complained of want of room, and that many more would attend if this was remedied. When I have sufficient funds collected, I purpose putting up a small room somewhere in the yard, as the present apartments are exceedingly confined for a family.

I hope soon to visit a populous district, about eight or nine miles distant, to try to establish a branch there. The number of members and inquirers in my book at present, are nearly 600. I am sure that 500 of them attend several times (on different days, I mean,) each month. I have accurate means of ascertaining the attendants *by name* once a month. The tickets used at the ordinance, have the names of members written on them, and I always make a note on them whether the parties have attended or not, which serves to mark the general regularity of attendance or otherwise. And on another day, I meet the whole of the inquirers, about 150 in number, whose names I call over and bestow an hour or two in talking to them in various ways, and informing myself of their lives and proceedings.

We have reserved, to the last, our intelligence from Montego Bay, because circumstances have invested that station with more

than ordinary importance in the present juncture of Colonial affairs. Messrs. Nichols and Abbott have had much to undergo, and their last letter was dated from the Common Gaol; but the spirit of meek and cheerful endurance, which our readers will have remarked in preceding extracts from other brethren, appears to have been given them also. But we prefer giving their history in their own language. Under date of November 6, they write:—

“The anticipations expressed in T. F. A.’s letter of October 5, have been too fully realized,—our local authorities have openly avowed their determination not to acknowledge, or act upon, any English statute securing toleration to Protestant Dissenters; and we are firmly of opinion that the barriers which impede the progress of the gospel in this country will accumulate and strengthen, while the local authorities continue to be invested with discretionary power, unless an imperative mandate be issued from the Colonial Office, or other means adopted, having for their object the permanent establishment of civil and religious liberty. We have been induced to make these remarks preparatory to the following detail of facts, which we think will fully prove their correctness, and form one more ground for increased exertion on the part of our more highly favoured brethren in England.—S. N. arrived here on the 21st ult. after a tedious and uncomfortable passage from Kingston, and as the court of Quarter Sessions drew near, we devoted a considerable portion of the intermediate time to the consideration of the two toleration acts said to be in force in this island, by our new Attorney-general, viz.: The 1st William and Mary, and 10th Anne. From these acts we soon perceived no benefit would accrue to us. We therefore determined to be present at the Quarter Sessions, and to govern our conduct as to applying or not, according to the decision of the court, in the case of the Wesleyan Missionary, who, we knew, would apply. The court met on the 30th ult., when Mr. Murray, Wesleyan Missionary, offered to qualify, but met with a peremptory refusal. The bench was composed (for the occasion) of fourteen individuals, some of whose names have frequently come before you on the list of suborners of perjury,

and demolishers of chapels, John Coates, Esq., being President. Mr. Murray appeared before the bench, presented his official documents, and requested them to qualify him as a Dissenting Minister. Mr. Henry Waite Plummer, one of the magistrates, said they were determined not to allow any Sectarian Minister to preach—that there was no law granting it to them as a right—that he, for one, did not, and would not, allow any *English law* to be in force in this island, and that, consequently, they would not grant him a license. This objection being of a general nature, the answer given to Mr. M. was equally applicable to ourselves, so that the necessity of our applying was removed; and, as we expected that our refusal would be couched in insulting language, in consequence of the greater prejudice and ill-will existing against us, we deemed it prudent not to make the request. On the following day (Oct. 31st.) Mrs. Renwick's case was brought forward. She was charged with having permitted an illegal assemblage of slaves in her house on Sunday the 17th of June last, in contravention of the slave law. Mr. Grignon, on the part of the crown, failed to produce any evidence to convict her of the alleged crime, although two witnesses out of the three were obtained, as it appeared, during the time of trial. The head constable, the only witness who was present at the said meeting, declared in court his inability to identify a single slave, or to give any reason for *fancying* that slaves must have been present. Another stated that he saw a slave enter the yard gate on the morning of the said 17th of June, and that it was a very *natural conclusion* that the said slave went to the said meeting—an ex-constable stated that on the same morning he saw some persons enter Mrs. Renwick's yard, whom he had been in the habit of driving out of the streets at night, and, therefore, they *must* have been slaves. This was all the evidence adduced on the trial. On the part of Mrs. Renwick, it was maintained by her attorney, that the house was in T. F. Abbott's possession, and that, consequently, Mrs. R. should not have been indicted—he moved that the indictment should be quashed because informal and improper; but this was overruled by the court, and, at the conclusion of the trial, he moved for the arrest of judgment; but this was likewise refused. The jury, on the evidence herein specified, brought in a verdict of *guilty*, but recommended Mrs. R. to the leniency of the court, when Mr. Coates ordered her to pay a fine of £20 to the king, to deter others, as he said, from doing as she had done. We have been compelled to pay this amount

and other expenses connected with the trial, to prevent Mrs. R.'s malignant judges from committing her to jail.

