

MISSIONARY HERALD,

CONTAINING

INTELLIGENCE AT LARGE

OF THE

Proceedings and Operations

OF THE

BAPTIST MISSIONARY SOCIETY.

Subscriptions and Donations in aid of this Society will be thankfully received at the Baptist Missionary 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.

CHITPORE.

Conclusion of Mr. Pearce's Journal, from p. 91 of our last number.

"After dinner went in a saltee to Bous Pollah; found a good number of people sitting together making bamboo cages for catching fish, an employment to which, in consequence of the destruction of the harvest this year, all the poorest of the people are necessitated to resort, in order to obtain a subsistence. I went and sat down in the midst of these people, and began by observing that their employment reminded me of one who was continually making traps and devising methods to catch and destroy men; at this their attention was excited: they began, with surprise, to look at me, wondering what I could mean. I then explained, shewing that Satan, the evil spirit, was going about constantly seeking to draw men into the snares of sin that he might eventually drag them down into hell. Finding that I was speaking to them of salvation, one said, 'In what direction does heaven lie, Sir?' I told him the way to heaven was by believing in the Lord Jesus

Christ, and observing his commands; that it was of no consequence for us now to know in what point of the compass heaven might lie, that if we were the true servants of God we should be sure to arrive there, for after death God would send his angels to shew us the way. I sat with these people some considerable time conversing on divine things; some of them appeared a good deal affected at what was told them. On returning to the tent, found the individual waiting to see me of whom I have previously expressed my hope that he was really concerned about salvation. Found that he was increasing in knowledge of the Scriptures. To a question I put to him, Whether he had made up his mind to embrace Christ? he replied, 'Not yet, but I am thinking about it.' I endeavoured to shew him the folly of procrastination. He remained with me till quite dark.

"12th.,—Directed my course this morning to the village of Barapoor, distant a mile and a half from hence north-west. Collected here about forty persons, Musselmans and Hindoos. Read to them a tract and explained its meaning: afterwards, they were more for proposing questions and disputing than for hearing a discourse. I did not leave these people until I had answered all their objections. We parted very friendly, and they took about a dozen tracts. Departing hence,

proceeded about a mile further to a place called Sokeram Pookoor. On landing here, met a Musselman, who, on learning my object, said, 'You must go to yonder houses, here are none but Musselmans in this place.' Poor man, he thought that Christianity is designed for Hindoos only! I said, 'Have you then no need of instruction and salvation? shew me the way to the head man's dwelling. I am come to instruct Musselmans.' At this he smiled, and went before, pointing out the road. The head man received me with great respect, brought a stool to sit upon, and some treacle of the juice of the palm, which he had just made, for me to drink. I drank a little to please them, and then bade him and the rest of the people to sit down: this they did readily. I began instructing them with reading a part of a tract called the Mallee and Durwau, or the gardener and porter. In this, is contained the history of the fall of man and its consequences: my audience heard attentively, and none objected, until, after shewing them the way of salvation, I exhorted them to come into it, when one or two said in the language of despondency, 'Sir, we are, as you have described us, sunk in sin and ignorance, but it is too late now for us to think of becoming better; those who may come after us may, but we are too far gone to be recovered.' I did what I could to counteract this feeling; how far I succeeded must be left to the day of judgment to disclose. How true it is that Satan, after leading men into sin, drives them to despair. In this place also I left some tracts. Returned home quite fatigued. Forgot yesterday to notice an idolatrous ceremony of sacrifice which I then witnessed; it occurred in the village in which we are residing. The occasion of it was a vow which had been made by some one whose son was attacked by the cholera: the child recovered, and the sacrifice was the performance of the vow. The animal offered was a goat. I was too late to see it slain. It had, however, but just expired when I came to the spot. The head of the victim was severed from the body, and placed on a small mound of earth, where an idol had stood, but was now broken and fallen down; near it was a basket of sugar-cane and fruit, and the instrument with which the animal was sacrificed, an immense knife about two feet long and six inches broad, very bright, and curiously wrought on the back and sides. A Brahmin was conducting the ceremonies, and I could not but observe how intent he was on his work; he took not the least notice of me during the whole time I stood, perhaps ten minutes, looking on. Between the Brahmin and the people assembled, stood two men holding up a long piece of cloth

to hide him and the ceremonies from the spectators. I nevertheless took the liberty to step aside and observe what he was doing. The ceremonies in which he was engaged consisted in sprinkling water on the offerings of fruit, &c. that lay near him, in removing small pieces of sugar-cane from place to place, and in touching various parts of his head and body with his fingers. At the conclusion of these several performances the veil was taken away, when the priest gave some pieces of sugar-cane to one or two persons. He then blew two or three blasts with a horn, at which the whole company prostrated themselves to the earth. This act of adoration finished the service. I left this place not a little grieved and, I may add, mortified at what I had seen, especially as the principal persons concerned in it had often conversed with me on religious subjects, and confessed the vanity of idolatry, and the truth of Christianity. Distressing as this scene was, it reminded me of the words of the wise man, 'When thou vowest a vow unto God, defer not to pay it.' If heathens are so mindful of their vows, how much more so ought Christians to be.

"13th.—Went this morning to Mogra to be present at the market held there, at which an immense number of people assemble. On entering the place met Sadhoo, a young native preacher sent by brother W. H. Pearce to assist me in these excursions in these villages. His coming was very acceptable, as he is a pious, able, and zealous youth, and very much liked by all who hear his discourses. Having rested a little, we proceeded to a small mound a little way out of the bustle of the market. Here we commenced our business, and were soon surrounded by a considerable number of people. Sadhoo first addressed them, and was listened to for a while very attentively; at length some one broke silence and came forward as an advocate of Hindooism. Such things of course are very common, but if possible we endeavour to get opposers to wait till the end of our addresses. This, however, we cannot always effect, and our discourses are unavoidably broken. Such was the case on this occasion, and a disputation succeeded on the merit of Hindooism and Christianity, in which I assisted the native preacher. The topics dwelt upon by us were the contradictions abounding in the Shasters, the iniquitous lives of the Debtas, and the uncertainty felt and acknowledged by all of the efficacy of the means resorted to for salvation. Most of our hearers seemed much struck at what was said, and confessed its truth; but a Brahmin replied with a good deal of acrimony, and endeavoured to stir up the people against us. I therefore addressed him to

the following effect. 'Wherever we proclaim the way of salvation by Jesus Christ, we invariably find Brahmins to be our principal opposers. This you do evidently because you are interested persons; because you know that if Christianity prevails, your reputation, and influence, and present means of acquiring money will be lost; you would not be called to births and weddings; shradhās and poojas: you would not then obtain the chief seats and the best gifts; be called thakoor, and worshipped as gods. This, as you well know, is the ground of your opposition. Besides, as you are better acquainted with the Shasters than the common people, you know that what we advance is true, and is no lie, and you, of all people, therefore ought to embrace Christianity with readiness, and conduct others into the way of truth. Beware then lest the love of money, and the love of the world, bring down upon you the sevenfold vengeance of God, for assuredly he knows all your wickedness, and will not fail to punish you, except you repent.' This rebuke silenced him. He hung down his head with shame, and said no more. After this I spoke to the people without interruption for some time on the life, death, and object of the Redeemer's coming into the world; and, on concluding, distributed a good number of tracts, which were sought after with the greatest eagerness.

"14th.—Bent our course this morning on foot in a westerly direction. Passing through the village of Sada Suppoor, found several persons sitting together making bamboo cages for fishing; among them were two persons who wore badges of mourning, and of being about to perform Shradha, or funeral rites for the dead. They were brothers, and had lost within two days a mother and sister by the cholera. The native preacher spoke to them in a very suitable manner, and endeavoured to convince them of the inefficiency of all such rites to affect the condition of the dead. They listened with some attention, but I fear they did not understand much.

"Going a little farther, we found in the same village a much larger company of people, who requested us to speak to them the word of God, a request with which we with great pleasure complied. Here we spent three quarters of an hour very pleasantly in telling them of the way of salvation. A person who came while we were speaking said, after hearing a little while, 'Sir, we worship God, we serve Kristnoo, what else do you wish us to do.' It was replied, that 'it is true you serve Kristnoo, but it is not true that you worship God. In supposing Kristnoo to be God, you have made a great mistake; you are like a child that leaves his native village and parents when very young,

and goes to a distant place where he remains until he loses all remembrance of his parents, even their names; on returning to the place of his birth he knows not to whom he is related; and being, in consequence, imposed on by some worthless persons, he unhappily regards them as his parents, to whom he is not in the most distant manner related. Thus your forefathers and you have wandered so far and so long from the true God, that you have lost all knowledge of him, and now through being deceived by wicked men, you imagine that Kristnoo, a worthless Dehta, is the God who made you, preserves you, and He whom you ought to serve. Hear then and know for the first time, that Jesus Christ is the one true God.' Having distributed a few tracts here, we proceeded half a mile farther, to the village of Gora Julla. Several persons seeing us from other villages came running after us, and accompanied us to the place whither we were going. Several of the inhabitants of Gora Julla on seeing us came out to meet us, and conducted us to the Mundul's or head man's house, saying that they were very happy that we had paid them a visit. This was indeed the most welcome reception to any place that I had ever met with. The report of our arrival having quickly spread abroad, in less than ten minutes we had a congregation of more than a hundred persons. Having requested them to sit down, I spoke to them at considerable length on the present miserable condition in which they, and all the Heathen were; and pointed out, in as clear a manner as I could, the way of salvation. I enjoyed their rivetted attention, and from their looks, and smiles, and observations, was rejoiced to find that my message proved acceptable to them. Sadhoo followed me, and to him they listened with as much attention as they had to my discourse. At the close of our addresses a good deal of conversation ensued on several things started by our audience. A good many of them seemed much affected, particularly the Mundul, at whose house we were. One old man showed his kindness by bringing us palm juice to drink, and others by bringing stools to sit on. I left this place, though weary in body, much refreshed in spirit, and encouraged to persevere in sowing the seed of the kingdom.

"21st.—Since the last record in my journal several other villages have been visited, namely, Dhan Kata, Sodarund Poor, Choukee Tolla, Hurree Poor, Monee Raj, in all which places the Gospel was preached, and tracts put into circulation; and in some of them the people heard with most gratifying attention: the general circumstances, however, differ so little from what have been already noticed, that it

does not appear necessary to give them more in detail.

"24th.—Left Luckyantipore this day, after a residence of three weeks and three days, in the review of which I cannot but exclaim, 'Bless the Lord, O my soul, and all that is within me bless his holy name.' In the midst of great dangers I and mine have been preserved. A door has been opened, and strength has been given me to preach the blessed Gospel in many villages where a minister of Christ has never been before. Some thousands have heard of the grace of God through Christ, and many hundreds of tracts have been given away in the hope that the knowledge of a Saviour may be still more increased, and the impressions produced be deepened. Before closing this journal I would make a few observations on this interesting district, as affording many and great encouragements for the prosecution of missionary labour therein.

"First. During six months in the year the state of the country is such as that every part of it is accessible with ease to a missionary. It is during that time entirely flooded with water, so that a canoe can go to every village with no difficulty, and little delay. This is an important consideration, as in most places, in consequence of the want of roads, the greatest difficulties present themselves to the missionary. The country also during the rainy season is as healthy as other places.

"Secondly. Although the inhabitants are very superstitious, and attached to caste, they have little knowledge of the Shasters, and are therefore very ill prepared to defend their system against the statements of Christian missionaries; and as there are but very few Brahmins among them, and these generally very ill informed, there is scarcely any to whom they can resort to get the difficulties thus presented satisfactorily answered, and their doubts removed. Caste also is retained more through fear of worldly loss than respect which they have for it.

"Thirdly. The people are generally very much oppressed by the landowners, and in consequence much discontented. Beside, the different religious services to which they attend are chiefly for obtaining worldly good. Thus an idol which they call Dokyin Roy, is to be seen in every field (excepting those which belong to Musselmans), and it is supposed to be very propitious in bringing abundance of fish and rice; and for this object also such of them as have saved a little money generally expend it in building a temple in honour of Kristnoo, so that most of the villages have at least one of these buildings. But neither Dokyin Roy nor Kristnoo fulfil their expectations; for, as I said before, the people

generally are very much distressed, and even those families that have erected temples to Kristnoo are, with few exceptions, reduced to poverty. A very ignorant heathen man said to me once as I was travelling in a canoe, when asking him some questions respecting these temples; 'I do not know how it is, but the fact is certain that every body that builds a temple, instead of getting rich, as he expected, comes to poverty;' and this, on inquiry, I found to be very generally true. Hence their poverty, the oppressions to which they are subject, and the inefficiency of idolatry make many sincerely desire a change; and when missionaries visit them it causes them also to receive them with gladness, and listen to their message with attention. 'When thy judgments are abroad in the world, the inhabitants thereof will learn righteousness.

"Fourthly. Christianity has, by the labours of missionaries and the distribution of tracts, obtained through all parts of the country a good reputation; so that there exists a great desire and curiosity to hear the word of God, and peruse the little printed messengers of mercy. I have often been surprised at the pleasure which has been manifested when the inconsistencies, contradictions, and abominations of Hindooism have been exposed. The people appeared as though they had been wishing to throw away the load which oppresses them, and that they had now found reasons for so doing. On these occasions also they have highly extolled the Gospel, saying, 'This is the true, the excellent way.' A considerable number of persons who have not professed themselves Christians have obtained a good insight into its doctrines, precepts, and prospects.

"Fifthly. The ice of caste is now broken. Several hundreds of persons within a few years have become Christians in profession, and thus shown their disregard for caste. This with Hindoos is a great point. *Dostoor*, or example, sways a very powerful influence over their minds; nor do I find that in this part of the country Christians are less respected by their neighbours than they were before losing caste. Many say they have done right, and that they would follow them did they not fear the anger of their landowners.

"From all these things then it certainly appears that affectionate, prudent, persevering, evangelical missionary labours in this district, followed by prayer, would, in a few years, accomplish the most glorious achievements in the cause of our adorable Redeemer; and with these views I cannot but look back on my labours here, humble and imperfect as they have been, with hope and thankfulness, and commend them to His overruling power, who has said, 'My word shall not return unto me void.'" Amen.

CALCUTTA.

Baptism of four Native Converts.

From the Calcutta Missionary Herald of March, 1831.

"On Tuesday afternoon, March 22nd, the ordinance of Believers' Baptism was administered in Mr. Wilson's Tank, in Intalee, when four persons, about to be received into the native church, at Calcutta, thus made a public profession of their faith in Christ Jesus. One was formerly a Mussulman residing in Calcutta; and the remaining three are Hindoos; one from the village of Bonstollah, and the other two from that of Kharee.

The service was commenced by singing, with reading the Scriptures and prayer, by Mr. W. H. Pearce; after which an address to the spectators was delivered by Mr. G. Pearce. Mr. C. C. Aratoon then asked the candidates several questions as to the reasons which induced them thus publicly to embrace the religion of Jesus; and having received from one of them, in the name of the rest, satisfactory replies, he explained the design of the solemn service in which they had engaged to the numerous spectators present, and besought them also to embrace the Saviour. He then went down with the candidates into the water, and baptized them; after which, brother Sojautally, the Society's native preacher, concluded the interesting service with prayer. Besides professing Christians, it is estimated that 250 Hindoos and Mussulmans were present, and all behaved with the most respectful attention during the service.

In the evening, the persons baptized were received into the fellowship of the native church, when the Lord's Supper was administered by Mr. W. H. Pearce, to nearly thirty native members, besides European visitors.

BOMBAY.

It will appear, by the subjoined extract, that our American missionary brethren at Bombay have recently been encouraged in their efforts by several instances of hopeful success. Besides three other persons, admitted into their com-

munion a little while before, two Hindoos were received on the first Sabbath of December (1830) of whom it is said:—

"On the first Sabbath in December, Dajeeba, a Hindoo of the Purhoo caste, was received into the church by baptism, and admitted to the Lord's Supper. And on the first Sabbath in March, Moroba, of the Hindoo caste, was received into the church by baptism.

"After this the Lord's Supper was administered in the American Mission Chapel to nineteen communicants, among whom were the descendants of Shem, Ham, and Japheth—from the four quarters of the globe. The services were conducted in the Murat'hee language. The novelty of the scene drew out a large number of natives, to whom the nature and design of the ordinances were clearly explained, and who listened to the instruction, and watched the movements, with much apparent concern.

"Dajeeba, previously to his baptism, had been employed by the American Mission as a teacher of one of their native schools in Mazagaum, for nearly three years, during which time he had been a regular attendant on the religious services at the chapel on the Sabbath and on Tuesday. Little more than a year previously to his baptism his mind was apparently deeply impressed with Divine truth,—a sense of his own innate depravity and sinfulness of life, and a persuasion of the inefficacy of the numerous atonements inculcated by Hindooism to expiate sin. For a season his mind was in such a state of anxious inquiry respecting the way to obtain the remission of sin and eternal life, as to disqualify him, in a measure, for the regular instruction of his school. He requested permission to put another teacher in his place, that he might, with less interruption, pursue the great inquiry which seemed to absorb his every thought. His request being acceded to by the missionaries, he went to them daily for several weeks, to read the Scripture and receive instruction. Having read the New Testament attentively, and having had it explained to him by the missionaries, he professed his belief in Christianity, and in Christ as his only Saviour. But in consequence of the entreaties of an aged and infirm mother, who was dependant on him for support, and the influence of other friends, he was induced to defer the violation of his caste by uniting with the church. Though he seemed to lose, in a measure, the deep solicitude he once manifested for his salvation, and was guilty of some improper conduct, yet it is believed

he did not return to the practice of idolatry. He professed to read the Scriptures daily, and to pray to the one living and true God. About six months before his baptism, Divine truth seemed to take a more deep and abiding hold of his feelings. He acknowledged that he had done wrong in listening to the entreaties of a *mother*, rather than to the commands of his *Saviour*, and requested to be baptized. His mother, who before so virulently opposed him, consented to his baptism; for she said, 'I am convinced that Dajebeba will find no peace to his mind till he has professed Christ before his countrymen by being baptized; but as for me,' she added, 'I can assure you that I will never be guilty of apostasy from the religion of my ancestors. If they have gone to hell, I will go there too—I have no concern for that.' And here we would mention, that Christians may be excited to pray for this aged Pagan woman, that she was present at the baptism of her son, and since that time has attended divine service at the chapel when her infirmities would admit. She is less bitter in her feeling—more disposed to hear—and attends family worship with her son.

"Dajebeba is a young man, aged 26, rather modest and retiring in his natural disposition, possesses good natural talents, and, for a Hindoo, considerable information. He is advantageously employed as superintendent of schools, and at the same time pursuing a course of study for more extensive usefulness.

"The other Hindoo convert, Moroba, had been employed as a teacher of a school in connexion with the mission only six months previous to his baptism. From that time, in addition to the stated services at the chapel, and the Christian instruction given in the school, he attended daily the reading of the Scriptures and prayer at one of the missionaries' houses. About two months after this he brought his household gods, which had been worshipped in the families of his ancestors for years, and gave them to the missionary, and said, 'Take these abominable gods, for I have no further need of them. I wish to clear my house of them, for I am convinced there is but one God, who is a Spirit—and from this time I am determined to worship him in my family.' At the same time he requested to be baptized as soon as the missionaries should deem him a proper subject for admission to the Christian church.

"Moroba and Dajebeba are bitterly persecuted by their former castes, but as yet they seem to suffer joyfully for Christ's sake. The wife of the former is at present in a very interesting state of mind. She daily receives Christian instruction from one of the ladies of the mission. Hopes are entertained that

she will soon exhibit that evidence of Christian character, which shall warrant her admission also to the church."

JAMAICA.

The following testimony will speak for itself. It was handed to the editor by a Christian friend, who spent some months in Jamaica, and had ample opportunities of making himself acquainted with the state of several of our churches there.

The contributor of the following brief article, was once a little sceptical about the great success of the Baptist West-India Missionaries, on account of the vast number of supposed conversions; but, having been permitted to see their labours and the good effected, he begs leave to give as a sample a few of the many queries and answers which the missionary and the candidate for baptism respectively put and received, prior to that ordinance.