From the above narration of facts, so manifestly unjust, it must appear to you and all unprejudiced persons, that the demolition of our chapels, and the insults offered to our persons, are not to be traced to any temporary ebullition of feeling excited by the loss of property, but to a deep and settled hatred to religion and its propagators, which has long rankled in the bosoms of the Colonists, and now manifests itself openly and unblushingly even in our courts of justice. These facts will also convince you of the *urgent and absolute necessity of your immediately adopting any and all the measures you can devise for procuring on our behalf a better toleration.*

The sequel is given in the letter previously alluded to, written from Montego Bay Gaol, Feb. 22.

You will regret to perceive that we are deprived of our liberty for the present, but will rejoice that it is for no worse crime than that of publishing the gospel of peace. We were committed on Monday last, the 18th, together with our friend Mr. Lewin, for meetings held at his house the day before, we refusing to give bail. Our last informed you that T. F. A. and Mrs. Renwick were under bail for meetings held in her house, and that we should continue to hold meetings of free people only, for the present. Having continued that plan two sabbaths longer, and S. N. having been permitted to preach to free people at *Falmouth*, on Sunday the 10th, (the third anniversary of dear Brother Mann's death) and T. F. A. on the same day attended the burial of a slave, at which a multitude of slaves were present, unmolested, we began to hope that we need not restrict our services to free people any longer. To the free admission of slaves you may be assured we were fully *inclined*, for we never should have thought of prohibiting their attendance, but for our conviction that on no other condition could we hold any meetings at all. We should have most gladly admitted all classes from the beginning of this restoration of religious worship, but this being very impracticable, we could not conscientiously refrain from calling together the free people as soon as we were so permitted, and we hope the result of last sabbath's services will prove that we have embraced the earliest opportunity of opening the doors to the less privileged class. Knowing that our own residence would be useless for the admission of slaves, being

far too small, and Mr. Lewin kindly offering to rent us his dwelling-house (that in which Brother Burchell first preached on the Bay,) we agreed to rent it, and were proceeding to convert it into a chapel. We freely gave notice that slaves might attend, so that our intention soon became publicly known. The sabbath arriving, we cheerfully repaired to the spot, and met at two of the services full three hundred persons. It would have gladdened your heart, as it did ours, to see

“What pleasure appeared in the looks
Of the brethren and sisters around.”

At half-past six A. M. we held a prayer meeting; at half-past ten, S. N. preached from Psalm cxxi. 1; and at four T. F. A. preached from Psalm cxix. 71. We felt it to be a good and memorable day; much gratitude was felt to our faithful God for his returning mercy, and many tears of joy were shed. Nine years before Brother Burchell had proclaimed the word of life in the same place, and to some of the same people, since when the little one had become a thousand, and again the thousand had been reduced and brought low through oppression, affliction, and sorrow. The cause seemed to be born again, and the hopes of its friends were revived that it might live to attain its former magnitude. And so it will live and prosper, notwithstanding the new tribulations which surround it, and the new impediments which are thrown in its way. On Monday forenoon we were served with a warrant which included Mr. Lewin's name with ours, signed by eleven magistrates, and forthwith we appeared before their worships, assembled in a private room in the Court House. Among them were Lord Seaford and Mr. Samuel Moulton Barrett, two intimate friends of Lord Mulgrave. A long conversation took place; which included a pretty free expression of sentiments on both sides. The following is the substance of what was said and done, but we cannot preserve the exact order in which the remarks were made, nor exhibit them in the form of a dialogue: indeed you will not be surprised at this circumstantial uncertainty when you know that the interview lasted full two hours, and that frequently several persons were speaking together.

Mr. Gray, the president, informed us we were called up in consequence of affidavits alleging that we had held meetings of slaves the day before, and had preached, which meetings were illegal. Three affidavits were read—the first and principal one by Waite, who had deposed that S. N. began the forenoon service by “giving out

a psalm,” and preached “from some verses out of the New Testament.” We acknowledged these affidavits were correct as to the material points, that we had preached, and that slaves were present, but pointed out the above inaccuracies. Mr. Gray and others spoke of such meetings as unlawful, and required us to give bail to appear and answer at the next quarter sessions; and immediately Mr. Coates added, “And not to preach again in the mean time;” which remark gave rise to a long conversation about the nature of the bail required, whether or not our own recognizances would be forfeited by our preaching in the interim, in case we should hereafter be convicted, even at a quarter sessions, of having acted illegally. On these points the magistrates were not agreed among themselves; several said we were not required to give bail not to preach, only if we did preach, we should subject ourselves to new proceedings, and perhaps then the magistrates might be indisposed to take bail and commit us at once; while others, particularly Mr. Coates and Mr. Samuel M. Barrett, insisted that in taking bail it must be understood we would hold no more meetings till the question of their legality had been decided. Mr. B. said this would be decided in the Grand Court in two or three weeks, and urged us to wait; others did the same. He said that in the present period of excitement we ought not to attempt to preach; that humanity should prevent us; that he was actuated by regard for his negroes, and was sure if we felt the regard for them which he did, we should refrain. We answered, that we were not aware of any particular excitement among the slaves, that our meetings last Sunday were very peaceable, that if we were allowed to perform our duties peaceably, all excitement would cease; that more than twelve months had elapsed since we had been permitted to preach unmolested; that we had refrained from preaching not because we thought it wrong, but from the possibility of some tumult or breach of the peace arising, and that as we did not apprehend any such result now, we could wait no longer. We also told the magistrates we were ready to give bail simply to appear and answer, but if any thing more was understood to be included in the security, we must decline giving it. We said we considered that what we had done was certainly in accordance with the law of God, and we were well advised that it was not contrary to the laws of the country; that, consequently, we deemed it our duty to preach, and even if we gave bail, if we had liberty and health, we should preach again next Sunday; that

we were prepared to go to prison, but to give bail not to preach the gospel we were not prepared. On hearing these sentiments, Mr. Barrett grew warm and earnest, and replied to this effect, and nearly in these words, "Then, if you are so determined, IT WILL BECOME THE DUTY OF THE MAGISTRATES TO SWEAR IN SPECIAL CONSTABLES, WHO SHALL GO TO THE SPOT, AND DISPERSE YOUR MEETING BY FORCE!" (We are happy to say that no magistrate united in this "illegal threat.") Almost immediately after the reading of the affidavits, Mr. Lewin said he had rented his house to us, and would show them a letter of agreement to that effect: this was passed over lightly, and the letter was neither asked for nor shown. He then said he had reason to believe that the house was registered at the quarter sessions by Mr. Burchell, as he had seen a printed document (Herald for 1824) which led him to that conclusion: but this also was passed over by the clerk of the peace observing, "that it was true Mr. Burchell did register that house, but this was rendered of no consequence by the subsequent transfer of the license to the other chapel." Mr. Lewin then observed, he was not aware of having committed any legal offence, and inquired by what law he was required to give bail. Several answered, the Slave Law. He asked by what clause? It was replied, by the same clause that Mrs. Renwick was tried under; and after some searching, the 65th clause was found and read by Mr. Coates. Mr. L. said that was the *penal* clause, and asked to see that which regulates the offence. Lord Seaford read the 84th, which Mr. L. objected to as inapplicable, our meetings having been neither "nightly" nor "private." Mr. L. himself then pointed out the 62nd, which characterized the meetings regarded in that law as illegal, i. e. those attended with "beating of drums, blowing of shells," &c.—when Mr. Gray said, "Ah, that refers to the rebellion!" and thus it was passed over.

While the state of the law was the subject of conversation, and we were stating that we considered it in our favour, Lord Seaford asked, "Why, then, will you not give bail? you do not wish to act illegally, do you?" We replied, "No, we were confident we were acting legally, but our giving bail would expose us to expense and hindrance in our ministerial work, which we were not prepared to meet." Mr. A. Campbell said they were acting on the Attorney-general's opinion, who had intimated that the magistrates possessed a discretionary power, and could refuse to qualify Sectarrians if dissatisfied with their qualifications; we answered