What is sin? "All that don't fitten." Another, "All the badness we do foretime." Who is Jesus Christ? "The Son of God." And what has He done for our salvation? "Him 'tand for we." Another, "Him get himself wound for we." Do you repent of sin? "Ebery ting me do foretime, me sorry for to me heart." How did you know yourself to be a sinner? "Me tink me a sinner; for me hearee de Bible read." Do you love Jesus? "Me lub me Massa Jesus; me wish me always at Him feet." Why do you love the Saviour? "For Him come down and be crucified, and Him 'till pray." Can you do good of yourself? "By de power of Jesus." Why do you wish to be baptized? "Massa Jesus leave de word, and me wish to follow him track." But if any one should mock afterwards, what would you do? "Me take him hand, and me say, how you do?" What does the minister break the bread for, and pour out the wine? "To mind upon it, and 'member upon it, how Massa Jesus body broke for we, how Him precious blood 'pilt for we." Why do you wish to partake of the Lord's Supper? "It bring feeling over me mind; for Him wounded for me sin." One of them having been asked if she loved God, replied in the affirmative; and on being further asked, whether she loved all the brethren and sisters, answered, "Hi Massa! me no lub me broder and me sisters, who me see ebery day, when me lub God who me neber see."

LIST OF FOREIGN LETTERS LATELY RECEIVED.

| | | | | | |
|-------------------|-----------------------------|---|---------------|---|-----------------|
| EAST INDIES..... | Mr. J. C. Marshman | - | Serampore | - | April 27, 1831. |
| | Rev. W. Yates | - | Calcutta | - | April 14 |
| | W. H. Pearce | - | Ditto | - | June 22 |
| | Jas. Thomas | - | Sulkea | - | May 30 |
| | Mrs. Chamberlain | - | Monghyr | - | May 13 |
| | Rev. W. Carey | - | Cutwa | - | April 24 |
| | A. Leslie | - | Monghyr | - | April 1 |
| | G. Bruckner | - | Batavia | - | June 16 |
| | E. Daniel | - | Colombo | - | April 28 |
| WEST INDIES..... | John Clark | - | Port Royal | - | Oct. 12 |
| | H. C. Taylor | - | Spanish Town | - | Oct. 3 |
| | F. Gardner | - | Montego Bay | - | Sept. 30 |
| | Wm. Whitehorne | - | Rio Bueno | - | Sept. 15 |
| | T. F. Abbott | - | Lucea | - | Sept. 27 |
| | J. Burton | - | Kingston | - | Sept. 28 |
| | W. Knibb | - | Falmouth | - | Sept. 27 |
| SOUTH AFRICA..... | Messrs. Kidwell and Webber, | | Graham's Town | | Aug. 18 |

DOMESTIC.

Our readers will perceive that the generous kindness of our friend "Omicron," and the very excellent letter accompanying his munificent donation, as inserted our last number, have not been without their effects. Besides various donations of smaller amounts, for all which the Committee are very thankful, another anonymous friend has forwarded a benefaction of THREE HUNDRED POUNDS. It was accompanied by the following lines, addressed to the Secretary.

DEAR SIR,

Your correspondent Omicron expresses the desire that all the readers of his excellent letter may apply his hints to themselves, stating his conviction that, if they do, the number of missionaries may be doubled. This, I think, is beyond all question. I desire to fall under the reproof, and enclose £300 in furtherance of the object. It is delightful to unite in the fervent supplications which are presented, that the kingdom of Christ may be extended throughout the world; and I desire to feel that consistency requires that I shall be ready to make the pecuniary sacrifices which the fulfilment of our wishes necessa-

rily involves. Our heavenly Father having been pleased to confer upon us the honour of communicating his Gospel to our benighted fellow men, surely there can be no employment of property more noble than to use it for that purpose. I do hope that convictions of this kind are, on the whole, gaining ground among us; but we have all need to be reminded, again and again, of what is at once our duty and our privilege in this respect.

I am far from wishing to press heavily on that large number of our kind friends who cannot, with propriety, go beyond the annual contribution of a guinea or two; but I am quite satisfied that too many content themselves with paltry subscriptions of that order, whose means authorize and require them to go much beyond it. I only wish such persons could be brought to feel the cause of Christ as *their own*—that their happiness is bound up in its prosperity—and what an amazing change should we soon behold!

But I must not intrude farther on your valuable time. Trusting that the call of God in his providence, for more liberal supplies to his cause, may not be unheeded or disobeyed, and rejoicing in the liberal donation you have already received, as well as in the truly Christian manner in which it was presented,

I am, my dear Sir,

Yours most truly,

ONESIMUS.

Dec. 20, 1831.

Contributions received on account of the Baptist Missionary Society,
from November 20 to December 20, 1831, not including individual
Subscriptions.

| | £. | s. | d. |
|--------------------------------------------------------------------|----|-------|--------|
| Chatham, Juvenile Society, by Capt. Pudner | - | - | 17 0 0 |
| John Street Chapel Sunday School, (one-fourth) | - | - | 2 8 3 |
| Downton, Collection and Weekly Subscriptions, by Rev. John Clare | . | 11 14 | 0 |
| Aylesbury, Friends by Mr. Reynolds | - | - | 4 0 0 |
| Oxfordshire Auxiliary, by Rev. James Flood :— | | | |
| Alcester, Collection | - | 11 10 | 6 |
| — Juvenile Contributions, by Miss Price | - | 1 9 | 4 |
| — Rev. J. Price | - | 1 1 | 0 |
| — Mrs. Price | - | 0 10 | 6 |
| Stratford-on-Avon, Collection | - | 4 6 | 6 |
| Shipston-on-Stour, Subscriptions | - | 3 12 | 8 |
| Sunday School Children | - | 1 4 | 8 |
| Missionary Box, by a Female Servant | - | 0 2 | 8 |
| | | 23 17 | 10 |
| Haddington, East Lothian Society, by Mr. Hunter (Female Education) | - | 6 12 | 6 |
| Nairnshire, Missionary Society, by Rev. Wm. Barclay | - | 5 0 | 0 |
| Reading, Auxiliary Society, on Account, by Mr. Williams | - | 50 0 | 0 |
| Walworth, one-third of Collection at Rev. George Clayton's | - | 33 19 | 0 |
| Bradford, Collection and Subscriptions, by Rev. James Rodway | - | 11 11 | 0 |
| Exeter, by Rev. John Mason :— | | | |
| Congregational Society, Bartholomew Yard | - | 15 19 | 0 |
| Sir John Kennaway | - | 5 0 | 0 |
| Mr. Moxey | - | 1 1 | 0 |
| | | 22 0 | 0 |
| Wales, South West Association, by Mr. J. M. Thomas :— | | | |
| Ffynnon, Pembrokeshire | - | 3 9 | 6 |
| Rev. T. E. Thomas | - | 0 10 | 6 |
| Mr. Henry Thomas, Tyhen | - | 0 10 | 6 |
| | | 4 10 | 6 |
| Newbury, Subscriptions and Collection, by Rev. T. Welsh | - | 40 8 | 3 |
| Sheffield, Auxiliary Society on Account, by Mr. Atkinson | - | 30 0 | 0 |

DONATIONS.

| | | | |
|--------------------------------------|---|---|---------|
| Onesimus | - | - | 300 0 0 |
| W. A. Hankey, Esq. | - | - | 50 0 0 |
| Agatha | - | - | 50 0 0 |
| Two Friends, <i>Berwick-on-Tweed</i> | - | - | 20 0 0 |
| Johannes | - | - | 5 0 0 |
| F. M. S. | - | - | 5 0 0 |
| Friend, by the late Rev. John Mack | - | - | 2 0 0 |
| Amica | - | - | 2 0 0 |
| Rev. James Hargreaves | - | - | 2 2 0 |
| Mrs. Walker, <i>Ponder's End</i> | - | - | 2 0 0 |
| Friend to Female Education | - | - | 1 0 0 |

MISSIONARY HERALD.

Subscriptions and Donations in aid of this Society will be thankfully received at the Baptist Missionary 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.

CUTWA.

Extract of a letter from Mr. W. Carey, dated Cutwa, April 24th, 1831.

“As usual all the annual fairs have been attended to, at which places thousands have heard the Word; tracts and parts of Scripture have been distributed; at some of the places people have come and begged for particular tracts and books, which was very pleasing, as it shows that the books are read, and not neglected in every instance. The fairs were generally more thinly attended than in former years; much of this must be laid to the unsettled state of the weather, but I think not altogether, as there are, no doubt, hundreds who see the folly of attending them, to obtain holiness; and I think that had it not been for the large markets, where all kinds of articles may be got cheap, very few would come, excepting those who come on purpose to indulge their sinful appetites.

All the usual places of preaching have been attended to, and, I am happy to say, the people, upon the whole, have been attentive hearers.

On the 31st of January last a tour was taken from Cutwa to Burdwan, from Burdwan to Bhurey, from Bhurey to Sewry, from thence to Kabbishun, and from thence back to Cutwa; in this tour, sixty villages were visited, and the Word of Life dispensed, at some places, to very large numbers, and at other places to smaller numbers; upon the whole the messengers of peace were much encouraged, as the people every where heard with much serious attention, and they were seldom opposed: at most of the places tracts and portions of Scripture were distributed. The message of peace was no new thing, but a

pretty general knowledge of these things was found to prevail. At one village, after the fatigue of the day, a good number of people came, together with some of the respectable head people, and requested that the worship of God might be performed, with singing of divine hymns, as at Cutwa; which request was complied with, and the people, with a house full of women, heard to the last with silent attention, in a house dedicated to one of their idols. At another village, a good number of people came after candle light, and advanced a number of sensible questions, and went away much pleased. Thus the itinerants were much pleased, and had cause of much joy. O that the Lord may bless the seed thus sown. They were out fifteen days, and travelled about 166 miles. On the 11th of April the messengers of peace took another tour to Berhampore and back again, which occupied about eight days; the Word of Life was dispensed at about thirteen places, besides daily, with the Rev. M. Hill, in the bazaars. Upon the whole the work was pleasing and very encouraging. O that the Lord may bless these feeble attempts of his feeble children, to the eternal good of many.

SEWRY.

Extract of a letter from Mr. Williamson, dated 29th of June, 1831.

During the cold season, as usual, we had several preaching excursions among the surrounding heathen, including nearly all the principal places within from twenty to twenty-five miles round. In one of these (in which my family accompanied me), we were out nearly three weeks, and had the pleasure of baptizing two persons at a place

called Bhooree, about twenty-five miles from this, the principal residence of the Beerbhoom Christians, previous to our occupying this station, and where a few still continue to reside. At the annual melas, also, which take place at that period of the season, preaching, together with the distribution of books and tracts, was kept up so long as they lasted. Since the commencement of the hot weather I have not been out to any distance, but, generally speaking, we have had pretty good congregations, composed chiefly of strangers, from all parts of the Zillah, in the Bazaar of this place, which we make a point of visiting daily, with very few exceptions. I cannot say that, in any of these poor attempts of ours to make known the Saviour, we have met with more encouragement than on former occasions, but certainly we have not met with less; and I should think it is not a bad sign, when, after the novelty of a thing is over, it still continues to attract attention. This seems to be the case at present with us; and though, apparently, converts are not multiplying, knowledge is undoubtedly increasing.

In our heathen schools, both male and female, many of the pupils have already made considerable progress in their knowledge of gospel history; and if they could only be prevailed upon to remain, would, at no great distance of time, be ready to enter on the Epistle to the Romans. Indeed some of these little heathen girls, though not in general so clever as the boys, can say more about Christianity than many of our adult christian sisters. The heathen teachers of these schools (for we cannot yet employ Christians), or the aircars, as they are called, attend regularly at the mission Bungalow on Lord's days, when they generally desire explanations of what they consider difficult passages, in the course of their weekly reading. They all seem to entertain a high idea of the superior excellency of the Christian religion. One who was remarkable above the rest for his prejudices against Christianity, now looks upon Christ as infinitely superior to the greatest of his own gods. Most of these men are well acquainted with the Gospels; and though they have acquired their knowledge for the sake of acquiring something vastly inferior, yet who will say we ought not to entertain any hopes respecting them? Pray for us all, and your unworthy labourers shall not labour in vain.

Our esteemed friend, Mr. Williamson, having been invited to occupy a post in the Serampore College, has thought it his duty to

comply with that invitation. He expected to leave Sewry about the commencement of the present year; and the Committee have instructed Mr. Robinson to proceed to Beerbhoom, and enter on the sphere of labour thus become vacant.

MONGHYR.

Our December number contained a brief extract of a letter from Mr. Leslie to Mr. Barclay of Irvine, mentioning the recent baptism of a gentleman holding an official appointment under the civil government. The Secretary has since received a letter, dated in the same month (April), in which, after relating several particulars highly honourable to the christian character of the individual referred to, Mr. Leslie adds:—

The ordinance of baptism I administered to him in the presence of a deeply interested and affected audience. I call him a son of our decided friend, Captain B. In addition to having brought him at first to our little place of worship, Captain B. spent much time with him in directing his attention to the Word of God. I had comparatively very few interviews with him, having but little time for visiting, in consequence of being almost incessantly employed amongst the natives. I have visited, this cold season, almost every village for four or five miles round us,—and they are very numerous. I preach also twice every week in the chapel in Hindosthanee. This, with English preaching, attending prayer meetings, visiting schools, &c., &c., keeps me fully employed; indeed it is almost too much for my strength. Mr. Moore continues to help me in English preaching. I ought to be very thankful that God has greatly improved my health; and I am now fit for more work than I have been since I came to India. Both our congregations are well attended. Indeed the Hindosthanee chapel has been latterly so filled that we have been quite unable to give the people accommodation. My native assistant, Nyansookh, is of the greatest benefit to me. Were it not for him I really could not attend to all the duties that have devolved upon me.

The hot season has now commenced with its usual violence: I must therefore desist

from my village visiting. But I have laid a plan not to allow a street or lane in Monghyr to remain unvisited by the Gospel. I trust that my strength will be continued for the accomplishment of this. I have already commenced operations.

A subsequent letter, dated July 4, was written when Mr. Leslie was visiting Dinapore. In it he remarks:

The European church is, I think, in a tolerably good state. There are five candidates for baptism; and, I understand, there are many others who seem seriously impressed. The congregation also has increased. Mr. Moore visited them in April last, and baptized three. Indeed we seldom come to this place without having to baptize. There, are at present, two officers connected with the church, both of whom regularly engage, when we are not present, in conducting public worship. This is very pleasant and profitable to the men, and gives the church some consequence in the regiment. Both of these officers are men of decided piety, and one of them of extraordinary talents.

During my journey I spent some interesting hours among the natives of several villages. I never met with such attention in the whole history of my missionary career; and I never was so struck with the readiness of comprehension in any people. They seemed almost instantly to understand what was told them of the love of Christ to a guilty world; and frequently expressed their astonishment at the wonders of redeeming love. I felt as if the Spirit rested upon me and gave me utterance; for certainly I never proclaimed the doctrines of the Gospel, in the Hindoostanee language, with such ease and feeling as I did during this journey. Oh! for that fruit which the Spirit alone can produce.

At Monghyr we still continue to have large congregations of natives: hut, alas! I see not the Spirit yet descending and giving efficacy to the Word. Besides preaching regularly in the native chapel, I have made it a point to be in the market places as often as I could. My health, during the whole hot season, has, with the exception of one slight attack of fever, been remarkably good; and I have thus almost uninterruptedly been able to continue my labours. I suffered severely for a time from the want of sleep; but this produced no injury to my general health.

In the English department we have had the pleasure of receiving into the church by baptism, the daughter of Mrs. Chamberlain and the two eldest daughters of the late Captain Page. They have given us every evi-

dence of real conversion; and promise to be, in their day and generation, useful characters. We have at present, also, two or three others who have proposed themselves as candidates. Our little Society has experienced a kind of revival. Our prayer meetings have been spiritual and well attended; and my pleasure in preaching Christ has indeed been very great. I have felt so happy in my work, that I would not desert it for all the world. The baptisms we have had have not passed without leaving impressions. And altogether we have had cause for joy.

I trust the day is not far distant when we shall have to rejoice over many natives. On their conversion my heart is set; and for them I labour and pray. Oh! that I did both with greater earnestness. But I trust I can say that my heart has recently received a fresh impulse, and that I feel more than ever willing to live and die seeking the salvation of the Hindoos.

JAVA.

Mr. Bruckner, having completed the printing of his translation of the Javanese New Testament, at the Serampore press, has returned to Java to resume his labours in that important island. The following letter announces his arrival at Batavia, and the encouraging anticipations with which he was recommencing his work. It is dated June 16, last.

I wrote you previous to my leaving Bengal, and told you then that I intended to return to Java, and to endeavour to do good to the people in that island, on whose behalf I have nearly expended my life, and wish to continue among them until it may please the Lord to call me home. I was most cordially received by the President of the Bible Society here; he rejoiced to see me back with my version printed. We shall now be able to distribute the Word of Life among the natives. A large quantity of New Testaments have been given me for distribution both by the British and Foreign Bible Society, also by the Batavian Bible Society. I shall, in a few days, leave this for Samarang.

Java appears now to become a place of which much notice is taken: plans are agitated to establish schools, and the religious part of Europeans wish most cordially that the Javans might be made acquainted with

the Gospel. And the natives, after the distribution of some tracts, have been awakened to read them, and are desirous of having more of them. I think, taking things connectedly, our Mission,—I mean the Baptist Mission,—has not been fruitless to that nation; yea, it has even been the means that other denominations of Christians have turned their eyes upon Java. Our Mission in this island has been the precursor in the great work of evangelizing this numerous people; and I hope not to withdraw my hand from the plough, especially now, as I have so many means at my disposal. The blessing will follow the work, though it may not appear to us in that cheering manner, so as we would most heartily wish to see it. The work seems to go on progressively, as well in this island as in all the other places through which I have passed on my journey; even the careless Malays have become alive to the reading of tracts and the Sacred Scriptures. The brethren at Penang, Malacca, and Singapore, told me of the frequent application by the natives for Malay books from the different quarters of the Archipelago. Even the Malays here have become anxious for Malay tracts, of which many are distributed amongst them. These appear to me all so many calls for perseverance and patient waiting for the blessing of the Lord on our work, and indications of more glorious days than we have been permitted to see before.

FALMOUTH.

A letter from Mr. Knibb, dated November 7, contains the following emphatic testimony on behalf of the converted negroes. He had previously been adverting to certain slanderous imputations cast on them and on their teachers, which have long been current in Jamaica, and have, of late, been privately circulated in some quarters at home.

Amidst all this reproach, the cause of Jesus is triumphing; and whatever charges may be brought against your missionaries, to the last day they may safely appeal. Their witness is in heaven, and their record is on high. The negroes love you ardently for your kindness in sending them the Gospel; and their prayers ascend for your welfare. The religion they have supports them when enduring the oft-repeated taunt, or when groaning under the instrument of torture; it cheers

them in the hour of death, and enables them to look to heaven as their eternal rest. I speak the feelings of my experience and my heart, when I say, that I do not believe there are a race of Christians on earth who rely more entirely on the atonement for salvation; or who, considering their circumstances, more consistently adorn the profession they make. To them is given, also, to suffer for his sake. I have beheld them when suffering under the murderous cart whip; I have seen them when their backs have been a mass of blood; I have beheld them loaded with a chain in the streets, a spectacle to devils, to angels, and to men; and never have I heard one *murmur*—one *reproach*—against their guilty persecutors. Am I then to be told, that these people display all this Christian heroism through the influence of a *piece of paper*, which they have obtained by stealing "*quantum sufficit of their masters' provisions?*" The man who can thus injure the distressed I despise; nor would I waste a moment in answering such falsehoods, did I not know that I was the servant of the Society.

It has already done good. The slaves are flocking in thousands to hear the Gospel. Last sabbath the chapel here was literally crammed to excess: many were outside. Had I a place capable of holding 1800, it would be quite filled. I am cheered by the simple and interesting account some have lately given of their conversion. We doubtless have errors, but when we discover them we are as prompt to remove them as others are to distort and publish them.

It has been very sickly here of late. We have lost eleven this quarter by death; but, thanks be to God, they have died in the faith, and others are joining the church, of whom I hope it may be said, 'In them is found some good thing toward the Lord God of Israel.' The clear increase of members this quarter is fifty-two; of inquirers, four hundred and twelve. May the Lord yet more abundantly bless us, and to his name be all the glory.

OLD HARBOUR.

In our number for November last, p. 86, it was stated generally that Mr. Taylor had been encouraged by the addition of *two hundred and ten* members to the two churches under his care, in the June preceding. We now give an extract from his letter, narrating this gratifying fact, and

containing various particulars of the conversations held with the candidates previous to their admission. The questions and answers seem to have referred to various individuals, though there is no intimation in the manuscript where one brief dialogue ends and the other begins.

The letter is dated July 1, 1831.

On Saturday, May 14th, I had the pleasure of laying the foundation stone at Old Harbour for the new chapel, on which occasion I was assisted by my friends Philippo and Andrews. The latter read 1 Chron. xxix., and the former delivered an appropriate address. It was not very numerously attended, on account of the slave part of our congregation choosing rather to work their grounds on this day, than to work them on the Sabbath; consequently we had a very numerous attendance the following day, and a very liberal collection was made; the mason's work is nearly completed. I have been very busy ever since in both my congregations, examining candidates for baptism, and I have had a greater opportunity this time than ever I had before, of more minutely questioning them and taking a particular account of their experience. They came to me one at a time, and what with their simplicity, peculiar dialect, broken English, and quaint similies, I was highly gratified. I endeavoured to vary my questions as much as possible, but as you are well aware, some of them must necessarily be of a general tendency, bearing direct upon the fundamental truths of the Gospel. I therefore give them in the native dialect in which they were put, with their corresponding answers.

Q. What make you first *come for* pray?

A. Massa, me feel me a sinner; so me come *for* (to) me Jesus.

Q. What make you for know you a sinner?

A. Massa, me *hearey* (hear) de people say me a sinner, so me frightened, and den me begin *for* (to) pray.

Q. What make you pray?

A. Massa, my *bredren* (brethren) tell me it bad ting to sin.

Q. Are you a sinner?

A. Yes, me sinner, massa.

Q. Where did you hear that you were a sinner?

A. Me go to Church of England, me *hearey* (hear) de parson read me a sinner Me den *hicking* (dancing and carousing) about de world till me fall sick, den me afraid *for dead*.

Q. What do you pray for?

A. Me pray for Massa Jesus to take away my heart.

Q. What sort of a heart him give you then?

A. Him make me follow him, him give me comfort.

Q. What you pray for?

A. Me pray that massa Jesus take away my bad heart.

Q. Jesus tells us to repent, can you tell me what repentance means?

(After a very long pause.)

A. Massa, me grieve, me cry, me feel uneasy, me pray dat he don't let me follow my sins again, dat he take me out of de wicked way.

Q. What difference does it make in us when the heart is changed?

A. Massa, old works no good, so we change from all our old works.

Q. What you pray for?

A. Massa, me pray for take off sin.

Q. Can sin be taken away?

A. Not widout the blood of Jesus.

Q. Why are you baptized?

A. Because massa Jesus leave de order behind him.

Q. Why do we at the table of the Lord break the bread and pour out the wine?

A. To remember the blood the Lord spilt on Mount Calvary.

Q. What does the Lord's Supper remind us of?

A. It put we in mind when Jesus heart bleed.

Q. Why do we break the bread and pour out the wine?

A. To make we see dat massa Jesus *come for punish for us* (was punished for us.)

Q. Why do we go to the table of the Lord?

A. Massa, because it de pattern de Lord left behind him.

Q. What does the ordinance of the Lord's Supper mean?

A. Because dey nailed Jesus, and teared up his body like de broken bread.

Q. If Jesus has done so much for us, what ought we to do for him?

A. Massa, me tell others to come to Jesus, what me love before me hate now.

Q. What does the Holy Spirit do for us?

A. Him make me know dat me a sinner.

Q. Does the Holy Spirit do any thing for us?

A. Yes, massa, him clean a man's heart.

Q. Would you like to leave Jesus Christ, and live in sin as before?

A. Massa Jesus no suffer me to do such a ting as dat.

Q. Do you think Jesus will hear you when you pray, and him never say, No, no, to you, when you ask a favour of him?

A. Massa, him have mercy upon we, and him don't deal wid we as we deal wid him.

I have had the honour of baptizing an African prince (by birth); when he applied to me I was obliged to call for my old hostess again, for although the old Africans can understand us, we cannot understand them. She observed to me that he had been a great man in his country, his face being tattooed nearly all over. I endeavoured to obtain as much of this man's history as I could. He said he belonged to the king's family in his own country, his face was tattooed when he was a boy about seven years of age, the cost of which amounted to *four negro slaves*: he had been a great dealer in slaves himself. On one occasion he stole several children out of one family and sold them, and the family, to avenge themselves, waylaid and sold him by way of retaliation. I asked him, if he lived on the coast of Africa? his reply was, No, but so far inland that when he was taken away, they made him travel three moons (months) before he reached the coast, and when he reached Jamaica he found several of his countrymen whom he had sold in former days. He is now too old and infirm to work upon the estate; being a cripple, he is allowed to *sit down*, as they term it here. I asked him, How or what he did for a living? He replied, that he now made waistcoats and trowsers. He belongs to one of the best estates upon the island, where, I believe, there is but little to complain of. On the day of baptism he was obliged to be carried both in and out of the water.

Sunday, June 12, was the day appointed for the baptism. Saturday evening was very rainy, and I was fearful it would prevent many from coming who lived in the mountains; however, when I arose, about three in the morning, to take an account of those who were present, on entering the chapel I found it quite full. About half past five I accompanied them to the sea-side, when I baptized ninety-nine: this is a very great increase, for which I hope I feel thankful. Sunday, June 19, was the day appointed for the baptism at Hayes Savanna: here a number of very interesting young persons were received, and at sun-rise we met at the river side, and I baptized 111 persons in the presence of a great number of spectators. This was almost too much for me, for I was obliged to be dragged out of the water; I could scarcely stand: however, by the time I was dressed, a cup of coffee was brought me, which set me right presently. It would have done your heart good to have seen the sight: horses, carts, chaises, the bank of the river crowded, fires, and such a host of boiling pans of coffee, and yet so very orderly; our new chapel could not by

any means hold the people, and I have great reason to believe that the services of the day have awakened several to a sense of themselves. Thus you will perceive I have had an addition of 210 new members. I hope this is a token for good to me, that the cause is not dying in my hands; hoping also that it will prove a stimulus for further exertions, for, after all, how little is done: there may be six or seven hundred attached to this church, but what is that to about 10,000 who are in the immediate vicinity of this station. I have comparatively done but little yet; O! that I could do more for the future. God does kindly impart more health and strength to me than I could expect in such a climate, O! that I may be enabled to devote the same to him in return.

Since the return of Mr. Philippo to England, Mr. Taylor has been a good deal engaged in supplying for him at Spanish Town; and the building of the chapel at Old Harbour has been suspended, for the present, on account of the scarcity of timber. We regret to add that, at the date of his last letters, he was suffering considerably in his health, but we trust the means to which he was about to resort have been blessed to his recovery. Who can calculate the value, even in a temporal sense, of such labourers in Jamaica, at such a critical season as the present?

BELIZE. (HONDURAS.)

Extract of a letter from Mr. Bourn, dated 26th of July, 1831.

I have attended to my usual duties in Belize, and found much of the Divine presence in them. Besides these, I have been a tour up one of the rivers to the south of Belize. Numbers of people are settled on its banks, which are very fertile; and numbers more, it is expected, will settle. On account of my sabbath exercises at Belize, I cannot so efficiently visit the people as I could wish.

In June last I took a tour still farther to the south, and visited Mullin's River, and Stern Creek settlements. Arrived at Mullin's River, after a fine passage, the same

day. Preached to the people that evening, and the next morning at 7 o'clock,—about fifty present,—not so many as last year, it being rather too late in the season,—some of them were away fishing. Went round and visited the people. The excellent person mentioned on a former occasion, is still there, and in a little better state of bodily health, though still quite feeble. I suppose all the gold in the West Indies would not tempt him to leave the place, though he has scarcely where to lay his head. Since my former visit, I have been in the habit of exchanging a few lines with him occasionally.

I left Mullin's River and arrived at Stern Creek the same day. This is a Charib settlement, consisting of between 100 and 200, including men, women, and children. After arranging with the chief, I preached to them, the same evening, in the open air. Next morning, in company with their chief, I visited some of their plantations, and called upon the people from house to house:—held worship with them, but had not so many as on the preceding evening, numbers being away at their plantation. They have no school, or any one to teach them. A man grown, who was a boy with me when I first came to Belize, and during that time learned to read the New Testament, is the best scholar. I had not seen him for a period of more than six years; and he appeared, at first, a little ashamed, I suppose, from the manner in which he left me; after this he appeared, and, I have no doubt, felt grateful. At my request, he brought his Testament and read a chapter, from which it appeared, he had not lost what he had learned. His Hymn-Book and Testament were in very good condition. Should the Lord change his heart, he promises fair to be a useful character to his countrymen.

The chief offered a good house, of the description they build and live in themselves,

for the small sum of six dollars, for a person who would come and live among them, and teach their children to read, &c., stating, that pay to the amount of two dollars per week, for the children, should be given, and that they would provide such provisions for the person as their plantation would afford.

The house, which is very cheap, is not his own, or, he said, he would give it: the old man has been there more than thirty years. This place, with Mullin's River, can be visited the same day. I have thought, if I had no other duties that required my attention at Belize—was I situated as clerk in a store, and could command the means,—it would be a recreation to leave Belize on a Saturday, and spend the sabbath in endeavouring to instruct the people in these two settlements. I arrived at Mullin's River the same day, and preached to the people. Preached to them again the next morning, and arrived at Belize the same day. Things in Belize, on the whole, wear a promising appearance; the attention has been on the increase. Last sabbath week I baptized a white person, a young man who has been under serious impressions since he arrived in this country. This makes the seventh person received by baptism since Christmas. Some others are on the list of inquirers.

From a subsequent letter we extract the following paragraph.

We have had a hurricane which lasted a considerable part of one night. A number of houses were blown down; a small building of ours was blown into the water, and carried away nearly the distance of a mile. Some lives were lost, the vessels in the harbour driven aground, and almost a famine produced in consequence; plantains, corn, &c., swept away, while there is a scarcity of flour, which of course is at a high price.

LIST OF FOREIGN LETTERS LATELY RECEIVED.

| | | | | | |
|------------------|---------------------------|---|--------------|---|---------------|
| EAST INDIES... | Messrs. Alexander and Co. | - | Calcutta | - | July 8, 1831. |
| | Rev. Jas. Thomas | - | Sulkea | - | July 25 |
| | Jas. Williamson | - | Sewry | - | June 29 |
| | A. Leslie | - | Monghyr | - | July 4 |
| | Mr. D. Clarke | - | Ditto | - | April 16 |
| WEST INDIES..... | Rev. Samuel Nichols | - | St. Ann's | - | Nov. 10 |
| | T. F. Abbott | - | Lucea | - | Nov. 7 |
| | Josiah Barlow | - | Anotta Bay | - | Nov. 15 |
| | G. K. Prince, Esq. | - | Ditto | - | Nov. 17 |
| | Rev. Edward Baylis | - | Port Maria | - | Nov. 2 |
| | H. C. Taylor | - | Spanish Town | - | Nov. 17 |
| | W. Knibb | - | Falmouth | - | Nov. 7 |
| AMERICA | Jas. Bourn | - | Belize | - | Nov. 16 |

DOMESTIC.

Our friend Mr. Davies, who has been for some time waiting an opportunity to proceed to South Africa, embarked, with his wife and child, on board the Eclipse, captain Davis, on the 4th of January. He goes in accordance with the urgent and repeated solicitations of the church at Graham's Town, that a minister might be sent them, who

might connect, with his pastoral duties among them, some efforts for the benefit of the surrounding heathen population. A special prayer meeting on account of Mr. Davies and his family was held at Eagle-street a few days previous to their embarkation, and we trust that the petitions then offered on their behalf will be graciously accepted and answered by Him in whose service they are engaged.

Contributions received on account of the Baptist Missionary Society, from December 20, 1831, to January 20, 1832, not including individual Subscriptions. £. s. d.

| | | | | | | |
|---------------------------------------------------------------------------------------------------------------------------------------------|---|---|---|-----|----|----|
| Legacy of Miss Mary Betterton, late of Chipping Norton, Oxon. (Executors, J. Matthews and G. F. Tilsley, Esqrs.) on account | - | - | - | 120 | 4 | 4 |
| Legacy of Miss Sarah Gill Russell, late of Kennington, duty paid by the Executors, Thos. Walshman and G. B. Hart, Esqrs. | - | - | - | 89 | 15 | 0 |
| Lincolnshire, by Rev. W. Cantlow:— | | | | | | |
| Lincoln, 1830 | - | - | - | 14 | 2 | 10 |
| —, 1831 | - | - | - | 11 | 12 | 10 |
| Boston | - | - | - | 7 | 10 | 9 |
| Spalding | - | - | - | 1 | 4 | 1 |
| | | | | 34 | 10 | 6 |
| Beaulieu Collection, by Rev. J. B. Burt | - | - | - | 3 | 5 | 0 |
| Northamptonshire Independent Association, by Rev. Mr. Robertson:— | | | | | | |
| Market Harborough, Rev. W. Wild | - | - | - | 8 | 0 | 0 |
| Kettering, T. Toller | - | - | - | 2 | 0 | 0 |
| | | | | 10 | 0 | 0 |
| Middle Mill, &c. (Pembrokeshire) by Mr. W. Rees | - | - | - | 4 | 2 | 4 |
| Oxfordshire Auxiliary; Oxford, by Sam. Collingwood, Esq. on account | - | - | - | 74 | 18 | 6 |
| Stepney, collected by Mary Davis | - | - | - | 2 | 3 | 1 |
| Miss Whitfield's School | - | - | - | 0 | 5 | 6 |
| | | | | 2 | 8 | 7 |
| Monmouthshire, Ladies' Society, by Mrs. Conway, for Female Education | - | - | - | 20 | 0 | 0 |
| Potter Street, Subscriptions, by Mr. Gipps | - | - | - | 3 | 1 | 6 |
| Leeds, Subscriptions and United Prayer Meeting, by Rev. Jas. Acworth | - | - | - | 27 | 3 | 9 |
| Cornwall, Auxiliary Society, by Rev. Edmund Clarke:— | | | | | | |
| Falmouth Branch (S. £1 17 6) | - | - | - | 45 | 10 | 0 |
| Helston Branch | - | - | - | 9 | 1 | 1 |
| Penzance Branch | - | - | - | 18 | 15 | 4 |
| Redruth Branch (T. £10.—S. £1) | - | - | - | 29 | 12 | 11 |
| Truro Branch (S. £1 1s.) | - | - | - | 62 | 14 | 5 |
| | | | | 165 | 13 | 9 |
| Previously acknowledged | - | - | - | 98 | 0 | 0 |
| | | | | 67 | 13 | 9 |
| Loughton, Missionary Association, by Rev. Sam. Brawn | - | - | - | 6 | 5 | 7 |
| Sutton (Suffolk), and various Subscriptions, by Mr. Pollard | - | - | - | 4 | 15 | 0 |
| * * * The sum of £11 12s. has also been received from Baptist Friends in Rhenish Bavaria, by the hands of Mr. John Risser, of Friedelsheim. | | | | | | |
| DONATIONS. | | | | | | |
| Mr. J. K. Pearson, by the Secretary | - | - | - | 100 | 0 | 0 |
| Friend to the Jamaica Mission, <i>Belfast</i> | - | - | - | 5 | 0 | 0 |
| Two Young Ladies at Dorking, by Mrs. Jackson | - | - | - | 1 | 0 | 0 |
| Female Friend, for Mr. Philippo's School | - | - | - | 0 | 8 | 4 |

TO CORRESPONDENTS.

A second parcel of Magazines has been received from Mrs. Blake, Plymouth.

Those friends, who may be in possession of small sums of money on account of the "Memoirs of Pearce," or "The Friends," will much oblige the Editor by sending them to Fen Court, as he is anxious to close the accounts of those publications.

MISSIONARY HERALD.

CALCUTTA.

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

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

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

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

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

COLOMBO (CEYLON).

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

JAMAICA.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Your's in the bonds of Christian love,

JOHN CLARKE.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

LIST OF FOREIGN LETTERS LATELY RECEIVED.

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

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

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

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

(Remainder of Contributions unavoidably deferred.)

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.

P.S. The Subscribers in London and its vicinity are respectfully informed that Mr. William Hunt, the Collector, will wait upon them in the present month for the Annual Subscriptions now due.

CHITPORE.

Letter from Mr. Geo. Pearce, dated Aug. 17, 1831.

A considerable time having elapsed since I last addressed you, I feel my negligence, and delay no longer. You will unite with me in grateful feelings to our heavenly Father, that I continue to enjoy undiminished health and strength, to serve him in the Gospel of his Son; and though I cannot say thus much of my dear partner, who is a frequent sufferer from ill health, on her account, also, I have reason to be thankful. During the last few months I have endeavoured, according to my ability, to preach the blessed Gospel to the heathen. In the chapels, streets, bazaars, ghats, and other places, again and again, I have declared to numbers the unsearchable riches of Christ. But what shall I say of the effect? In this country the seed of the Word takes a longer time to vegetate than in the more favoured western isles of the Atlantic. Here, patience, and prayer, and faith, are exercised for a longer period; but though the seed lies long buried, it does not perish. Here, for the most part, one sows and another reaps; we have not only sowing, but reaping also; and though the crops are not abundant, and though tares frequently appear, yet we are blessed with wheat also.

The English School for native boys under my care continues to prosper; the attendance is numerous, and the progress of the lads very pleasing. That any have been truly converted, I cannot say; yet I feel confident that a wide revolution of sentiment, on the subject of religion, has taken place in the minds of several. They have learnt much of the doctrines of Christianity, its facts, precepts, and prophecies; and uniformly speak with great reverence of the Bible and of Christ. I do not wish to excite undue expectations; and though I see more to discourage than you can possibly see, yet I live and pray in hope of them; and should it please the Lord to convert any of them, they will become, I am persuaded,

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valuable acquisitions to the Christian church. Schools are, to some persons, a discouraging branch of missionary labour, because it is, in general, years before fruit appears: but then it may be asserted, with confidence, that they lay a foundation for good of the most solid kind, although it may be long delayed. Persons in the middle stages of life converted to Christianity, who have never been much acquainted with books and reading, will not, humanly speaking, attain to eminence in the church. Experience, indeed, has proved this; for many native Christians, while they have become acquainted with the essential doctrines of the Gospel, and likewise of its principal facts, &c., have, nevertheless, retained many crude Hindoo notions, and made little or no progress in general knowledge, and have thus remained incapacitated for much usefulness. But the lads in our schools rise up with their minds divested, in a great measure, of injurious and retarding ideas, and with enlarged and correct views of the world, its geography, its history, sacred and profane, and with other kinds of knowledge calculated to assist them to understand more fully, and to enter more deeply into the meaning of divine Writ; and thus, if they are turned to the Lord, when coming in contact with Hindooism and Mahomedanism, they will be as giants compared with many of our present native Christian brethren. That schools are instrumental to the conversion of the heathen, few, I think, will doubt. We know that they are highly instrumental for spiritual good in Britain; why not, then, in India? Only three days ago I was in conversation with a venerable minister of the Established Church, who has been many years in this country, and had much to do with missionary work. He said, "we have about fifty native converts at such a station, and many of them, when heathen, were educated in our schools there. I have reason to think," he added, "the instruction they there received was blessed to their spiritual good."