that when we applied at the last court of Quarter Sessions, to qualify, we received a peremptory refusal, without our qualifications being at all inquired into. We added, that we now had credentials of our connexion with the Baptist Missionary Society, and were ready to take the oaths usually administered in this country. This proposal was received in silence. The magistrates want to enforce the law only when it is in their own favour. Mr. Barrett said, if the question as to the legality of our meetings should be decided in our favour, there would be no further opposition: but if against us, *then we ought to go away altogether!* Speaking of the Attorney-general's opinion of the Toleration Acts, Mr. B. asked, with an expression of surprise, "What, has the Attorney-general told you the Toleration Act of William and Mary is in force here?" We told him, "Yes, and the 10th of Anne likewise." Indications of surprise were then given, and one magistrate said, "He must be a very accommodating man then!"—as though they had obtained the contrary opinion. Finding we were resolved to go to gaol rather than give security under the circumstances, they requested us to withdraw, and afterwards being called in again, a second conversation took place, much to the same purpose as the preceding. We cannot remember all that was said, nor would it be interesting, but we believe we have faithfully given the substance. When we finally declined giving security, the commitments were made out and signed by the following magistrates: Messrs. Thomas Joseph Gray, Lord Seaford, John Coates, R. T. Downer, George Gordon, William Gordon, James Gordon, William Mitchell Kerr, Alexander Campbell (of Schlaw Castle) and Joseph Bowen. You will observe that Mr. S. M. Barrett, after signing the warrant, and taking so forward a part in endeavouring to stop our meetings, did not sign our commitment. We were committed "for want of bail,"—we were allowed by the constable to go home to dinner, (he accompanying us) and reached the gaol at 5 o'clock, where we occupy the apartments lately tenanted by Messrs. Deleon and Dolphy. We feel for our kind friend Mr. Lewin, who suffers for his adherence to our cause; but he is too magnanimous, and disinterested himself to make the slightest reference to his sacrifices on our account.

Montego Bay, Feb. 28th. We came out of gaol on Monday last, (25th) by giving security, each for himself, in the sum of £100, to appear and answer at the next Quarter Sessions, to be holden the last Tuesday in April. We adopted

this measure after hearing from our professional advisers that our recognizances *could not* be forfeited by our being convicted at any future trial, so that we need not hesitate to preach on this account. Nothing will, therefore, deter us from preaching next Sabbath, unless we should see such indications of hostility on the part of the magistrates as would threaten a disturbance if we held meetings; in that case we shall feel it our duty to refrain, because the whole blame of a disturbance would be thrown upon us, however unjustly, and Satan would thus gain an advantage over us. We know that the governor also is particularly anxious that no tumult should occur, and this consideration is not without its weight.

March 1. Nothing has yet occurred to check our hope of holding service next Sabbath. We have had our class and prayer-meeting this week without interruption. If we should be fined, we shall not pay, but go to gaol, hoping the governor may release us, or if not, that our imprisonment may do more good than paying fines.

We are, dear Sir,
Respectfully yours,
SAMUEL NICHOLS,
THOS. F. ABBOTT.

P. S. *By the Editor.*

At the date of this letter it was expected that the question respecting the legal right of the magistrates thus to harass the missionaries would be decided in a few days, by the issue of an action for false imprisonment, pending in the grand court, instituted by two Wesleyan missionaries against the magistrates who committed them. We have just learnt that the chief justice, Sir Joshua Rowe, has thought proper to defer this suit till the next assizes, thereby affording ample opportunity for the continuance of these malevolent and vexatious proceedings for *four months* longer. What the motives of the learned person for this extraordinary proceeding may be, it is not for us to affirm, but that it directly contravenes the rights of British subjects, and is precisely such a step as our persecutors, if

conscious of acting illegally, would solicit at his hands, is obvious enough. The matter must not rest here.

BAHAMAS.

It was stated in our number for March, p. 23, that Mr. Burton proposed to embark for the Bahamas, with the two-fold view of examining the condition of the Baptist Churches in those islands, and of trying the effect of change of air for the sake of Mrs. Burton's health. They left Port Royal in the Bahamian packet-boat, on the 20th of January, and arrived at Nassau, in the island of New Providence, on Tuesday, 29th. Mr. Burton was received with the greatest cordiality, on his arrival, not only by the various congregations of our own denomination, who regarded his visit as an answer to their prayers for some one to come and teach them the way of God more perfectly, but by the resident clergyman and the Wesleyan Missionaries, the latter of whom had been proposing among themselves to write to our society, suggesting the desirableness of sending out a Baptist brother thither. The worthy governor, also, Sir J. C. Smyth, expressed much satisfaction and pleasure at Mr. Burton's arrival, and gave him full permission to preach any where, both in New Providence and the adjacent islands, avowing his thankfulness that any ministers of the gospel would come thither and undertake such arduous duties. Our readers will easily conceive how refreshing a contrast such enlightened conduct must present after the series of vexatious and harassing annoyances which our friend had ex-

perienced from the local magistracy of Jamaica.