But I must now tell you of the Christian Boarding School under my care. You have, from time to time, heard of it, but I believe I have never given you a very extended ac-

count, which it is now proper to do, for several reasons. Since my last notice of it, it has increased in numbers considerably; it now contains fifteen lads, the majority of whom come from our new Christian stations in the south. Had these stations yielded us nothing else beside the eight or nine lads which they have sent us, I should consider these as no small recompense for the labour hitherto bestowed on them. But to return to the School. You are aware that it was commenced and continued some time under the care of Paunchoo; his subsequent defection, however, rendered it necessary to take the boys from him. At first they were removed to our own premises, as a temporary measure only, not having any where else to place them; but perceiving, afterwards, that great advantages would accrue from their being immediately under our eye, we determined on their remaining with us permanently, and therefore built them a School and other rooms within our compound. The wisdom of this determination we have since abundantly witnessed in the increased improvement of the lads in every point of view, but especially in their morals.

Their education embraces both English and Bengalee. By learning English they are furnished with a key to stores of knowledge, far surpassing, in extent and usefulness, what Bengalee will afford for centuries to come. In fact, at present, Bengalee contains, with one or two exceptions, nothing beyond mere elementary books. As most of the boys are of tender age, the acquisition of English will not be difficult to them. The progress of the lads in their learning, since their residence in our compound, has been very gratifying. With two exceptions, all have attained to read Bengalee, and some progress in English: most of them can write in both languages, and cypher in Bengalee. Diligence and the love of reading characterise the majority of them; on the Lord's day, especially, we have a delightful proof of this. For some months past more than forty scripture lessons, on the average, have been repeated to us on that day. These are chiefly voluntary, and learnt out of their regular school hours.

To avoid contamination from heathen boys, the Christian lads have a school-room and master to themselves; and association with the heathen is entirely disallowed. From this and the religious instructions which have been imparted to them, the most happy effects have resulted. When they entered the Institution, they brought with them notions and habits little superior to those of the heathen, from whom they and their parents were, but a short time before, separated; but now, through the blessing

of God, whose special favour is evidently towards them, their minds are become enlightened, their consciences tender, and their general conduct unexceptionable, and frequently praiseworthy. Incidents often occur which convince us that the fear of God, in some respects, influences their conduct. The following occurred only a short time ago, and is too remarkable to be overlooked. A lad about ten or eleven years of age, distinguished for his understanding and general good behaviour, being at chapel on a Lord's day, went to sleep during the sermon; on returning home I reproved him for so doing, but not harshly. A short time after, going out into the veranda, I found him sobbing most bitterly. I inquired of the other boys the cause; they replied, "we do not know; he came and sat down and began to cry, and we cannot pacify him." I then called him, and, taking him aside, asked the reason of his crying. After some effort, he said, "Oh, sir, I went to sleep at chapel!" and then sobbed louder than before. I said, "Do you weep because I was angry with you, or because God is angry with you?" His answer was, "Because God is angry with me; for in going to sleep at worship I sinned against him." He was then informed, that since he repented of his conduct, there was reason to hope that God would forgive him. After hearing this and reading a passage from the Scriptures suited to his case, which I pointed out to him (Prov. xxviii. 13), he left me much comforted. This child came from the midst of heathenism, about twelve months since, when he scarcely knew a letter of the alphabet; at present he can read Bengalee fluently, and has attained a good deal of scriptural knowledge. He is, on the whole, an extraordinary child. The manner in which the sabbath-day is observed by them all is very pleasing. In the morning early our ears are saluted with the grateful sound of their youthful voices, singing the praises of God, or repeating the lessons which they intend to give in when they meet Mrs. Pearce and myself, after the morning service. At ten o'clock, all wearing clean clothes, they proceed to the house of God, where they have learnt to behave with decorum, and attend to the sermon in a manner which would probably surprise many English Christians, could they see them and hear them tell, after worship, what they have understood and remembered of the discourse. When we return from morning worship we meet them to hear the lessons that may be prepared. This exercise lasts about an hour and half. They then retire, and have the afternoon to themselves, and you will be gratified to know that a great part of it is spent in reading

the Scriptures which I give to them every Lord's day morning. Oh! how may some English children and youth be ashamed when they read that these Bengalee Christian boys rarely break the sabbath-day by playing or idling away their precious time. It is true, that they are not allowed to do so, but then they never manifest any dissatisfaction on that account, but appear as cheerful and happy on this as on any other day.

Thus, my dear brother, I have described to you, without exaggeration, this, to me, deeply-interesting Institution. I cannot but feel thankful that God has smiled most graciously on this department of my feeble labours. May your prayers ascend on behalf of these children, that their attainments may be sanctified by converting grace, and employed for the extension of the Redeemer's kingdom in this benighted country.

CEYLON.

The following pleasing intelligence, describing the blessing which has attended the labours of some of our American brethren in Ceylon, is extracted from the *Auxiliary Missionary Herald*, published by our friends in Calcutta. It is contained in a letter from the Rev M. Winslow, dated Oodooville, Jaffna, December 17, 1830.

"We have to speak of the goodness of the Lord in granting us a refreshing from his presence, when we were almost ready to despair of his appearing, to build up his kingdom in these desolate places. During all the early part of the year, we were mourning on account of our own deadness, and the want of life in the native Church. Some peculiar trials also made us feel more than usual our extreme weakness and insufficiency of ourselves for the work in which we are engaged. In July, a day of fasting and prayer was observed, in the Mission, on account of the low state of religion among us, and some falls in the Church. From that time a little more life was visible, but nothing particularly encouraging appeared until the monthly prayer meeting in October, when a spirit of prayer was somewhat remarkably manifested, especially in regard to our own children, of whom several in the Mission are old enough to know the value of their souls. This meeting was followed by some awakening among the children, and by more seriousness throughout all our families. A spirit of prayer for Divine aid, and expectation of it, was more prevalent than before. On the 21st of the month was our quarterly

communion, when the members of the church at the five different stations came together, in one place, to the table of the Lord. It was an interesting season, and the preacher on the occasion was much affected in addressing his brethren on the state of the native church. It became a time of heart searching, of humiliation, and yet of joy in the Holy Ghost. Encouraged by some appearances of revival in the native brethren and sisters, and by their own feelings, two of our number went to the seminary at Batticotta that evening, and in connexion with the brethren who reside at the station, spent the two remaining week-days in private conversation, or in social and public meetings, with the students; who, with one consent, laid aside their studies, and in most cases seemed to make it their *business* to seek the salvation of their souls. Their rooms for retirement for devotional purposes were lighted up until midnight, especially on Saturday and Sunday evenings; and in them individuals, or companies of two, three, or more, were earnestly, and in some cases, with much anguish, calling on the Lord for mercy. The Sabbath was a very interesting day. Convictions, where begun, were increased, and new cases occurred. On Monday evening a prayer-meeting of the families at the stations, with two brethren from other stations, seemed to be attended with a peculiar manifestation of the Divine presence. Two of the older children, who were present, could not close their eyes that night, until they had endeavoured to give themselves to the Lord: and there is some reason to hope they were enabled to do it in sincerity. The good work also increased in the seminary, and the brethren from the other stations continued to come and assist in directing the inquirers to Christ. By the middle of the week, almost every member of the seminary (100 in all) was under concern of mind, or rejoicing in hope;—and in a majority of the cases, though by no means in all, the exercises of their minds seemed deep, and promised to be lasting. On Thursday was the quarterly meeting of all our school-masters, and those of the Church mission (about 105), including some school visitors. This was held at Batticotta, and the addresses made, were in the spirit of the awakening. They were attended by a blessing; most of the masters not previously aroused, were stirred up to inquire earnestly after the way of salvation, and several of them have, there is reason to hope, closed sincerely with the terms of mercy through Christ Jesus.

"At all the other stations, and nearly at the same time, as at Batticotta, the influences of the Spirit were also manifested, particularly in the Free School at Tillipally, and the Female Boarding School at Oodooville, in

both of which all the older children are awakened, and several of them hopefully converted. Some also, not connected with any of our stations, and many of the children of the native Free Schools, are affected. We held a general meeting of the larger children in the Free Schools on the 18th of last month, at Odooville, when 800 were present. Of these (at that time or since) more than 100 professed to have commenced prayer to God, and most of them a resolution to live as Christians, however opposed by parents or others. Our monthly prayer meeting in November was very interesting. The subject brought forward was from the text, "Bring ye all the tithes into the store-house," &c. With the native members in union prayer-meetings, attended by church members and inquirers from different stations, we have also had some very precious seasons. We trust the good work is still in progress.

"Help us to praise the Lord for his mercy and grace.

"I should add, that the revival of the work of the Lord is also manifest in the town of Jafna, where many are inquiring, What shall we do to be saved? Pray for us all, that we may not hinder the Lord's work, but that we may be instrumental in extending it, until all the perishing heathens around us are converted."

In another letter to a Missionary in Calcutta, dated the 18th, Mr. Winslow remarks:—

"The season of refreshing, in which we are permitted to rejoice, has been thus far a pleasing and interesting work; we have encouragement to hope that it will be more general than that of 1824, when at least sixty or seventy were hopefully converted, and many more awakened; we intend to hold a general meeting with *Inquirers* next week, when, probably, 200 may be present, who are more or less awakened. If but one quarter of that number are brought to close in with the terms of salvation, through a crucified Saviour, it will be a great event, causing joy on earth and in heaven. My dear brother and sister, pray for us, that the work may go on and spread."

NOGAI TARTARS.

Many of our readers will remember with interest the accounts we gave, some years ago, of the devoted and enterprising Swiss missionary, Daniel Schlatter, resident among the Nogai Tartars. Such will be gratified with the following article, which a friend has kindly

translated for the *Herald* from a monthly publication, issued by the Netherlands Missionary Society.

The following information, concerning the missionary Schlatter, labouring for the Basle Society, among the Nogai Tartars, is at least new and encouraging. We here see how this man, by courage and firmness, overcame many difficulties, and maintained himself among the half-wild people on the borders of the Black Sea. With great and uncommon resignation, he served among them as a slave, endeavouring to win their confidence, in order to better both their temporal and eternal condition. Religion alone could impart strength and fortitude for such an undertaking. At first glance we are led to think such an attempt by an individual, rash, but we are convinced of the contrary, after reading the simple narrative of his journey through Beiren, Silistria, Bredy, and Odessa, to the place appointed as his station, a Tartar village called Burkud, on the river Molosinja.

In an early trip to the borders of the Sea of Asoph, he became acquainted with a Tartar, named Ali; to him he returned: the man received him with the greatest kindness: "Stay with me," said he, "as long as you please; I shall not ask you who you are, nor what you have to do amongst us." His employment in Ali's house was as follows:—after passing the night in the stable, he rose with the dawn of the day, milked the cows, cleansed the stable, and made a fire with the sweepings; after that, he drove the animals to market, or went on errands, or took the horses to pasture, or helped the mowers; he then returned and churned the butter, took care of the children, prepared the table; in short, he did all the business of a servant. The attention he paid to all these duties, gained him the regard of the whole family; indeed, Fasche, the wife of Ali, was from the first friendly to him. In the mean time he made himself more and more acquainted with the language of his friends. He then began to exert himself for the salvation of their souls: they heard him with attention: Cadis, Effendis, Mollahs, attended his preaching, and at the same time they thought he was in a fair way to become a Mussulman—he succeeded more and more in elevating their ideas of morality and devotion: it was his particular aim to raise the women from the degraded situation in which they were placed. He ate with Fasche and her servants out of one dish, and purposely paid her the greatest attention. Ali's temper was rough, but such was his respect for the worthy missionary, that he treated him rather as a brother than

n servant. To this Ali and his son, Abdallah, Schlatter gave a Bible.

The instruction he gave them in religion and morality, and the duties of his service, did not occupy all his time: he had still an opportunity of becoming acquainted with the society of Nogai Tartars, and also with the German colony of New Russia.

The Nogais think themselves descended from Genghis Khan;—they are divided into three tribes. Through the whole of their history they have been herdsmen, from whence their name, Nogai, which signifies, wanderer or traveller. Since the year 1792, they have been under the Russian dominion; and from the year 1808, Count Dumaisson has been their governor:—he endeavoured to persuade the rich farmers to settle, in which he has in a great measure succeeded, so that there are very few among them that wish to return to their former way of life. Every opportunity to escape while settling, was cut off, being enclosed by a double chain,—a colony of Russians and one of Germans. At present they are unarmed and peaceable. They remain Pagans and Mahometans: they still call Constantinople their chief city, and are attached to the Cadis and Mollahs, though these are appointed by the Russian government. They despise their Christian neighbours, because they eat pork, and are ruled by their wives. For the rest, he represents the Nogais as a faithful industrious people, gifted with sound judgments and good memories. They have a quick and strong sense of their own rights: thieves are not found among them. Each village has a school, though that is nothing more than an open place in which the children are taught to repeat prayers and poetry. They make use of Arabic characters, and are unwilling to use printed books, which are among them of less value than manuscripts. The Tartar language is a sister of the Turkish; it is poor, hard, and without grammatical rules.

Since this, we understand that this missionary undertook to go with the English Mr. Groves to Bagdad, through Mesopotamia and Persia, for which journey he was fully prepared. The account of their first journey is already received at Basle, commencing October 20, to December 12, 1829. On the first mentioned day, they left Burkud, and, four days after, passed over the Araxes in Persia. "With this journey," writes our brother, "begins a new and important career. I know the dangers to which I expose myself; but I know, also, in whose service I am. May I be more willing to do the will of the Lord, and my concern be to trust unreservedly in him! We passed over

the mountains:—we had a fatiguing road;—fortunately it did not snow, otherwise we should have been exposed to many dangers. On the 29th we arrived at Tabriz: at that place an English missionary would be very useful; the Prince, Abbas Mirza, would willingly let him labour there;—he said as much to Mr. Wolf some time ago. We went from Tabriz to Miandow, the last place where Tartars reside, and from thence we came to Kurdistan. We had now again to cross high mountains, and hardly had we arrived at Scherzow, before it began to snow, which would have rendered the passage over the mountains impracticable. This city contains 2000 houses; and all the adjacent parts are inhabited by Kurds. The character of these people differs from that of the Persians: they are wild and rapacious, but with this are frank and generous. I feel persuaded that the Kurds would be disposed to listen to the preaching of the Gospel, and I commend them to Christian love." On the 6th of December, our beloved brother reached Bagdad, and was received there with kindness by the English resident. He concludes with thanking the gentlemen for their kind assistance on his journey.

JAMAICA.

In our last Number we inserted an affecting narrative of the last illness and death of our excellent missionary brother, Mr. Shoveller, of Kingston, as given by his friend, Mr. Clarke. The same packet brought a short letter, with the same intelligence, signed by eight of the deacons and leaders on behalf of the bereaved church. This document contains no additional facts, but we publish it, as conveying a genuine and spontaneous expression of the feelings and sentiments of these our Christian brethren, on the mournful event to which we have alluded. Our readers will judge whether the writers of such a letter can be so grossly ignorant as the negroes are often represented to be, or whether it is probable that such men would be guilty of violence and devastation.

By this you are informed of the lamented death of our beloved pastor, the Rev. John Shoveller. On Thursday, the 8th of December, he complained a little, and in the

evening he preached a lecture from Genesis xxviii. 16, 17. The hymns on the occasion were the 109th, Book I., and the 65th, Book II. On Friday morning early he awoke the servants, having then the fever; the doctor was immediately called in, but the messenger of death would not leave until it took him from us to join the company of the faithful in glory, December 12, 1831. Oh! Sir, this bright star was only permitted to shine for seven months and a few days in our western hemisphere; but we hope his influence will long remain with us. Truly we witness in him—in his life and death—the excellency of the Gospel of our Lord and Saviour Jesus Christ. A little before his death, after shaking hands with brethren Spraggs, Brooks, and Duff, he said, “Remember the prayer meeting; still keep it up; and strive to keep up a spirit of love amongst the people.” On seeing one of us in tears, he said, “Do not cry for one going to heaven;” and then said, “I am near a world of spirits—a solemn scene is before me—I shall soon be in heaven.” Then fixing his eyes, as it were, in the heavens, said in the following verses:

“Be the living God my friend,
“Then my bliss shall never end,” &c.

The Rev. John Clarke will inform you more on this subject. Having now been bereaved of a pastor in this heavy affliction,—and, oh! that the Lord may sanctify it to the good of our souls,—we look to you for one, and we pray that the Lord would direct you, as soon as possible, who shall fill the place of our late beloved pastor; and we shall make him as comfortable as our circumstances will admit. We have agreed with the Rev. Joshua Tinson and the Rev. J. Clarke in supplying us; and Mr. Tinson will have the use of the house until one comes out, commencing from January 1, 1832, or till we hear from you.

Brethren, pray for us; we are where Satan's seat is; and may that great Spirit without which nothing can be done aright, guide us in this dark dealing of Providence. Oh! our friends, while we are humbled under it, we know it is all right; yes, the church, the purchase of his blood, he will never, no never, forsake.

Since the publication of our last Number, a few communications have reached us from various parts of the island, through different channels. The substance of this it has been thought expedient to insert in the public journals, with a view to allay the feelings of deep anxiety which were so generally excited on behalf

of our missionary brethren. But as the intelligence thus diffused may not have reached all the readers of the *Herald*, we shall re-state the facts in our pages, more especially as they will, by this means, assume a more permanent form, and compose a record which might be consulted with advantage hereafter.

Messrs. Knibb, Whitehorne, and Abbott, respecting whom no certain information had reached us at the date of our last publication, were arrested, it now appears, on the 3rd of January, and conducted to Montego Bay, by a party of the Trelawney militia, not on a charge of instigating the negroes to revolt, but because they declined doing military duty. In this they doubtless acted under the impression that the government order of exemption for all ministers and teachers of religion continued in force. The collector of His Majesty's customs at Montego Bay, to whom Mr. Whitehorne had long been well known, applied most kindly and promptly for their release, offering his own bail for their appearance, on which they were discharged, by orders from Sir Willoughby Cotton, and the custos of the parish. The papers of Mr. Knibb, which were taken possession of at his arrest, were subsequently restored; and, at the date of our last advices, each of the three missionaries already named, was enrolled in the militia. Mr. Whitehorne as a captain, Mr. Knibb, as a private, and Mr. Abbott with the artillery.

Mr. Burchell and his companions arrived, in the Garland Grove, on the 7th of January, but on account of the excitement then prevailing at Montego Bay, Sir Willoughby Cotton directed him not to land immediately, but to go on board the *Blanche* frigate, then in the harbour. His papers had been sealed for examination—the very step his friends could desire in his behalf, as best adapted to disprove the calumnious charges which have been so industriously circulated against him. It was perfectly in character for the *Jamaica Courant* to affirm that this worthy missionary was confined in double irons! Our information states, that Mr. B. has a berth in the captain's cabin, and is made as comfortable as he can be, under all circumstances. Our other friends, who went passengers in the *Garland Grove*, had not landed when these accounts left the bay.

A Kingston paper remarks, “It is notorious that the charges brought against the missionaries are a tissue of wilful, wanton, and malicious falsehood; and are intended not to hurt them only, but to injure the cause of Christianity, and to arrest the pro-

gress of religion in the island." The Moravian missionaries are now, it seems, to be accused as well as the Baptists and Wesleyans; and two of the catechists employed by the Church Missionary Society, Messrs. Joseph Phillips and Hampson Wynter, have been placed in confinement in the immediate neighbourhood of Kingston, secured by handcuffs, till bailed by the clergyman of the parish. Not the shadow of a charge appears to have been brought against these persons, unless the suspicion of their being "Baptist preachers" be deemed such; yet it is stated that one of the officers concerned in the arrest, requested that Mr. Phillips, the first taken into custody, might be tried at once, at the drum head, and shot!

Our readers will begin to doubt whether such proceedings as these can be associated with the honourable name of Britons. But we are sorry to be under the necessity of adding still another proof of the inveterately ferocious spirit which now actuates a portion of the Jamaica public. Mr. Barlow, who, though not in connexion with our Society, has been engaged a few months as a substitute for Mr. Flood, who is now in England for the benefit of his health, has also had full demonstration that "the tender mercies of the wicked are cruel." He resides at a considerable distance eastward from the scene of disturbance, but was seized in his own house on Friday, the 6th of January, by three troopers, and dragged to Buff Bay, a distance of fifteen miles. Here he was confined, without a single charge, as far as could be ascertained, having been made against him, in a filthy dungeon, the effluvia from which is almost enough to breed a plague, with scarcely anything to eat or drink, scorched all day by the sun, guarded by two men with drawn swords, and one with a loaded musket, and debarred all intercourse with his friends, except in the presence of his keepers. Denied the use of pen, ink, and paper, he engaged a friend to protest, on his behalf, against this illegal imprisonment, and to demand a trial, but this protest was treated with contempt. At length an excellent clergyman in the neighbourhood, well acquainted with Mr. Barlow, and who, long previous to these disturbances, had borne a most honourable and decided testimony to the exemplary worth of his character, contrived to hand him a petition to the governor, which Mr. B. signed with a pencil under the covering of the bed. His clerical friend, emphatically a good Samaritan, regardless of the obloquy to which his generous conduct would expose him, travelled himself with the document thus obtained all across the island to Kingston, a distance of more than fifty miles. Messrs.

Tinson and Taylor, our resident missionaries at Kingston and Spanish Town, repaired with the petition, the next day, to the King's house, and after an interview with the secretaries of the governor, promptly obtained letters from his Excellency Lord Belmore to the commanding officer of the district. With these the noble-minded clergyman hastened back to Buff Bay, and we have every reason to hope his friend obtained a speedy release. Of course such a transaction as this will not be allowed to pass without a full investigation. This is the more requisite, as when our brethren had the interview with the island secretary, no report had reached that gentleman of the arrest of Mr. Barlow, though it had taken place more than a week before.

The Baptists' and Methodists' chapels at Montego Bay, have been used as temporary barracks for the troops, and it was reported that two of our chapels at country stations had been destroyed by the incendiaries. Should this statement be confirmed, it will afford a pretty strong proof of the real character of these misguided people. On the other hand, "many of the religious negroes have perished in defending their master's property rather than comply with the entreaties and temptations of the sanguinary rebels." This fact, it is asserted by the Editor of the *Watchman*, is well attested, and it will serve, better than a thousand arguments, to repel the virulent accusations directed against their laborious and self-denying instructors.

We shall only add, that full particulars of the treatment of Mr. Barlow have been forwarded to His Majesty's Government, and that additional testimonies have lately reached England, from a quarter to which we cannot specifically allude, as to the utter groundlessness of the charges so wantonly fabricated, and so eagerly reiterated, against the missionaries.

DOMESTIC.

NOTICE.

A Public Meeting will be held, Providence permitting, on Tuesday and Wednesday, the 1st and 2nd of May, at the English Baptist Chapel, Cardiff, for the purpose of forming an Auxiliary in connexion with the Baptist Missionary Society, for Glamorganshire. The Rev. Eustace Carey, and other Ministers, will, it is expected, meet the Ministers of the county on the occasion.

*Contributions received on account of the Baptist Missionary Society,
from January 20, to March 20, 1832, not including individual
Subscriptions.*

| | £. | s. | d. |
|------------------------------------------------------------------------|-----|-----|------|
| Legacy of the late John Marshall, Esq., High Holborn (less duty) | - | 22 | 10 0 |
| Newcastle, Church in Weaver's Tower, by Mr. Cowell | - | 3 | 5 0 |
| Harpole, Prayer Meeting, by Rev. W. Gray | - | 1 | 12 0 |
| Portsmouth, Portsea, and Gosport Auxiliary, by Mr. Robinson, | | | |
| Treasurer | 130 | 14 | 6 |
| Previously acknowledged | 100 | 0 | 0 |
| | | 80 | 14 6 |
| Nottinghamshire Auxiliary, by Mr. Lounax:— | | | |
| Nottingham | 12 | 4 | 0 |
| Swanwick | 1 | 7 | 2 |
| | | 13 | 11 2 |
| Manchester, on account Collection, by Mr. Leese | - | 100 | 0 0 |
| Tottenham, collected by Mr. Smith | - | 5 | 4 9 |
| North of England Auxiliary, by Rev. R. Pengilly:— | | | |
| Sunderland | 13 | 18 | 0 |
| Hetton | 6 | 0 | 0 |
| Newcastle, &c., two-thirds | 10 | 2 | 0 |
| | | 30 | 0 0 |
| Ross, collected by Mrs. Lewis, <i>Female Education</i> | - | 1 | 3 7 |
| Audlem, collected by Mr. Thursfield | - | 4 | 10 0 |
| Huntingdonshire Society in aid of Missions, by Mr. Paul, Treasurer:— | | | |
| Kimbolton | 23 | 11 | 1 |
| St. Neots | 7 | 6 | 1 |
| Huntingdon | 5 | 14 | 11 |
| St. Ives | 24 | 13 | 4 |
| Bluntisham | 23 | 19 | 5 |
| Somersham | 5 | 4 | 5 |
| Ramsey | 16 | 12 | 2 |
| | | 107 | 1 5 |
| Edinburgh Auxiliary, Mr. H. D. Dickie | - | 30 | 0 0 |
| Bristol Auxiliary, by Robert Leonard, Esq., Treasurer | - | 100 | 0 0 |
| Wiltshire and East Somersershire Auxiliary, by Benjamin Anstie, Esq.:— | | | |
| Bratton | 16 | 15 | 2 |
| Calne | 1 | 0 | 0 |
| Sandy Lane | 0 | 15 | 6 |
| | | 18 | 10 8 |
| Plymouth, by Mr. Felix Nicholson | - | 3 | 13 7 |
| Southampton, Auxiliary Society and Subscriptions, by Rev. B. H. Draper | - | 24 | 5 6 |
| Reading Auxiliary, on account, by Mr. Williams, Treasurer | - | 24 | 0 0 |
| South Devon Auxiliary, by Rev. John Nicholson | - | 34 | 10 0 |
| Datchet, collected by Mrs. Bailey | - | 2 | 2 0 |
| Henrietta Street, collection by Rev. Eustace Carey | - | 17 | 0 0 |
| Aberdeen Philanthropic Society, Nether Kirkgate, by Mr. Elmslie | - | 3 | 3 0 |
| Aldborough, Young Gentleman at Rev. J. M. Swindell's Academy | 1 | 2 | 6 |
| Friend, don. | 1 | 0 | 0 |
| | | 2 | 2 6 |
| DONATIONS. | | | |
| British and Foreign School Society, for Jamaica Schools | - | 20 | 0 0 |
| Friend, by Rev. J. W. Wayne, Hitchin | - | 1 | 0 0 |

TO CORRESPONDENTS.

The thanks of the Committee are returned to the Rev. James Upton, jun., for Sundry Oriental Books; and to Mrs. Blake, of Plymouth, and Mrs. Wedd, of Watford, for several Volumes of Magazines.

MISSIONARY HERALD.

NOTICE.

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 lists 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 22, and the Annual Meeting held, as usual, on the following day. Full particulars of the respective Services will appear in our next Number.

FOREIGN.

CALCUTTA.

A Letter from our missionaries at this station, dated October 20, mentions, that after much deliberation, they had engaged a new associate in the service of the Society, in the person of a Mr. Henry Beddy, raised up in the country. Mr. B. is a native of Ireland, but has resided in India about eighteen years, in the service of the East India Company. He was brought to the knowledge of the truth about five years ago, and baptized in Orissa by one of the brethren connected with the General Baptist Missionary Society. On removing to the neighbourhood of Calcutta, he joined the Lal Bazar Church; and was led by degrees to engage in ministerial work, till at length he proposed to resign his secular employments, and give himself up altogether to the work of the mission. This offer our es-

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teemed brethren thought it right to accept, and Mr. Beddy was, in consequence, publicly set apart to the ministry on Thursday, October 6, and proceeded, a few days afterwards, up the country into Hindoostan. As our brethren were not, at the time, aware that Mr. Lawrence had been sent out for Digah, they calculated on Mr. Beddy's settling there; but there will be no difficulty in finding another station where he may be fixed, sufficiently near to maintain useful intercourse and co-operation with our brethren at Monghyr and at Digah.

We have also the gratification of announcing the safe arrival of our dear friends, Mr. and Mrs. Ellis and Mr. and Mrs. Lawrence, who reached Calcutta in safety on the 9th of November.

Mr. Lawrence writes on the 18th, as follows:—

It is with pleasure I inform you of our safe arrival in Calcutta on the 9th of this month, after a passage somewhat longer than is

usually made, and, in many respects, it has been tedious and uncomfortable. We have witnessed almost every variety of weather, from the dead calm to the severe gale. Altogether, we had, perhaps, not less than a month of light winds and calms. In doubling the Cape and passing the Mozambique channel we had nine or ten days very rough weather; and, coming up the Bay of Bengal, we were overtaken by one of the heaviest gales that have been known there since 1823. The bulwarks, bow-sprit, and rigging of the ship sustained considerable injury, but I am happy to say, through a merciful Providence, the gale abated on the fourth day, without having caused any damage to the cargo, or hurt to any individual on board. Our situation during the storm appeared awfully terrific. The sea was breaking over the ship in every part, and the water found its way into most of the cabins. Several times the boats were nearly washed away. The sea appeared like mighty snow-capt mountains rolling along in rapid succession, threatening to overwhelm every thing with which they might come in contact. It was astonishing to behold the majestic and comparatively easy manner in which our ship rode upon the waves. Considerable alarm was felt on board, especially as the captain was not able to tell exactly where he was, no observations having been obtained for several days, and he was fearful lest we should be driven on the sands off Saugur-Island. Happily, however, we found ourselves a few miles to the south of the sands. Had we been sixty miles further north when the gale commenced, probably, like many other vessels, our ship would have been driven on shore. We remembered and felt the appropriateness of the Psalmists description of the mariner in Psalm cvii., and, like him, to the Lord we directed our cry, and he mercifully delivered us. Oh that our hearts may ever be disposed to praise him for his goodness! When we first came on board we suffered considerably from sea-sickness; after a few days' illness I recovered, but my dear wife was ill during the whole of the passage. You will be sorry to hear that the captain would not allow us to preach on the quarter-deck on the Lord's day, in consequence of which our opportunity of doing good on board was much abridged. But, that we might have a meeting somewhat in accordance with our own views, when practicable, we invited as many of the passengers as were disposed to assemble in our cabins, and brother Ellis and myself alternately delivered a short address. The attendance was in general as encouraging as we could expect. It no doubt would have been much more so had the captain shewn himself favourable to such exercises.

After these privations on board ship, we feel truly thankful in being permitted to join the society of our brethren here, who have received us with every mark of cordiality and pleasure. They appear, indeed, to live together in the bonds of holy love, and every brother who comes into their circle must feel himself at home and happy. We almost regret that we are about to leave them so soon. We intend to proceed to Mowghyr on the 29th instant.

Mr. Ellis, whose letter is dated on the 16th, gives some additional particulars:—

“I have at length the pleasure of writing you from this city, God in the kindness of his providence having led us in safety over the mighty waters which roll between England and India. We arrived here on Wednesday last, receiving an affectionate welcome from our dear brethren, whom we found in tolerable health, though their colourless countenances evidence the weakening influence of the climate. Since the time of our departure from England, we have had no opportunity of sending letters to those we love in the Lord, not having spoken an homeward bound slip during the course of the voyage. Thinking it may not be amiss to give you an outline of our voyage, I will do so with brevity. We sailed from Portsmouth on Sunday, 26th June, in the forenoon of which day seven or eight of our fellow passengers met with us for prayer, during which time the ship got under weigh, and, passing the Isle of Wight, proceeded down the Channel. We found it good to wait upon the Lord and commend each other to the guardian care of our heavenly Father. It was indeed a season of rest and refreshing to our souls. We were blessed with consolation suited to our peculiar feelings when separating (perhaps for ever) from the scenes, associations, and attachments of youth. The God of grace and love enabled us to bless his name, in that, while our dear friends on shore were gone with the multitude to the house of prayer, there with the voice of joy and praise to keep holy day, we also at the same hour were permitted to assemble in our cabin-room, and mingle with them our supplications at the throne of the heavenly grace. For two days following we remained in the Channel, in sight of the sea-beaten cliffs of our native land. On the evening of the 28th England receded fast from our view,—the Lizard Point was just perceptible in the distance,—a few moments passed on and even this disappeared, leaving sea and sky alone visible to our eyes. We now felt a reality in our separation which we had not experienced before, and could not refrain shedding a few natural tears; but God in much mercy com-

sorted our hearts, and led us to Christ as the only resting place for our souls at this painful period. On the 12th July we passed St. Antonio, one of the Cape de Verde Islands; on the 6th September we were off the Cape of Good Hope (not near enough to see the land); and on the 26th October entered the Bay of Bengal. Up to this time the weather on the whole had been favourable. But when about the middle of the Bay a violent storm came on, which for three or four days seemed to threaten our destruction. The wind blew almost an hurricane, howling over the masts, and rending the sails in shreds by its power. The sea rose frightfully high, washing over the poop and quarter-deck, pouring into the cabins, and with its force bursting in the bulwarks of the ship. The bow-sprit quivered like a reed, and was sprung in two places. We were obliged to run before the wind, with naked masts; and in this manner, without a single sail to lead our way, we were driven 3 or 400 miles by the violence of the gale. On the 1st November the storm gradually withdrew, God subdued the raging of the sea, and we had the happiness of finding ourselves much nearer our desired haven than we had expected. Oh that we may feel the increased weight of our obligation to God for his preserving mercy in the time of danger, and be enabled by his grace to devote ourselves anew to his service and glory. On the morning of November 5, our eyes were gratified and our hearts gladdened by the sight of land: and soon after we anchored at the mouth of the Hoogley, a short distance from the island of Saugor; which, though a swampy waste of jungle, with scarce a single habitation, formed an object of interest to those who had not seen land for upwards of four months. Having proceeded slowly up the river toward Calcutta, at day-break on the 9th instant, we set our feet on Indian ground, and in less than an hour reached the abode of our dear brethren, Messrs. W. H. Pearce and Penney. I am sorry to say that our opportunities of doing good unto our companions in the ship during the voyage, were less than we had hoped, Capt. Laws having objected to our preaching either in the cuddy or on the quarter-deck. Divine service was, however, performed in one or other of our cabins on the evening of the Sabbath, and more or less of the passengers and ship's company usually attended. The little messengers of mercy which the Tract Society kindly gave us, were received with willingness and read with attention. We trust the blessing of the Spirit will descend from heaven upon the good seed of the kingdom which has been thus thinly scattered, and that though "sown in weakness it will be raised in power," and produce plants of grace in the vineyard of God. At the

commencement of the voyage we all suffered a little from sea-sickness, but we have much reason for devout gratitude that our health has been preserved, and I think dear brother Lawrence and his wife, as also ourselves, are in the enjoyment of as good health as when in England. Before this reaches you, you will have heard of Mr. Beddy's having proceeded to Digah, and in about ten days dear brother Lawrence will follow him, staying a short time at Monghyr, on his way up. Brought into this land of dark idolatry by the kind hand of our heavenly Father, we would desire to "labour without fainting." May we, my very dear brother, entreat your prayers, and the prayers of our friends, that out of weakness we may be made strong by the Lord,—that every feeling, energy, and opportunity of our lives may be unreservedly consecrated to the service of the Redeemer.—and that while we live we may *live well*, how long or short it matters not, so that we are found good stewards of the grace of God and followers of those who loved not their lives even unto death. May every blessing of heaven, my dear brother, rest on you, and may the prospering smile of God rest on the Society's efforts.

SULKEA.

Extract of a letter from Mr. James Thomas, dated July 15, 1831.

You will be pleased to learn that myself and family are in pretty good health. In our work I cannot report great things: we have had, within the present month, an accession of three to our little church, by baptism; one a young female of European descent by the father's side, and recently married; the other two are the persons I some time ago mentioned as having applied for admission into the church. I for a long time hesitated, but for a considerable period they have evinced a great desire to hear and comprehend the Word of God, and I think I may add, to practise it. I hope they will each and all prove true believers on the Son of God. The congregations, though fluctuating, keep up; and I hope several are the subjects of saving impressions, and that, after a while, they will declare themselves on the Lord's side. There are some things of a rather trying nature in the church, though nothing of a very serious character. Two natives give reason to hope they understand, and, in some measure, feel the leading truths of the Gospel; and recently a third has come, and professes a desire to become a Christian. How far he is actuated by proper motives, I cannot say. My school goes on about as usual, but I expect to make

some alterations in it, I hope, for the better. Mrs. Thomas's female school continues about twenty-five, and some come on pretty well. Among the natives operations to a greater or less extent continue to be carried almost daily; twice a week in the Bungalow, I some time ago erected, on the Benares road, when the congregations are usually large: but as they are chiefly Hindoos, and do not understand Hindoostanee, I cannot do so much personally as I should were they Musulmans: still I am sometimes occupied from one to upwards of two hours at a time. On other occasions I go into the street, and as I always carry tracts with me, I make them my letter of introduction to those I meet with; indeed, I am often asked for tracts, and several times lately for tracts on the Mahomedan controversy. Oh, that these little messengers may prove the means of dispelling the darkness of many minds, and of leading them to the Lord!

I some time ago composed a tract in Hindoostanee on the Character of Christ, as Human and Divine, principally with a view to prove him *God* as well as man; it is now going through the press; I hope it will do good. Another, on the Miracles, is with the Examining Committee of the Calcutta Christian Tract and Book Society, and will probably be ordered for the press at the next meeting of the Committee.

I have now in hand the revision of the Gospel of St. Matthew in Hindoostanee, to which I propose marginal references. This is a work very much needed, but whether I shall meet with any to encourage it, I cannot tell; I however intend to go through Matthew, and then shew it my brethren and consult with them as to the propriety of going on.

JAMAICA.

During the past month our attention has been painfully absorbed by the afflicting intelligence which has poured in upon us from this island. This was of such a nature as to induce the Committee to draw up (on the 10th April) a brief abstract of it, for insertion in the public journals, and to recommend that the Baptist Churches through the kingdom should assemble on Friday, the 20th, "for the purpose of importunate and united prayer on behalf of the missionaries, and to give expression to that Christian sympathy with them in their perse-

cutions, which at such a time they so especially need." We apprehend that this call has been very generally complied with, and have been not a little cheered by witnessing many proofs of lively sympathetic interest in the perilous condition of our persecuted brethren. In order to put our friends more completely in possession of the facts of the case, a public meeting has been resolved on, to be held on the 25th instant; but as it will not be possible to get any account of the proceedings of that meeting through the press in time for the *Herald*, we shall briefly mention the principal particulars, of which we have been informed, well knowing with what anxiety our readers are waiting to receive them.

It was stated in our last Number, that, on the arrival of our friend Mr. Burchell, at Montego Bay, on the 7th of January, nearly a fortnight after the disturbances had begun, he was immediately removed in custody on board the *Blanche* frigate, and his papers sealed up for examination by the civil authorities. The journal of Mr. Burchell has since come to hand, together with a letter from himself, dated February 14. These documents and others prove too clearly with what inveterate rage and fury this good man has been assailed by the white inhabitants of Montego Bay and its vicinity. While on board the *Blanche*, he appears to have been treated with unnecessary harshness, considering that no charge whatever had been legally made, much less substantiated, against him. He was allowed to return to the *Garland Grove* on the 18th of January, though still treated as a prisoner, and not suffered to hold any intercourse with his friends on shore. Five days afterwards, he received a message from the *Custos*, or chief magistrate of the parish, stating that his papers had been examined, and that they contained nothing objectionable. This satis-

factory admission was accompanied with a recommendation that, for his own safety, and the safety of the colony, he would at once return to England! To a proposal so extraordinary, a sense of what was due to himself would allow Mr. Burchell, of course, to return but one answer, "He had not only a private character to maintain, but a public one, as connected with a public religious society, and, therefore, could not leave the island in any way that might be considered or represented dishonourable."