From the best information Mr. Burton could obtain, the whole population of the Bahamas amounted to about 16,500, of whom 4,200 are whites, 3000 free coloured persons, and the remainder slaves; about a third of the whole number residing in the town of Nassau. Baptists are found in all the islands; the number of churches is said to be upwards of twenty; they discover a very fervent desire to receive religious instruction, and this warrants the hope that, with the blessing of God on judicious spiritual labours for their benefit, they might soon be led to practise a purer discipline—a point in which they are at present very defective.

Mr. Burton has commenced his labours among this interesting people with much affectionate zeal; and though, at the date of his last despatches, he had been only about a week in the island, he had already made some progress in the work of reformation, and met with much to encourage the hope that he was sent among these simple-hearted Christians to be a blessing. Thus an object which the Committee have, for many years, been desirous to accomplish, has been attained in a way we thought not of. May this prove to be one of a long series of beneficial results, educed by the power and mercy of our God, from the weak but malignant attempts to injure his cause in Jamaica!

AMERICA.

In the course of the past year, the Secretary had the pleasure of forwarding a few of the Society's publications to the Theological Seminary at Andover, U. S., in

compliance with the request of some of the students in that valuable Institution, who had formed a "Society of Inquiry respecting Missions." The following letter of acknowledgment, lately received, presents such a gratifying view of the light in which Missionary labours are regarded by our American brethren, that we cannot withhold it from our readers.

*Andover Theological Seminary,
Feb. 15, 1833.*

DEAR SIR,

We have received, with much pleasure, the reports and publications sent us from your Society.

At the last meeting of the Society of Inquiry respecting Missions, it was voted, "That our most cordial thanks be returned to the Baptist Missionary Society, for their kindness in forwarding to us their publications.

It rejoices much our hearts to hear and know the good wishes of others for our success in this great and good cause. Be assured, that it is our earnest prayer that your beloved Society may prosper in its heavenly work, may receive an abundance of the blessing of heaven on all its Missionaries and members, and be a great means, in the hands of God, of hastening on that day when "Holiness to the Lord," shall be inscribed on all the possessions and works of man.

There are, perhaps, thirty in our Institution, out of 130, who will devote themselves to the life of a foreign Missionary. The number is increasing every year. The subject of early decision respecting duty to the heathen, is receiving more attention. Hence many in our colleges, before they enter on the studies of professional life, are deciding the question that they will, at the close of their studies, become heralds of the cross in some foreign land.

We feel that the churches of our American Israel will be ready to support as many men as will be ready to go. The want of men is much greater than the want of means. But our revivals of religion, we hope, will, ere long, supply the former deficiency. The numerous outpourings of the Spirit in 1831, increased much the number of able and devoted men here and in other Seminaries, and consequently, the number of Missionaries. The last year was not so evidently marked

by the tokens of God's love in this part of our country. But at the commencement of this, the present year, a day of spiritual light seems to be breaking in upon us. Even about our beloved Institution, the Lord is present by the powerful influences of his Spirit. Sinners are inquiring what they must do to be saved, and some few have, in the judgment of charity, submitted themselves to the Lord Jesus Christ. A new spirit of prayer and devotedness seems to be pervading the Seminary. Our hearts often grow warm, and our feelings kindle together as we talk and pray respecting the interests of Zion. O! that the day might come, when every fifty members of Christ's flock would each select their man, and send him forth into the world's wide harvest! This plan, or something of the kind, is on foot, and soon to be urged upon the churches. May we close with an Apostle's request in behalf of our Society, "Brethren, pray for us."

In Christian love,

GEORGE CHAMPION.

Cor. Sec.

P.S. The Society would, with pleasure, receive any communications with which you should be pleased to favour them.

G. C.

LIBERIA.

Our readers are generally aware that a Colony under this name has lately been planted, on the Western Coast of Africa, by the American Colonization Society, and that it consists, almost exclusively, of persons of colour. An esteemed brother in the ministry, on hearing that a respectable Baptist church existed at Monrovia, the principal town of the Colony, addressed a friendly letter to its pastor; and we readily comply with his request to insert the reply, which has just been received.

To the Rev. CORNELIUS ELVEN, *Bury St. Edmund's, England.*

Monrovia, Africa, Jan. 17, 1833.