On Monday, February 6th, the Governor issued a proclamation putting an end to martial law, and this termination of their harassing duties as military men, appears to have been deemed a fit opportunity for the whites, collected from the surrounding estates, to wreak their vengeance, in every possible mode, on the "Sectarians." Two days afterwards, the spacious chapel at Montego Bay, capable of holding two thousand persons, was levelled with the ground; and, we are sorry to add, that several magistrates were present, and actively engaged, in this illegal and atrocious outrage. On Friday, February 10th, the Custos wrote, saying, that as there was no evidence against Mr. B., he was to be detained in custody no longer; but this honourable acquittal did nothing to abate the mad fury of his enemies, or to secure the safety of their intended victim. Repeated testimonies of the highest respectability concurred to assure him that, if he set his foot on shore, *his DEATH was certain*. One "gentleman" had sworn he would never return home till he had got his (Mr. B.'s) heart's blood; and several had united in declaring that whatever might be the consequences, they would murder him.

In such a state of things, not often paralleled under a civilized government, what was to be done? An American vessel, bound for New

York, was to sail the next day, and Mr. Burchell, yielding to the advice and remonstrances of his friends, determined to go on board, and sail in quest of a land where an innocent minister of Jesus Christ might breathe the air of heaven without the hourly dread of being assassinated in cold blood. But no sooner was this known on shore, than a petition was drawn up, begging that the Custos would detain him! This being refused, recourse was had to the last infamous expedient in the power of unprincipled malice to devise. A fellow who had been in gaol, on suspicion of being concerned in the insurrection, was procured to swear that he had heard Mr. Burchell, and Mr. Gardner likewise, say to himself and others that the slaves were to be free after Christmas, and that they were therefore to fight and pray for the same. On this charge our said brethren were arrested, and thrown into the common gaol, which, however, Mr. B. would never have entered alive, but that a body of the coloured inhabitants surrounded him on his landing, and protected him from the rage of his inhuman adversaries.

When it is recollected that these furious and blood-thirsty persecutors include persons accounted among the most respectable in the district, (their *names* are in our possession) there appears at first sight too much reason to fear lest the fatal deed, which they were not allowed to perpetrate by tumultuous violence, should be consummated by an audacious mockery of justice. From such fears, we bless God, our minds have been relieved by the paternal vigilance of His Majesty's Government. We rejoice to state, and we do so with feelings of gratitude not easy to describe, that the most explicit instructions were forwarded from the Colonial office to Earl Belmore, as soon as the disturbances were known there, "the object of which was to secure for the government at home the opportunity

of deliberately considering the case of every missionary who might be tried for instigating the revolt, before the sentence against him should be carried into execution." But we have received, within the present week, intelligence more satisfactory still,—satisfactory, at least, as to its aspect on our much injured friends, though it fixes on their enemies such a stain of infamy as it is painful to believe can attach to any who bear the British name. The article to which we refer bears date March 3, and is couched in the following terms: "THE MAN WHO SWORE AGAINST MESSRS. BURCHELL AND GARDNER HAS ACKNOWLEDGED THAT HE SWORE FALSELY, AND THAT HE WAS BRIBED TO DO SO. *He made this confession before a magistrate, in the presence of several witnesses, with a hope, he said, of relieving his conscience which was wretched.* In about a week the trial will take place."

To return to our narrative. The destruction of the chapel at Montego Bay was the signal for other depredations of the same character. The places of worship and other property at Falmouth, Gurney's Mount, Hillingdon, Salter's Hill, Stewart's Town, Lucea, Brown's Town, Rio Bueno, Savannah-la-Mar, and St. Ann's Bay were destroyed in rapid succession; and to such a pitch of audacity did the opposition arise, that an advertisement appeared in the *Courant* of Feb. 11, dated from the parish of Portland, announcing the formation of a society, in which no less than *one hundred and three* persons had enrolled their names, having for its object the destruction of "sectarian chapels." A week afterwards, another advertisement appeared in the same journal, calling on the Custos to convene a meeting to adopt measures for removing all sectarians from the island. This was the state of things when the last packet left Kingston; so that it is more than possible outrages have since been perpetrated yet more extensive than

those it has been our painful task to narrate.

Amidst these appalling scenes of violence and danger, when, to quote the forcible expression of our brother Nichols, "humanly speaking, not one life among the Missionaries was worth insurance for a single day," it is gratifying to know that our beloved friends were not utterly forsaken. There are gentlemen at Montego Bay, and elsewhere, whose names, for the present, we conceal, who have endeared themselves to our hearts, and won the admiring esteem of all who can appreciate what is truly noble in human conduct, by the honest and intrepid zeal with which they have stood forward in defence of injured innocence, at no small hazard to themselves. Our Missionaries have been sustained, too, by the testimony of a good conscience, and by a humble reliance on that Almighty Master in whose cause they are engaged. "Does my mother ask me," writes one, "Do you repent becoming a Missionary? My answer is, *No*. Gladly would I spend the few remaining days of my pilgrimage in this land were it the will of God. Of the charge laid against me I am perfectly innocent. Oh! this does support me, my heavenly Father knows it, and however it may issue on earth, I hope to be acquitted when I and those who are thirsting for my blood stand at the tribunal of God." "If it had not been the Lord who was on our side," says another, "we should have been swallowed up before this time, and for future security we are peculiarly dependent upon him. If he sees right, after having honoured us with a Missionary's life, to honour us with a martyr's death, may but his name be glorified, and the welfare of his church be promoted by our death, and then all will be well."

That proceedings, such as it has been our painful duty to describe, should awaken, throughout the kingdom, an intense feeling of indignant

interest, is perfectly natural; and although it has been utterly impossible for the Secretary, amidst the greatly augmented occupation of such a season, to reply to every individual letter, soliciting information or advice as to ulterior proceedings, the warm assurances, from all quarters, of hearty co-operation, demand grateful acknowledgment; nor is that acknowledgment the less sincere or respectful, because it is of necessity tendered in so general a form. The loss of property has been very great, though it is not easy, at present, to ascertain the precise amount, and it may probably be found that, in the haste with which the first announcement was made to the public, the sum was overstated. It is obvious that, unless our mission is to cease, and the Gospel is to be withdrawn from many thousands of our fellow-immortals, among whom it has been rendered so remarkably successful, the places of worship must be restored. But it is equally clear that, should the requisite sum be deposited in our exhausted treasury to-morrow, no steps could be taken for its disbursement till we had some security against the repetition of such wanton, unprovoked, and illegal outrages. The case therefore is one which loudly calls for the effectual interposition of the British government, and to that quarter, under heaven, our eyes must, in the first instance, be directed. Nor have we any reason to fear that our just and necessary appeal will be in vain. A deputation from the Committee have already been admitted to an interview with Lord

Goderich, who paid the most ready and gratifying attention to their representations, and assured them that Government would use every means to discover and punish the parties who have thus set at defiance all law and justice. We trust it will very soon be in our power to communicate further information to our respected friends on this subject, and to indicate more expressly the line of proceeding which, in the judgment of the Committee, it will be desirable to pursue. In the meanwhile, all must be aware, that new and very heavy expenses will be incurred, to meet which the only resource of the Society is in the bounty of its friends and supporters. Nor will the Committee allow themselves to imagine, that while our missionary brethren are jeoparding their lives, and sacrificing the whole of their own little property in the sacred cause, those who have sent them forth to the warfare will recoil from the much smaller sacrifices which God is now calling for by his Providence. Already has the spirit of generous liberality begun to operate. A *servant-man*, whose name the writer knows not, has spontaneously forwarded *Ten Sovereigns* as a donation towards the losses sustained and expenses incurred by the late proceedings: let but a similar exertion be made by the whole body interested in the cause, and we shall be able to build many more chapels than have now been destroyed, and greatly to reinforce the Missionary band in Jamaica.

LIST OF FOREIGN LETTERS LATELY RECEIVED.

| | | | | | | |
|----------------|-----------------------------|---|-----------|---|---|----------------|
| EAST INDIES... | Mr. J. C. Marshman | - | Serampore | - | - | Oct. 22, 1831. |
| | United Baptist Missionaries | - | Calcutta | - | - | Oct. 20 |
| | Rev. J. D. Ellis | - | Ditto | - | - | Nov. 16 |
| | John Lawrence | - | Ditto | - | - | Nov. 18 |
| | W. H. Pearce | - | Ditto | - | - | Nov. 15 |
| | Ditto | - | Ditto | - | - | Dec. 6 |
| | George Pearce | - | Chitpore | - | - | Aug. 17 |
| | Ditto | - | Ditto | - | - | Nov. 9 |
| | Andrew Leslie | - | Dinapore | - | - | Oct. 29 |
| | James Williamson | - | Sewry | - | - | Oct. 26 |
| | Gottlob Bruckner | - | Batavia | - | - | Oct. 24 |
| | Ditto | - | Samarang | - | - | Nov. 24 |
| | Ebenezer Daniel | - | Colambo | - | - | Oct. 31 |
| WEST INDIES... | Various | | | | | |

DOMESTIC.

NOTICE.

The Annual Meeting of the Kent Auxiliary Baptist Missionary Society will be held, Pro-

vidence permitting, at Eynsford, on Wednesday, May 9, on which occasion the presence of one of our Jamaica missionaries is expected.

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

| | £. | s. | d. |
|----------------------------------------------------------------------------------------------|----|-----|------|
| Legacy of the late Mr. John Deakin, Birmingham, on account | - | 300 | 0 0 |
| Legacy of the late Mr. Thomas King, Birmingham, on account | - | 45 | 0 0 |
| Cambridge, Ladies, by Mrs. E. Foster, <i>Female Education</i> | - | 8 | 14 0 |
| Clapham, Society in aid of Missions, by Rev. George Browne | - | 20 | 0 0 |
| Stepney, collected by Mary Davis | 1 | 19 | 6 |
| Miss Whitfield's School | 0 | 5 | 6 |
| | | 2 | 5 0 |
| Whetstone and Totteridge, Auxiliary Missionary Society, by Mr. Wood | | 7 | 13 0 |
| Hemel Hempsted and Boxmoor, by Rev. E. Carey | | 26 | 7 0 |
| Broughton and Wallop, by Rev. H. Russell | | 16 | 6 0 |
| Wiltshire and East Somerset Auxiliary, by Benjamin Anstie, Esq., Treasurer :— | | | |
| Melksham | | 5 | 10 0 |
| Warminster | | 2 | 16 1 |
| Crockerton, Legacy of Mrs. Corp | | 15 | 0 0 |
| Sunday School and Teachers | | 2 | 8 8 |
| Frome | | 88 | 13 5 |
| Beckington | | 1 | 10 0 |
| | | 115 | 18 2 |
| Northamptonshire Union, by Mr. J. C. Gotch, Treasurer :— | | | |
| Northampton | | 80 | 10 0 |
| Kislingbury | | 7 | 18 8 |
| | | 88 | 8 8 |
| Manchester, Balance Collections and Donations, by Joseph Leese, Esq. | | 79 | 5 7 |
| Oxfordshire Auxiliary, by Mr. Huckvale :—Bourton | | 7 | 4 6 |
| Sanquhar, (N. B.) Association for Religious Purposes, by Mr. Halliday | | 3 | 0 0 |
| Hull and East Riding Auxiliary, by John Thornton, Esq., Treasurer :— | | | |
| Hull | | 87 | 14 7 |
| Beverley | | 23 | 2 6 |
| Bridlington | | 28 | 9 0 |
| Bishop's Barton | | 6 | 16 7 |
| Cottingham | | 5 | 12 6 |
| Driffield | | 2 | 16 6 |
| | | 154 | 11 8 |
| Previously acknowledged | | 101 | 14 6 |
| | | 52 | 17 2 |
| Portsea, Produce of a Bazaar, conducted by the Ladies of White's Row Chapel, by Mr. Craswell | | 21 | 1 0 |
| Perth, Ladies' Society, by Mr. Fawcett, for <i>Female Education</i> | | 7 | 0 0 |
| DONATIONS. | | | |
| Servant Man, by Rev. Joseph Ivimey, (<i>toward repairing the loss in Jamaica</i>) | | 10 | 0 0 |
| Miss Baldy, by Mr. John Cozens, <i>Norwich</i> | | 2 | 10 0 |
| Mr. Biddle, by Rev. James Upton | | 2 | 0 0 |
| Mr. P. Jackson, Newgate Street | | 1 | 1 0 |

TO CORRESPONDENTS.

Mr. Philippo informs us that the sum of Thirty Pounds has been raised at Chipping Norton, as the proceeds of a Bazaar in aid of a fund for the erection of a School Room at Spanish Town. He wishes, also, to return his best thanks to R. B. Sherring, Esq. and friends at Leicester, for a box of Fancy Articles, which has safely reached Spanish Town.

A box has been received from Cuesham, for Mr. Daniel, of Ceylon, which will be forwarded as soon as an opportunity offers.

MISSIONARY HERALD.

BAPTIST MISSION.

THE Friends to this Mission are respectfully informed, that the following arrangements have been made for the ANNUAL MEETINGS of the SOCIETY :—

TUESDAY, JUNE 19.

MORNING, XI.—The Committee of the Society will assemble at the Mission House, Fen Court, when the company of all Ministers of the Denomination who may be in town, is requested.

WEDNESDAY, JUNE 20.

MORNING, XI.—Sermon for the Society, at the Poultry Chapel (Rev. J. Clayton's), by the Rev. JAMES HOBY, of Birmingham.

EVENING, VI.—Sermon for the Society, at Surrey Chapel, Blackfriars Road, by the Rev. SAMUEL NICHOLSON, of Plymouth.

THURSDAY, JUNE 21.

MORNING, IX.—Prayer Meeting for the Mission, at Eagle-street Meeting House. Some Minister from the country is expected to deliver an Address.

XI.—Annual Meeting of the Society, at Spa Fields Chapel. RICHARD FOSTER, jun. Esq. of Cambridge, in the Chair.

FOREIGN.

CALCUTTA.

Recent arrivals from this station have brought us intelligence of a very pleasing and satisfactory nature, relating to the progress of the Gospel at Kharee and its vicinity. At this new station, which is in the vicinity of the Sunderbunds, upwards of twenty have been received into the Christian church by baptism, while more than 120 are professed Christians, and receiving religious instruction. In the month of August last, Messrs. Yates and W. H. Pearce, visited Kharee, and fifteen native converts were baptized on a profession of faith in the Lord Jesus Christ. The journal kept by one of the brethren during their

Vol. VII. 3d Series.

visit has lately come to hand; it is too long for insertion in the *Herald*, but will be published in the Appendix to the forthcoming Report; and we are confident it will be read with much pleasure by all who rejoice in the progress of divine truth.

In a letter dated December 7, Mr. W. H. Pearce states his intention of re-visiting this part of the native church under his care. He mentions, also, a merciful interposition of Providence on the behalf of himself and Mr. Yates during their former excursion:

Since the dispatch of the journal, brother Yates and myself have been led to admire the goodness of God in our preservation during our trip. The boat in which we came up the arm of the sea from Kharee to Chitringunge, immediately returned with our native brethren to the former place; but the

moment it touched the ground, and our companions had landed, it sunk!

It appears to have been an old boat, the upper works of which had been repaired to entice a purchaser, but the lower parts left untouched, so that the iron fastenings which held the planks together had been entirely corroded, and, in consequence, a plank of ten feet in length fell out! Had it parted when we were proceeding in the boat up the stream I am referring to, our escape would have been all but hopeless: an overwhelming tide, with crocodiles and sharks, would have secured our destruction in the water, and the tigers which range the woods of the uninhabited Sunderbunds on both sides, would have cut off the hope of escape on land. But our lives, and those of our companions, are mercifully rescued from destruction. May they be spent to the glory of their great Preserver!

On the 22nd I hope to start on another visit to this interesting station. It is probable that brother G. Pearce, who is going to Luckyantipore, will from thence accompany me. Six or seven more families, near Kharee, have renounced heathenism, and have joined the Christian congregation since the date of my journal; and several more are proposed for baptism, whom I trust we may feel it our privilege to admit to the fellowship of the Church. Oh that our friends, who feel an interest in our usefulness, would bear us and our *particular stations* on their hearts, in their private and other devotions! I am persuaded that they would not pray in vain, but that God would command his blessing—his abundant blessing—in answer to their entreaties. We have seen that the rich outpouring of God's holy spirit is as effectual in the conversion of idolaters in India, as of nominal Christians in Europe; and this, we may rest assured, will be given, if diligently and earnestly entreated. Let our dear friends, then, "pray without ceasing" for us and for the dying souls around us; and they shall, without doubt, be rejoiced, soon or late, with success sufficient to delight their hearts, and call forth their hearty thanksgivings.

Mr. Ellis writes on the previous day (6th December), as follows:

I wrote you under date of the 16th November, informing you of our safe arrival here on the 9th ult. after experiencing much mercy of the Lord, in preserving our lives during the dreadful storm which overtook us in the Bay of Bengal. We are sorry to hear that the storm was not confined to the Bay alone, but swept, with awful violence, over a great part of the surface of Bengal and adjacent

provinces. We find by letters from Orissa, in particular, that there it occasioned sad devastation of property, and loss of life. On the coast of Orissa the sea broke over the shore, flowed many miles in-land, and destroyed upwards of 200 villages. In the district of Balasore it is computed that not less than 15,000 persons perished by the inundation. Oh that our hearts may be deeply affected with a sense of God's kindness in preventing our being entombed in a watery grave. Our dear brother Lawrence and wife left us for Digah last week; they were quite in health and their spirits good. Mr. L. wrote you about ten days since. We have pleasure in stating the continued kindness of our brethren here, who all treat us with the greatest affection, and seek every opportunity of rendering us comfortable. It has been arranged between dear brother Pearce and myself, that I take the superintendance of the English department of the printing office, while he continues to direct the Oriental part. I have no doubt we shall (with the blessing of our heavenly Father), move on very happily together. I cannot but sincerely love brother P., he possesses so much of that holy love which marked the character of his father. Last week we attended the examination of the children at Chitpore. We were very, very pleased with the scholars; and could our friends at home have heard these little ones offering to God the praises of their tongues, for being taught the way of salvation through the Redeemer, I am sure it would have filled their souls with joy and gladness, and given fresh feeling to their hearts and energy to their hands in seeking the blessing of the Gospel of Christ to be imparted to those who have no Saviour and know no God. Mrs. Ellis and myself are both enjoying good health, and feel happy that God has seen fit to place us in the delightful employ of telling to the Hindoo race, the glad tidings of pardon and peace through the Lamb of God. Mr. and Mrs. Yates are tolerably well; and the church and congregation at Circular Road Chapel is in a very pleasing state. I preached to them once last Sabbath, and Sabbath week, and feel a peculiar interest in the number of country-born pious young men who are among the congregation.

DINAPORE.

Extract of a Letter from Mr. Leslie, dated October 29, 1831.

I know I am almost a month later in writing than I ought to be, but my presence at this station must partly be my excuse. The regiment at present stationed here is about to remove to a very distant station, where there is no missionary; I was, therefore, very anxious to pay the church a parting visit. During the four years the corps has been attached to Dinapore, fifty or sixty, at least, have been baptized, and although, as was to be expected, some have fallen away, yet a goodly number remain, and I hope not a few are the sincere followers of the Saviour. Every thing has been done that can possibly be accomplished for their keeping up worship and discipline after they are removed from under the eye of a missionary; and God has been pleased at this time to raise up, from among themselves, a man who seems to possess both qualifications and a heart to do much good. I expect to baptize him in a few days.

At Monghyr we have been going on as usual. All the services, both Hindoosthance and English, have been kept regularly up, and, though our success has not been great, yet I trust the Spirit has not been absent. Since I wrote last we have baptized a man and his wife; the former is a Gentoo by birth, though he has long been a professor of Christianity. During the last year, both he and his wife seem to have discovered the way of salvation, by attending on our meetings. He is a good Hindoosthance speaker, and promises to be a very useful man. He is the occupier of some land at the distance of seven or eight miles from Monghyr, and I have an ardent hope that through his instrumentality the Gospel will be carried out in that direction and take root. I intend soon to visit the place, when I hope I shall be able to procure a house for this good man to preach in at regular times. I have heard him preach once, and both his manner and matter far exceed my utmost expectations.

My schools are still kept up, and they are yearly sending forth a number of youths, not only able to read the Scriptures, but with many Christian sentiments fastened on their minds. My bazaar visitations have been regularly continued, with a very few exceptions. I, in company with two or three native Christians, visit the markets two afternoons in the week, when we never fail to have congregations. When I was here last July, I visited the bazaar of Dinapore several times, when I had large and attentive assemblies.

As to my own health, it continues good. I trust I feel gratitude to God for the strength which he imparts. For upwards of two months recently Mr. Moore was absent at Calcutta. The whole services, consequently,

fell on me: and though I never relinquished one, either Hindoosthance or English, with the exception of one week when I was ill from a violent cold, yet I suffered no harm. I do not think I could have gone through more labour had I been in England. This shews my constitution is improved. My chest continues weak, but much the same as when at home.

The magistrate whom I baptized some months ago, has been removed to a distant part of the country: but he goes on his way rejoicing. He is also bent on attempting good. He has, *ex officio*, five hundred youths belonging to a government institution under his superintendence; and he intends to employ his influence over them on the side of Christ. I hope God has raised him up for extensive good in this country. Mrs. Chamberlain, her daughter, and Mr. Moore, are all well.

JAVA.

In the following letter, dated Batavia, October 24, Mr. Bruckner relates, with his accustomed simplicity, the lively interest excited by the distribution of Javanese tracts, and the vexatious interruption given him by the Dutch police officers. A subsequent letter mentions that his hopes of a favourable decision on the part of the Governor were fully realized, and that he had been permitted to resume his labours, at Samarang, without further molestation.

After a tedious passage I arrived, at last, the 14th July, at Samarang; I found my family there in the enjoyment of health, rejoicing over my arrival. A few days after I commenced my work in some of the villages around; the people recognised me very soon, and were very inquisitive where I had been so long. Many a one of them to whom I had formerly preached Christ, had, in the meantime, departed this life. I began also to distribute a few tracts in two places. These printed little books engaged the attention of the people so much, that the news of them had been circulated widely within a few days, and caused many people to call for them in my house. The first day came about fifty persons for them, to whom I gave some

gratuitously, but the following day came already hundreds of people at my door, desiring me to give them tracts; the eagerness for them discovered by these poor people was remarkable, it was just as if I had treasures of money for distribution among them. No sooner had I taken a packet of them under my arm, and began distributing, than numbers of hands were grasping for them, and the packet immediately in their possession. The next day the crowd was still greater, so that I was afraid they would break my windows and door; I began distributing, and five hundred tracts were received by them in a very short time, and without any appearance of the crowd's diminishing in the least. I began quite to despair of being able to satisfy them. They stood several hours looking anxiously forward to the gratification of their desire, but as soon as I appeared with a packet of tracts, the throng towards me was so violent that I was in danger of being trodden under their feet. I began now to adopt another measure; to try every one by causing him to read a little in the tracts, and those who could read received tracts, and to others who could not I gave none. Thus I went on distributing, in my house, tracts for a fortnight, nearly five thousand in number of various kinds. At last the crowd had so diminished, that there would come, perhaps, two hundred persons a day; some came from a distance of forty or fifty English miles, and as the crowd was not now so large, I could readily satisfy their desire. I felt much pleasure all the time, because I saw that the truth in Christ was so anxiously sought for and circulating so widely; I judged it almost a sufficient reward for my returning to this place. After a fortnight of the commencement of distribution, I had but left six thousand tracts, and even these I might have brought in circulation within that space of time had I not been so sparing with them, because I had no chance of getting very soon others. While all this was going on the Prince of Darkness had, however, not been idle, it was too good a thing that it should last; after the fortnight mentioned, I was summoned before the police, where inquiry was made after my tracts, and about the contents of them. I received a prohibition of distributing any more until the will of the government should be known in this matter. I ceased accordingly from distributing any tracts, how unjust soever the prohibition appeared to me, in order not to involve myself into greater difficulty. This prohibition arose chiefly from fear, that the circulation of tracts, whose contents were so widely different from the once adopted notions by the natives, might cause disturbances

among this people, with whom just a long and destructive war had been brought to a termination. The police involved me in other difficulties, which I forbear here to mention, for my distributing tracts among the natives. For this reason I was obliged to come to Batavia, in order to try with the Governor General what might be done for the removal of these difficulties. I have had an interview with His Excellency, and am led, from the strain of his conversation, to think that these difficulties will soon be removed and the evil remedied. The Governor appears very much inclined for the propagation of the Gospel in this country, but some of the members of the council appear to be against it. However the truth must prevail at last in spite of all foes.

JAMAICA.

Many of our readers are aware, that, after our last month's article on Jamaica was sent to the press, a public meeting of the friends and supporters of the Society was held at Finsbury Chapel, Moorfields, for the purpose of communicating further information on the subject of the late insurrection in that island. Although, from necessity, this meeting was convened at a short notice, and by means of congregational announcement only, the large and respectable attendance clearly shewed the interest felt in the subject by the Christian public. The chair was taken on this occasion by John Broadley Wilson, Esq., the much-esteemed Treasurer of the Society; and after prayer had been offered by the venerable Isaiah Birt, a statement was made by the Secretary of the Society, comprising extracts from letters received from several of the missionaries, who have suffered more or less during the recent disturbances. These details are far too extensive for our scanty pages. A part only, consisting of a letter from our esteemed friend, Mr. Abbott, narrating the scenes which occurred in his

neighbourhood, and in a great part of which he was personally concerned, has been published in a distinct form; and the substance of the whole will, of course be laid before the Society in the forthcoming Report. Suffice it now to say, that, in addition to the *ten* chapels, enumerated in our last *Herald*, as having been destroyed, we have since learnt that the one nearly erected in the parish of Vere, by the exertions of our missionary brother, Mr. Taylor, has shared the same fate, with one or two others of smaller dimensions. Besides Mr. Barlow, whose disgraceful persecution was narrated in our April Number, seven of our missionaries have had the honour of suffering, in a greater or less degree, in consequence of the false and malicious imputations which have been so wantonly heaped upon them. Of these, Messrs. Abbott, Whitehorne, Nichols, and Taylor, were liberated soon after their arrest, no charge whatever having been substantiated against them. In the case of Mr. Taylor, indeed, no arrest took place. He was merely requested to attend at the police office at Spanish Town, in consequence of affidavits sworn against him by one of his white neighbours, but the allegations were so completely refuted, that the magistrates immediately dismissed the charge, and left the perjured accuser to the contempt and indignation of the coloured inhabitants.

Of the still more atrocious attempt to destroy Mr. Burchell, under colour of law, our readers were briefly informed in our last Number. We have since received further particulars of that infamous transaction, and know, not only the price stipulated to be given for the testimony to be borne against him, but the names of the parties by whom the bargain was made. The conduct of one of these gentlemen was throughout so consistent with itself as to

merit distinct notice. We are informed, on good authority, that he was very active in demolishing Montego Bay Chapel, and threatened that the house of any person who should shelter the missionaries that night should be destroyed also. Then, lest Mr. Burchell should escape, he suborns perjury for his ruin; on the strength of the affidavit thus procured, issues his warrant, as a magistrate, for the apprehension of his victim, and, after hearing the false testimony he had prompted, coolly signed his commitment to the common gaol. Such is a specimen of Jamaica magistracy; and these are the men who denounce our missionaries as *blood-thirsty incendiaries* and *designing hypocrites!*

The bill against Mr. B. was thrown out by the grand jury, no other evidence being offered to support it than that of the wretch whom conscience compelled, before them all, to become his own accuser. But even here the rage of the persecutors did not cease. They beset Mr. Burchell in his lodgings, demanding his person, in other words, his life; on which the Chief Justice advised him to leave the island; and, having procured a detachment of the 84th regiment, to guard him through the streets, personally accompanied our friend to the beach.

The next evening he embarked on board a small vessel for Baltimore, from which port a letter has arrived this morning (May 23), announcing his safe arrival there.

Respecting Messrs. Gardner and Knibb, of whom the former was detained in prison after Mr. Burchell was liberated, and the latter taken into custody subsequently on some new charge, we have had no direct information; but a paragraph in the *Jamaica Courant* of the 30th of March, states that *they had been acquitted of the charges made against them, the Attorney General, after examining three witnesses for the pro-*

secution, finding the case so little sustained that he threw up his brief!

Such then is the issue of the violent accusations brought against our suffering brethren in Jamaica—such the mortifying disappointment experienced by those who eagerly anticipated the hour when their bodies, suspended on the “fine hanging woods” of Trelawney, would agreeably diversify the scene! It remains now to be seen what redress an earthly government will afford for injuries wantonly and illegally inflicted on the innocent benefactors of Jamaica; and in what mode the Supreme Ruler will overrule this most awful display of human depravity so as to promote the glory of his name and the advancement of his cause.

We have only room to add, that, at the public meeting mentioned at the head of this article, the following resolutions were passed, having been introduced and supported by appropriate speeches from the Rev. Dr. Cox, and W. B. Gurney, Esq.; Rev. C. E. Birt and Thomas Pewtress, Esq.; Rev. John Burnett and Rev. Alexander Fletcher; and the Rev. William Groser and Rev. James Hoby.

I. That the information communicated to this meeting, with reference to the events which have recently befallen the Baptist Mission in Jamaica, calls for the liveliest sympathy on behalf of our oppressed and persecuted brethren; while, at the same time, fervent gratitude is due to Almighty God for the gracious preservation of the lives of themselves and their families in the midst of the most appalling dangers.

II. That since the establishment of the Mission, at the request of a respectable proprietor on the island, in the year 1813, it has been rendered, under the blessing of God, eminently useful in diffusing the light of Divine Truth among the negro and coloured population, providing education for many of their children, and effecting a decided improvement in their intellectual character and temporal condition, and that in these important labours, seventeen missionaries were recently employed, who occupied more than

forty different stations, and had nearly 30,000 persons under their religious care.

III. That although the beneficial tendency of missionary labours in Jamaica has been acknowledged by many of the proprietors, some of whom have spontaneously contributed to their support and extension, there has, notwithstanding, long existed a spirit of groundless and inveterate hostility, which, since the recent disturbances in the island, has increased to an unparalleled extent—loading the characters of our missionary brethren with accusations of the most heinous crimes, subjecting them to unjust and cruel imprisonment, placing their lives in the most imminent danger, wantonly and illegally destroying the property of the Society to a large amount, and, finally, devising measures to expel our missionaries altogether from the country.

IV. That this meeting, gratefully acknowledging the prompt and effectual protection afforded to Christian missionaries on former occasions of difficulty and danger, by His Majesty's Government, earnestly appeal to the same quarter now, imploring redress for the injuries sustained by the Society, and security for its missionaries in future; while it commends these brethren to the affectionate and prayerful regards of their fellow-Christians, and to the guardian care of Him in whose service they are engaged.

DOMESTIC.

BATH.

A public meeting was held, April 30th, in Corn Street chapel, Bath, in consequence of the outrages committed on our Missionaries in Jamaica, as well as to transact the usual business of the Auxiliary Society to the Baptist Mission, in connexion with the congregation under the care of the Rev. O. Clarke.

The Rev. Eustace Carey preached on behalf of the Mission on the previous Lord's day.

The Meeting having been opened with prayer, Joseph Pearson, Esq. was called to the chair. Mr. Thomas Langdon, one of the Secretaries, read the Report.

The various Resolutions were introduced and supported by addresses from Arthur Stanley, Esq., Captain Stuart, and the Rev. E. Carey, E. Dewdney, Richards, Noyes, Hendron, and Clarke. One of the reso-

lutions pledged the meeting "to unite in supporting the Baptist Missionary Society in such measures as may be necessary to be adopted for the re-establishment of the Society's missions in Jamaica;" and another "to the use of all constitutional means to promote the complete abolition of colonial slavery."

The interest manifested by members of different denominations in reference to the recent proceedings in Jamaica, was of the kindest description. Several donations have been received since the meeting.

Sermons were preached, on the preceding evening, one in Welsh, by brother E. Jones, of , and one in English, by brother Eustace Carey. In the morning, at 7 o'clock, the brethren met to deliberate upon the best measures to be adopted for promoting the objects of the Mission among the neighbouring churches. In the course of the day sermons were preached by brethren D. Davies, of Swansea, T. Winter, of Bristol, D. Saunders, of , and E. Carey; and prayers offered by brethren — Harris, J. James, J. Edmonds, E. Davies, H. Jones, and E. Thomas. At the public meeting in the evening, T. Watson, Esq., of Ross, near Waterford, occupied the chair. The attendance was numerous; the meetings of a truly interesting character; and it is cheerfully anticipated, that, in future, the Society will receive much more aid from this important district of the principality than heretofore.

GLAMORGANSHIRE.

On Wednesday, May 2, an Auxiliary Society to the Baptist Mission was formed at Cardiff, for the county of Glamorgan.

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

| | £. | s. | d. |
|-----------------------------------------------------------------|----|----|----|
| Coate and Bampton, by Rev. Richard Pryce (Jamaica) | 10 | 0 | 0 |
| Norwich, Sundries, by Rev. Joseph Kinghorn | 15 | 12 | 6 |
| Chatham, Subscriptions, by Rev. W. Giles | 9 | 15 | 6 |
| Missenden, Missionary Association, by | 16 | 16 | 9 |
| Oswestry, Missionary Society, by Mr. Jones | 5 | 0 | 0 |
| Wilts. and East Somerset Auxiliary, by Benjamin Anstie, Esq. :— | | | |
| Devizes | 30 | 18 | 8 |
| Chippenham | 3 | 17 | 6 |
| Bradford | 15 | 12 | 9 |
| | 50 | 8 | 11 |
| Suffolk Society in aid of Missions, by S. Ray, Esq. :— | | | |
| Ipswich | 3 | 0 | 6 |
| Sudbury | 4 | 2 | 0 |
| Stowmarket | 9 | 16 | 0 |
| | 16 | 18 | 6 |
| Bingley, an old Friend | 3 | 0 | 0 |
| Bewdley, Collection, by Rev. Geo. Brookes | 3 | 9 | 0 |
| N. E. Cambridgeshire Auxiliary, by Mr. Smith | 22 | 9 | 11 |
| East Dereham, Collection and Subscriptions, by Rev. J. Williams | 11 | 0 | 3 |
| Kent Auxiliary Society, by Messrs. Parnell, Groser, and Cramp | 77 | 12 | 0 |
| Luton, Collection and Subscriptions, by Mr. S. Harrison | 77 | 4 | 10 |
| Rochdale, Subscriptions, by Mr. Kelsall | 5 | 13 | 6 |
| Lymington, Ditto, by Rev. J. Millard | 18 | 6 | 6 |
| Ridgmont, Missionary Boxes, by Rev. R. Edminson | 3 | 11 | 8 |
| Canterbury, Subscriptions, &c. by Mr. Christian | 18 | 0 | 0 |
| Manchester, Collected at Prayer Meeting, by Mr. Leese | 10 | 0 | 0 |
| Sunday School, York Street, by Mr. Culverwell | 5 | 5 | 0 |
| Bradford, (York) Juvenile Society, by Mr. ——— | 5 | 0 | 0 |
| Leicestershire, Auxiliary Society, by Rev. J. P. Mursell :— | | | |
| Blaby | 4 | 3 | 6 |
| Loughborough | 11 | 10 | 2 |
| Sheepshead | 5 | 2 | 4 |

| | £. | s. | d. | £. | s. | d. |
|-----------------------------------------------------------------|----|----|----|----|-----|----|
| Arnsby and Countesthorpe | - | - | - | 11 | 0 | 0 |
| Oadby | - | - | - | 2 | 2 | 8 |
| Bosworth | - | - | - | 2 | 11 | 0 |
| Monks Kirby | - | - | - | 5 | 10 | 7 |
| Sutton in the Elms | - | - | - | 5 | 4 | 5 |
| Foxton | - | - | - | 3 | 2 | 6 |
| Lutterworth | - | - | - | 7 | 0 | 0 |
| Leicester | - | - | - | 89 | 17 | 8 |
| <hr/> | | | | | | |
| Glamorganshire, Auxiliary Society, by Mr. Hopkins | - | - | - | - | 97 | 4 |
| Wantage, Friends, by Rev. W. Glanville | - | - | - | - | 18 | 9 |
| Leighton Buzzard, by Mr. Cherry | - | - | - | - | 1 | 0 |
| North Shields, by Rev. J. Williamson | - | - | - | - | 24 | 18 |
| Beaulieu, by Rev. J. B. Burt | - | - | - | - | 4 | 18 |
| Tottlebank, by Rev. J. Harbottle | - | - | - | - | 6 | 6 |
| Western District, by Mr. Horsey, Treasurer:— | - | - | - | - | 7 | 0 |
| Bickenhall, &c. | - | - | - | 0 | 6 | 5 |
| Bradninch | - | - | - | 4 | 15 | 0 |
| Bridgewater | - | - | - | 14 | 7 | 11 |
| Chard | - | - | - | 15 | 16 | 6 |
| Crewkerne | - | - | - | 7 | 18 | 2 |
| Hatch | - | - | - | 16 | 3 | 7 |
| Honiton | - | - | - | 3 | 1 | 0 |
| Montacute | - | - | - | 7 | 9 | 2 |
| North Curry | - | - | - | 1 | 1 | 0 |
| Sidmouth | - | - | - | 8 | 2 | 6 |
| Stogumber | - | - | - | 5 | 18 | 0 |
| Taunton | - | - | - | 23 | 16 | 9 |
| Tiverton | - | - | - | 8 | 0 | 0 |
| Uffculm | - | - | - | 1 | 18 | 6 |
| Watchet | - | - | - | 6 | 9 | 0 |
| Wellington | - | - | - | 22 | 7 | 5 |
| Williton | - | - | - | 2 | 5 | 7 |
| Yeovil | - | - | - | 10 | 6 | 6 |
| <hr/> | | | | | | |
| St. Alban's, Auxiliary Society, by Rev. W. Upton | - | - | - | - | 160 | 3 |
| Andover, Friends, by Mrs. Davies | - | - | - | - | 26 | 18 |
| Bucks Association, by Rev. Peter Tyler | - | - | - | - | 7 | 16 |
| Leicester, Friends to Negro Education, by Rev. J. M. Philipppo | - | - | - | - | 83 | 1 |
| Friends, Collected by Mrs. Elvey | - | - | - | - | 30 | 0 |
| Aston Clinton, Collections and Subscriptions, by Rev. T. Amsden | - | - | - | - | 12 | 0 |
| Keynsham, Ditto Ditto by Rev. T. Ayres | - | - | - | - | 5 | 11 |
| Exeter, Ditto Ditto by Rev. E. H. Brewer | - | - | - | - | 9 | 0 |
| | - | - | - | - | 13 | 0 |

DONATIONS.

| | | | | | | |
|--------------------------------------------------------------|---|-----|---|---|-----|----|
| Thomas Key, Esq. <i>Water Fulford</i> , General Purposes | - | 200 | 0 | 0 | | |
| West India Fund | - | 100 | 0 | 0 | | |
| <hr/> | | | | | | |
| | | | | | 300 | 0 |
| Timothy, by the Secretary | - | - | - | - | 30 | 0 |
| John Baylis, Esq. <i>Ponders End</i> | - | - | - | - | 20 | 0 |
| Hon. Mrs. O'Brien, for Spanish Town School, by Mr. Philipppo | - | - | - | - | 3 | 0 |
| Mr. B. Giles, <i>Abergavenny</i> | - | - | - | - | 2 | 0 |
| H. T. | - | - | - | - | 2 | 0 |
| Friends, by Mr. Cantlow, for <i>Salter's Hill</i> | - | - | - | - | 1 | 10 |
| Friend in <i>Herefordshire</i> , for <i>Jamaica</i> | - | - | - | - | 1 | 0 |
| Mr. W. Giles, <i>Eccles</i> | - | - | - | - | 1 | 0 |
| Poor Man's Mite | - | - | - | - | 0 | 10 |
| Friend in <i>Surrey</i> | - | - | - | - | 0 | 5 |

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.