REV. AND DEAR BROTHER,

Your very kind and Christian letter came duly to hand on the 25th of November, 1832. It being Lord's day, just as I was going to the house of God, the Governor waited on me in person and presented me with it—and as he takes great

interest in our church, and is a constant attendant on worship, I allowed him to read it, which seemed to give him great pleasure.

For my own part, it was like the coming of Titus: I could but say to my dear wife, who is "one of us," "What a similarity of language is there with all true Christians, how far soever they may be separated, and how much the feelings of one minister of Christ resemble those of another! for, though oceans may roll, and mountains rise between us, when Christ and his gospel is the theme—our *arms*, our *hearts*, our language, are one." These things have often encouraged me in my pilgrimage. I have often asked myself, "How can it be possible, if the gospel of Christ and the communion of the Spirit be not true, could men so far remote, enter (so to speak) so freely into each other's hearts, and feel such sympathies with those they had never seen? But I have come to this conclusion, that it is the "love of Christ" that constraineth, whatever the infidel may say to the contrary. You ask me, Is there any Christian church in the Colony? There is—and has been from its commencement, one Baptist and one Methodist. There have been several attempts to form others, but they have not succeeded at present.

The church of which I have the honour to be pastor, consists of 181 communicants, about half of whom are *natives Africans*, that have been liberated by American cruisers from slave ships, and sent to our Colony—thirty-nine of these have been baptized within the last eighteen months. I baptized *eight* the first Lord's day of this month, and there are many more inquiring the way to Zion. It is a pleasing, yea, delightful engagement, to sit in one of our church meetings, and hear these spiritual children speak of the *burden of sin*, their utter *helplessness*, and their *redemption* by the blood of Christ; indeed, it would seem that on some of them a *miracle was wrought*.

These native Africans are located four miles from Monrovia, where they have built themselves a meeting-house sufficient for their worship, and there is one of their number who exhorts, and is a very pious man. I have appointed him to the oversight of them, and I attend at that place once a month to administer the sacrament, as all cannot get here at once to the table of the Lord.

At Monrovia we have a small frame meeting-house, which is fast going to decay, and we have been trying for three years to erect one of stone, but find our means quite inadequate. But we are going on with the work, it may be said,

depending on God alone, for the means to pay the workmen; yet I am disposed to trust him, for I have never found him to fail.

We have preaching thrice on Lord's day, and once in the week, besides one evening prayer meeting. I should have given you a very particular account, but a great press of worldly business, since I received yours, has prevented my doing so; but, under God, I shall do so at some future time. The vessel that brings this is consigned to me, so that you see I am engaged as a *merchant* as well as a *minister*. Oh, how much watching and prayer are necessary to keep one who is so situated, that he may be able to preach Christ and keep himself from the censures of men!

I have at this time four vessels waiting for cargoes; as soon as they are gone, I hope to be able to give you a history of our church from its commencement. Should you think of writing to me in future, send under cover to George Quayle, Esq., merchant, Liverpool, who is my friend, and whose vessel brings this. And now, my dear brother, feeling united with you in the cause of our common Lord and Saviour Jesus Christ, I must beg your most earnest prayers at the *throne of the heavenly grace* for me who am less than the least of all his saints; for I feel daily the motions of sin striving to bring me into bondage again, that I might serve its lusts. Yet Christ is to me ALL IN ALL; nor do I desire any other Saviour. Therefore I try to preach him as the all-sufficient friend of sinners, "full of *grace and truth*." We have this day an arrival from America with emigrants to our colony. Among them are twenty Baptists, two of them ministers. *Gracious news for Africa!* Yea, and I will bless God I live in such a day.

I am, dear brother,
Yours, &c.

C. M. WARING.

BELIZE.

Extract of a letter from Mr. Bourn to the secretary, dated Nov. 26, 1832.

I have no cause to complain of the divine goodness; indeed I often cannot find words to express what I feel. I find from sabbath to sabbath, in my labours, and from day to day, in my experience, the most blessed assurances of the divine presence; but while this is the case, my soul is daily humbled in me under a sense of my own sinfulness, and at the comparatively little success in this barren field of labour.

If I had been acting on other grounds than that of self-denial and disinterestedness, I should years ago have quitted this part of the field; but the fear of God has restrained. I have often thought of Nehemiah, and that the servant of the Lord must not strive, but be patient and not please himself.

It is truly "a wilderness, a land of deserts, and of pits, of drought, and of the shadow of death." Since my last we have had a number of removals by death. One of my former hearers, the late wife of the chief commissary, died. I have reason to think she was a good woman. She, with her husband, was at our house part of an evening, and stopped over family worship the last time she was from home previous to her sickness. Last evening I heard of a funeral of a person who was up and walking about the day before. The fever and ague prevail much at present. As yet we have been preserved from the cholera. I fear from our low swampy situation, that, should it come, the mortality will be great. Since my last, I have been a journey up Belize River, and preached at four different points. At three of the places I had from forty to fifty present. I think these places might be visited with a horse in the dry season. I was accompanied by a coloured gentleman going to his mahogany works so far as I went. At the upper place of the four, where we slept the second night from Belize, I preached to about forty, including children and domestics; this is a mahogany work, and as I have been informed, may be visited in the dry season in less than a day's ride from Belize; all the other places below might be visited, as well as many others above, by the same means, at that season of the year; but as there are no regular roads, and as the horse would have to swim the river at two different points, it would be impossible for a person to succeed at first without a guide.

Should my life be spared, I intend to attempt it next dry season. I think if it could be accomplished, there would be a considerable prospect of good being done; for when the negroes are down at Belize, it is a kind of holiday with them; and such are their habits of intoxication, that it seems to forbid the hope of much good being done. I do hope that things in that respect will be better. A tax has been laid on the importation of spirits, and persons have not the means as formerly; indeed, there is less of it visible. We have received intelligence here that in the new states of Central America, adjoining us, they have passed a law in

favour of toleration ; so that a new field for missions is thrown open, some parts of which, in point of climate, are perhaps the finest in the world, and where living is remarkably cheap. The population, I have heard, consists of 3,000,000, great part of which are either Indian or of Indian extraction. Such an opening calls for fresh exertions on the part of the Christian world. We have, at present, four candidates for admission into the church, besides some, on whose minds impressions have been wrought. Since

my last, by means of our two last brethren, in connexion with some of the coloured, we have opened two places of worship, one in two different villages, on the Sabbath, and commenced a Sabbath school in each. So that at two distinct periods on the Sabbath, at the same hour that we have worship in the chapel, and also there is worship and a school being conducted in each of them, besides worship once in the week in each of them. I hope, under the divine blessing, good will be accomplished.

LIST OF FOREIGN LETTERS LATELY RECEIVED.

EAST INDIES.....	Rev. George Pearce..	Calcutta.....	Nov. 23.
	W. H. Pearce.....	Do.....	Nov. 24.
	J. Thomas.....	Sulkea.....	Sep. 4.
	W. H. Pearce.....	Calcutta.....	Nov. 24.
	Andrew Leslie.....	Do.....	Oct. 25.
	United Missionaries..	Do.....	Nov. 21.
	W. Yates.....	Do.....	July 25.
	W. H. Pearce.....	Do.....	July 26.
	H. Beddy.....	Patna.....	Aug. 7.
	James Williamson....	Sewry.....	Sept. 29.
CEYLON.....	Ebenezer Daniel.....	Colombo.....	Oct. 25.
WEST INDIES.....	Joshua Tinson.....	Kingston.....	Jan. 24.
	Do.....	Do.....	Feb. 4.
	Do.....	Do.....	Feb. 11.
	Do.....	Do.....	March 11.
	E. Baylis.....	Port Maria.....	Jan. 30.
	J. Barlow.....	Kingston.....	Feb. 1.
	J. Kingdon.....	Yallahs.....	Jan. 30.
	F. Gardner.....	Kingston.....	February 4.
	H. C. Taylor.....	Spanish Town.....	February 2.
	Do.....	Do.....	January 5.
	Do.....	Old Harbour.....	March 1.
	John Clarke.....	Spanish Town.....	February 4.
	W. Dendy.....	Kingston Gaol.....	March 4.
	W. Whitehorne.....	Kingston.....	March 1.
	T. F. Abbott.....	Montego Bay.....	Jan. 28.
	Nichols and Abbott...	Do.....	Jan. 30.
	Do.....	Montego Bay Gaol..	Feb. 22.
	Joseph Burton.....	Nassau, New Providence	February 5.
	Do.....	Do.....	March 5.
	Joseph Bourn.....	Relize.....	February 7.

HOME PROCEEDINGS.

BATH AUXILIARY SOCIETY.

The annual services in connexion with this Society commenced on Lord's day, the 17th of March, when our highly esteemed missionary brethren, Thomas Burchell and William Knibb, delivered two most impressive sermons at Corn Street chapel. Our Wesleyan friends having kindly lent us the use of their large chapel at Walcot, the annual Meeting was held at this place on Monday evening the 18th. The Rev. Jacob Stanley, sen., the super-

intendent of the Bath circuit, kindly occupied the chair. The Rev. William Edwards implored the divine blessing on the proceedings of the evening, after which, the Report was read by one of the secretaries.

Resolutions agreeing to the receiving of the Report—sympathizing with the missionaries in Jamaica, and declaratory of their complete exculpation from the charges preferred against them by the advocates of Colonial Slavery—declaring the cordial sympathy of the meeting in the sufferings of their coloured brethren and sisters now in slavery, and the duty of all Christians

to unite in their efforts for the immediate and total abolition of Colonial Slavery—re-appointing the officers and committee for the year ensuing, and cordially acknowledging the gratitude of the Society to their Wesleyan brethren for the loan of their chapel, and to them and other Christian brethren in this city for their affectionate co-operation in the support of our beloved Missionaries and the Society, on the present as well as former occasions, were moved and seconded by the Rev. S. Brawn, of Loughton, Thomas Burchell, Jacob Stanley, jun., Theophilus Eastman, William Knibb, W. W. Cantlow, and Owen Clarke; as also by Messrs. John Passmore, James Pearson, and Thomas Langdon.

On Tuesday evening the 19th, the Rev. W. W. Cantlow preached an excellent sermon at Corn Street Chapel, and the

services were closed by Mr. Knibb giving out the hymn usually sung after the celebration of the Lord's supper by the churches in Jamaica.

The sum of £72. 4s. 4d. was obtained by this auxiliary during the past year; the collections at the close of our late services amounted to about £34. We have to express our grateful acknowledgments to our brethren of different denominations in this city for their truly kind support.

The attendance at each of the services was of the most gratifying description; while our brethren and ourselves have the strongest grounds to declare these were indeed seasons of refreshing from the presence of God.

OWEN CLARKE,
THOMAS LANGDON,
Secretaries.

*Contributions received on account of the Baptist Missionary Society, from
March 20, to April 20, 1833, not including individual subscriptions.*

Legacy of Mr. Mowbray, late of Hitchin, by Rev. J. W. Wayne, executor.....	50	0	0
Less duty and expenses	5	7	0
			44 13 0
Cambridge :—Ladies, by Mrs. E. Foster (Female education).....	10	13	0
Aylesbury :—Friends, by Mr. Reynolds..	2	0	0
Totteridge and Whetstone :—Collection, by Rev. Mr. Pinkerton.....	9	11	2
Stepney :—Collected by Miss Davis.....	1	15	6
Miss Andrews's School.....	0	6	0
			2 1 6
Huntingdonshire Society, by Mr. Paul :—			
Kimbolton.....	17	1	5
Huntingdon.....	4	9	9
			21 11 2
Clapham :—Society in aid of Missions, by Rev. George Browne.....	20	0	0
Bath :—Collection at York Street Chap- pel, by Rev. P. Cater.....	6	0	0
Missenden :—United Missionary Associa- tion, a moiety, by.....	17	0	0
Little King's Hill :—Collection, by Rev. D. Dossent.....	1	18	7
Boxmoor :—Collected by Miss Church...	6	0	0
Hemel Hempstead Missionary Associa- tion, by Mr. Howard.....	9	11	6
Brentford :—Friends, by Rev. W. Ragsdell	0	7	7

Wilts and East Somerset Auxiliary, by Mr. B. Anstie, Treasurer.			
Frome :—Collections and Sub- scriptions.....	86	0	6
Interest on Mr. Butcher's Le- gacy.....	10	0	0
Beckington.....	1	5	0
Chippenham.....	4	8	8
Warminster :—by Miss Jutson	1	11	3
Collections.....	15	6	2
Corton.....	0	10	10
			110 2 5
North of England Auxiliary, by Rev. R. Pengilly :—			
Carlisle.....	11	4	3
Maryport.....	2	17	0
Workington.....	4	0	0
Whitehaven.....	16	0	0
Hetton.....	5	0	0
Rowley.....	4	6	0
Sundries.....	14	6	9
			57 14 0
Sanquhar :—Association for Religious pur- poses, by Mr. Halliday.....	3	0	0
Cirencester :—Collections, &c., by Rev. Daniel White.....	13	11	0

DONATIONS.

John Baylis, Esq. <i>Ponders End</i>	30	0	0
S. P. R.....	10	0	0

TO CORRESPONDENTS.

We thank our friend near Ashburton, for the account he has sent us of the kind exertions to aid the Mission in that quarter.

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