BAPTIST MISSION.

HOME PROCEEDINGS.

ANNUAL MEETING.

HAVING once more enjoyed the privileges connected with the Public Anniversaries of our Denomination, we are called to the pleasing duty of giving a brief sketch of that part of the proceedings more especially pertaining to the Mission. On some accounts, we admit, the present is a season of difficulty and distress, but, as far as we have been able to ascertain, the services throughout have been satisfactory and cheering in an unusual degree.

The Committee met their esteemed brethren from the country, as usual, on Tuesday morning, June 19, when the chair was occupied by the venerable Dr. Steadman, President of the Theological Academy at Bradford. At this meeting a variety of information was communicated respecting the affairs of the Society during the past year; and it was also addressed, at considerable length, by our much esteemed Missionary brother, Mr. Knibb, who had arrived from Jamaica but a few days before, and whose narrative of the sufferings he had undergone, and respecting the general state of the Mission in that island, awakened the deepest interest. Prayer was offered, at the beginning of this Meeting, by the Rev. Joseph Kinghorn of Norwich, and at the close by the Chairman.

The first sermon was delivered in the Poultry Chapel, which was again very kindly lent for the use of the Society, on Wednesday morning the 20th. The Rev. Charles Thompson, of Coscley, read the Scriptures and presented devout supplication to God, and the Rev. James Hoby delivered an able sermon, in which the friends of Missions were in-

vited to contemplate the miseries of idolatry, together with the certainty of its destruction, and were thus encouraged to preserve in the great cause they had undertaken. The passage on which his discourse was founded was Jerem. xvi. 19. "*The Gentiles shall come unto thee from the ends of the earth, and shall say, Surely our fathers inherited lies, vanity, and things wherein there is no profit.*" From which the preacher proposed,

I. To describe the emotions appropriate to the contemplation of idolatry;

II. The corresponding discoveries which the heathen shall themselves make; and,

III. To shew that this desirable result shall be accomplished by means which shall display and glorify God himself.

In illustrating the first head of his discourse, the preacher remarked, that while philosophers and others had speculated much on the nature of idolatry, and on its identity in different parts of the world, it was our duty to consider it in the light of revelation; and that the prophets Jeremiah and Ezekiel afforded us much instruction on the subject. "Shall a man make gods unto himself, and they are no gods?" Here are (1st) emotions of utter *astonishment*. Were we unacquainted till now with the existence of idolatry, we should be filled with amazement. Could we imagine an assembly of all the different idols of the earth, and see man worshipping the sun, the moon, his fellow-men, beasts, and insects, we should be disposed to say that man had *madly* made gods for himself to worship. Nor could we feel any thing less than (2d) *indignation*, when, as those who love Jehovah, we saw our race insulting him, and setting him at defiance, after he has said, "O do not this abominable thing that I hate." We thus saw them plunging into darkness which only a reprobate mind could choose; and as we beheld them perpetrating the foulest of crimes, we were ready to exclaim, "Confounded be all they that worship graven images!" But we must contemplate this idolatry, the preacher remarked (3rd) with *pity*. Our heavenly Father looks down upon it with compassion, angels weep as they see men worshipping Satan, and we meet to

cultivate the tenderness of the Saviour. He lamented that the ordinary course of education in the higher circles of life tended to lessen in our estimation the enormity of the sin of idolatry; and presented a very graphic view of the misery which the awful system has introduced among the six hundred millions who are yet devoted to it.

In directing the attention of his auditory to the discoveries corresponding with these feelings which the heathen shall themselves make, the preacher remarked that the text thus presents us with a view of *falsehood detected*. "Surely our fathers have inherited lies." Here a contrast was drawn between the systems of Paganism and the truth of the Gospel, illustrating the origin, the weakness, the impurity, and the darkness of idolatry; all of which shall be made evident to the heathen themselves. The text farther shews us *foolly discovered*. The heathen shall see, and shall be ashamed when they know how they have been imposed upon. The folly of their self-inflicted tortures, and the various delusions of Paganism were here very forcibly illustrated. They shall ascertain, too, and deplore the *injury they have received*. These things were not merely without profit, but their fruit was *death*. Infernal ingenuity had been at work in destroying the happiness and lives of millions; all of which shall be known by mankind, and removed from them.

It was shewn, finally, that this most desirable result should be accomplished by means which shall manifest and glorify the blessed God. Neither philosophy of old, nor secular policy in modern times, had done any thing to abolish idolatry. But the stone cut out of the mountain without hands shall universally destroy it. Britain, notwithstanding the extent of her empire, and the power she possesses, had been found making the practices of Hindooism tributary to the state, thus patronizing idolatry rather than destroying it. Hence then, saith Jehovah, "I will this once cause them to know mine hand and my might; and they shall know that my name is the Lord." It is indeed time for Jehovah to work, for men have made void his law. After shewing that the prophecy of the text was in perfect harmony with other parts of the inspired word, in accordance with the character and designs of God, and with the great scheme of redemption, and that we had no reason to expect that it would be brought about by absolute miracles, the preacher fixed the attention of his hearers on the *instruments* sanctioned by the blessed God. He might have accomplished his purposes by the elements of nature, and have called on the thunder to alarm a guilty world, but he employed means more

worthy of himself, and by the truth—the truth of the cross,—subdued man. The *agency* he employs equally illustrates his glory. Men of like passions with us do his work, but in a way which leads us to admire God. Our Missionary agents go not forth with the power of worldly governments on their side, but are humble, feel their incompetency, and are the objects of scorn; but in the east and in the west, God has enabled them to manifest fortitude, resignation, and patient perseverance; and when they opposed idolatry they conquered, and equally shall they subdue the brute force now employed in the west against them. Nor do the *resources* provided for the accomplishment of the object in view shew less of God. Silver and gold are his, but he acts, and teaches us to work chiefly *by love*. In this way we must carry on our conflict. The church, then, depending upon God, must go forward to do that which even Christian nations have not done. The disciples of Christ have done for the world the greater part of what has contributed to its happiness. As God has thus confided his glory to his church, the preacher called on his auditory by the gentleness of Christ, by the spirit of our Missionaries, by the wrongs of the slave, and by the certainty of the accomplishment of the Divine designs to come forward and participate in the honour of the mighty results which are at hand. The Rev. T. Middleditch, of Biggleswade, read the hymns during the service, which was closed with prayer by the Rev. James Phiippo, from Jamaica.

In the evening the second service was held, as usual, at Surrey Chapel. The Rev. W. Copley, of Oxford read the Scriptures and prayed; and the Rev. Samuel Nicholson, of Plymouth, delivered a discourse most impressively presenting to the view of the Christian the sublime motives by which the whole of his conduct should be governed, and the glory with which his efforts for the Redeemer's honour shall be crowned. The passage selected for this purpose was Matt. xxv. 23, "*Enter thou into the joy of thy Lord.*" He commenced by remarking that Christians were required, both in their attention to their own souls, and the souls of others, to make many sacrifices; and that nothing of a temporal kind was ever permitted to be brought into competition with their spiritual duties. The apostle, in his epistle to the Hebrews had incidentally hinted at the extent to which Christian duty goes, "Ye have *not yet* resisted unto blood, striving against sin;" besides which, holy men of old were beheaded for the Word of God and for his testimony. It was important that adequate motives to duty should be presented;

these were drawn in the Word of God from eternity; and presented in no feeble manner in the text. After illustrating the general doctrine of the parable, he observed that the text taught—*That the gracious recompence bestowed by Christ on his servants is a participation of his glory.* The preacher then proposed, first, to offer a few remarks illustrating in general terms the meaning of this glory; and, secondly, a more particular view of the sympathy of Christians with Christ in the enjoyment of it. In the illustration of his first head, he drew from several events of life the general idea of the text. There is joy of sympathy or reflection in the heart of a child, where he sees the happiness of his parents; there is again the participation of another's joy when persons rejoice on the same occasion; but this mutual joy is more striking when we rejoice for the same reasons and in the same manner. In such a case, there is a similarity of character, principle, and feeling. These remarks were illustrated from the context; where a merchant entrusts his goods to his servants, and those who were faithful to their trust rejoice with him. So also Scripture represented a holy sympathy between Christ and his people. "If we suffer with him, we shall also reign with him;"—"we shall be glorified together;"—"to him that overcometh will I give to sit down with me on my throne, even as also I have overcome, and have sat down with my Father on his throne."

The preacher then proceeded, according to his previous proposal, to take a more particular view of this sympathy between Christ and his people; and remarked that it should be made most evident at the last day; when, as the gracious reward of their exertions, the Saviour should bestow upon them the blessings of the heavenly world. He observed that the nature of Christ's joy might be inferred from the character of his sorrows. He wept over the city devoted to ruin, he grieved over the hardness of men's hearts, and was sorrowful on account of his last sufferings. But we know also the cause of his joys in heaven. He asks that the heathen may be given him for his inheritance;—that his people may be united, sanctified, and glorified. When these things awaken the joy of Christ, should they not call forth the best emotions of his people? In proceeding to the particular grounds of this joy, it was proposed to contemplate—

I. The results of the great enterprise in which he is engaged, and in which they labour with him. He contemplated the conversion of a sinner, and traced his progress through the world, and shewed that though men may despise him, yet that Christ would

glorify him before the universe, and rejoice in his salvation. So should the Christian enter into his joy; because Satan would be for ever silenced, the good man would enjoy acceptance with God, perfect security, conformity to the Divine image, and the possession of the Holy Spirit. The Saviour anticipates the entire perfection of all this, and rejoices with "exceeding joy." He remarked that this joy would be increased by the recollection of the contrast which will ever be present to the view of the good man, between the state in which he once stood, and what he shall hereafter know. Having considered these important facts in connexion with a single individual, the preacher directed his hearers to multiply this case by a multitude that no man could number, and remarked that in such a case all thought is lost. From every nation should persons come, all whose affections should centre in Christ, and should present a delightful fellowship. In this multitude Christ should rejoice, and that multitude shall rejoice in him. The preacher observed—

II. Nor would the joy be lessened by a consideration of the *means* by which these results are accomplished. All are connected with Christ, springing from and carried on even to completion by him. He himself felt interested in them. "And if I be lifted up, will draw all men unto me;—the Son of Man came not to be ministered unto, but to minister, and to give his life a ransom for many," &c. Equally desirous was the Christ that *He* should wear the crown of glory to whom it belongs. Christ must sustain the whole honour of our salvation. The good man feels complacency in the recompence secured to Christ, in seeing the travail of his soul, and rejoices in the aspect of the scheme of salvation on himself, as presenting to him a moral portraiture after conformity to which he felt he ought to aspire. He shewed that the means which God employed in the prosecution of his designs were precisely those best adapted to defeat the purposes of Satan. In the very scene in which the enemy expected to triumph was the destruction of his kingdom. Lastly, Mr. N. observed, that,

III. The mutual joy of Christ and his people would be increased by the previous disappointment experienced. The personal ministry of Christ was small in its results, but it had been followed with delightful effects, which called both for his joy and for ours. In this respect our labours often resemble his, and we shall in the end experience joy after our sorrow

In drawing to the close of his sermon, the preacher remarked that his subject incidentally taught the nature of true religion; inasmuch

as we must submit as rebels to Christ before we could become his servants, and closely appealed to the consciences of his hearers as to their possession of true devotedness to the Saviour, and their readiness to give proof of being his. He addressed the contrite penitents, assuring them that their salvation was the joy of Christ, and that to distrust was to dishonour him; and having again exhibited the delightful services to which Christians are called, as sympathizing with him in the conversion of the world, closed, with representing the Redeemer finally addressing his servants, "Sympathize in my joy"—"Enter thou into the joy of thy Lord." The hymns during this service were read by the Rev. Messrs. Saffery, Tyso, and Dyer, and the concluding prayer offered by the Rev. John Edwards, of Watford.

At the usual prayer meeting on Thursday morning, at Eagle Street, the Rev. Messrs. Allen, of Ballina, in Ireland; Tyso, of Wallingford; and Thompson, of Coseley, engaged in the devotional exercises. An appropriate address was delivered by the Rev. J. M. Cramp, of St Peter's, who also closed the service in prayer.

At eleven o'clock the Annual Meeting was held at Spa Fields Chapel, when a numerous and respectable audience assembled. The Rev. Dr. Cox read a psalm, and the Rev. J. Smith, of Ilford, prayed, after which

Richard Foster, jun. Esq. of Cambridge, being called to the chair, observed, that during the present week we had met to devise means for the more extensive spread of religion in our own land; but that now our attention was to be directed to the importance of sending the Gospel to 600,000,000 or more of our fellow-men, who were perishing in idolatry. Under such circumstances we were ready to ask, "Who is sufficient for these things?" Certain, however, it was, that God was pleased to make us of human instrumentality. The Saviour came into the world that as man he might lay the foundation of his kingdom, and from the period of his ascension he had raised up successive human instruments to carry on his cause. It might not be improper to consider the nature of those evangelical blessings we were desirous of disseminating: but who could tell the full import of what the Saviour meant when he spoke of giving his people "eternal life?" His sheep, not yet gathered into his fold, were to be drawn there by their fellow-men; hence arose the necessity of sending them the Gospel. We should recollect that the Gospel had not been sent either to the east or the west in vain; and though we might hear of calamities, we ought not to be dispirited, for the strength of God should be perfected in our weakness.

The *Rev. John Dyer* then read the Report and the Treasurer's account.

The first Resolution,

That the Report now read be received and printed under the direction of the Committee and that this Meeting humbly acknowledge the divine goodness, which has hitherto sustained the Society in its efforts to propagate the Gospel among the Heathen, and the measure of success by which these efforts have been crowned:

was moved by the *Rev. Joseph Kinghorn*, who observed, that such a document as the present Report had never before been presented to the world, and that it must excite very powerful feelings. We had abundant cause for thankfulness; for though historians could not tell us all the good which had been done, Christian hope knows that every thing tends to the prosperity of the Church. As in the primitive ages, though for three hundred years the governments of the world opposed christianity, yet it proved the power of God to salvation, and finally overturned the idolatry of Rome. When we look at the Word of Jehovah, we must expect mighty moral earthquakes shortly, to introduce scenes of unparelled glory. For however good men might differ in their views of prophecy, they were all agreed as to the certainty of his glory filling the world. Christ will ride on his white horse, till all his enemies are destroyed. Hence, then, are we called to labour, till, as we heard on the past evening, we are invited to "enter into the joy of our Lord."

The *Rev. James Philippo*, from Jamaica, rose to second the Resolution, and remarked, that he should be ashamed, if, after his residence among the negroes, he did not feel strongly on this occasion. He deeply sympathized with his beloved friends, but was sure that God would help. The stations in Jamaica must not be deserted; the chapels must be re-built, and the Missionary band restored; for the God who established Missions will carry them on; indeed, every thing in the spirit of British Christians, the British government, and the present Meeting,—said, the cause must go on. But *reparation* was not enough; more Missionaries must be sent into the field. He had often reiterated this cry, and must repeat it now. Before he left Jamaica, the slaves treated him to beg that more Missionaries might be sent. God had blessed them with success,—the intellect of the slaves had been raised,—superstition was falling,—and the common people, as in the days of Christ, heard the Gospel gladly. Among the different denominations of Christians, not less than from fifty to sixty thousand souls had been converted, and from eighty to one hundred thousand persons are now inquiring the way to Zion. If the value of one soul be inconceivable, who shall tell the amount of good done? The speaker

then related several interesting narratives, shewing the readiness of the slave population to listen to divine truth, the sacrifices they made for the purpose of attending public worship, and their zeal in labouring for the spiritual welfare of others; and then directed the attention of the Meeting to the prospects before the church. God was evidently going before them,—disposing men to receive the Gospel, native labourers were being raised up to work among the negroes; all of those who believed, in various ways, become missionaries to others, while, from its peculiar situation in the midst of the Atlantic, Jamaica was one of the most promising missionary stations in the world. When the approaching jubilee shall arrive, the slaves shall return to Africa, and carry back the sound of the Gospel. The speaker concluded by declaring his readiness to return and die in Jamaica, and expressing his earnest desires that recent events might be overruled for the furtherance of the Gospel.

The *Rev. W. Knibb*, one of our persecuted brethren, also from Jamaica, just arrived from that island, came forward to support the motion. He remarked that, standing in the presence of a British Christian assembly, he should consider any thing like apology improper. If ever the mouth spoke out of the abundance of the heart, he did so at present. He was entirely willing to forgive those who would have killed him, and felt unwilling to make the exposures which must be made; but he must fully and boldly declare that *the Society's missionary stations could no longer exist in Jamaica without the entire and immediate abolition of slavery*. He had been requested to be moderate, but he could not restrain himself from speaking the truth. The Christians in that island, had always been quiet, and never had he there expressed an opinion on slavery; nor would he now have spoken, but that their persecutors had taken from them their religious privileges. But amidst all, the piety and affection of the Christian slaves had supported the missionaries, and they anticipated spending an eternity with them, where none could offer molestation. He had for nearly eight years trod the burning soil of that island, and often had that meeting been gratified with the tidings of success; but all now had passed away, and they had hung their harps on the willows. Axes and hammers had demolished their chapels; a Church Colonial Society had been formed; the ministers were threatened with destruction; and infidels, clergymen, and magistrates, had been combined to banish Christianity from the island. He could assure the meeting that slaves would

never be allowed to worship God till slavery had been abolished. Even if it were at the risk of his connexion with the Society, he would avow this; and if the friends of missions would not hear him, he would turn and tell it to his God; nor would he ever desist till this greatest of curses were removed, and "glory to God in the highest" inscribed on the British flag.

The speaker remarked, that in proceeding to state facts, he should ask no favour. He was quite ready to prove all he had to say. Britons might have their parliaments, and might make laws, but till they allowed slaves to be men, and tell them what slavery is, they would never know it. He could not tell a tithe of the facts he knew, but now, being a free man, he could assure them that every law which issued from a British king and his ministers, was treated in Jamaica with contempt; and when he left the island the whites were rejoicing that Earl Grey had been removed from His Majesty's councils. A few months before he left the island, some of the slaves came to him, and asked him whether they would be free after Christmas? He told them, no. They said that Bruckna told them, when they were laid down to be flogged, they would be free after Christmas, and so he would flog them more now. He was then told by parties whose names he mentioned, that the slaves would not work unless they were paid for it. He expostulated with them, and assured them from the pulpit on the sabbath day that no free papers were come. He then read some passages from the defence he had intended to make on his trial, to shew that he had never interfered between the slaves and their masters. In addition to the advice he gave to the slaves in his own neighbourhood to go to work, he sent to *seventy* estates; and in but one instance had any of them joined in the insurrection; and that one was caused by a woman named Williams being flogged till her back was one mass of gore, because she refused to surrender her person to the overseer. He then proceeded to detail, at some length, his being compelled to join the militia, his imprisonment, and the dreadful oppressions and sufferings to which he was subjected; and asked, if a white man was thus treated, what might the slave expect at such hands? He then related the facts connected with his trial; remarking that the Attorney General founded his indictment on evidence which had been previously rejected, that three witnesses out of four declared to him that he was innocent, and that his horses were stolen from him by an English officer which greatly increased his difficulty in the collection of evidence. Hav-

ing himself been freed, he was employed to get at the facts connected with the rebellion, and read some of the information he had received, to the effect that while the missionaries encouraged them to work, the whites told them they would be free after Christmas, but that they would spill their blood rather than they should have their liberty. The real cause of the rebellion, he stated, was giving the negroes an idea that they would be free, in which the missionaries had no concern whatever. Among other instances of cruelty practised on the slaves, in order to extort information, they took one of the faithful servants of Mr. Burchell, and shut him up in a close room with a pan of burning brimstone, for twenty-four hours, telling him he should have a taste of hell before he got there. He then read a letter addressed by his congregation, to the friends of the Mission, shewing their gratitude for the Gospel, and their strong desire for its continuance; and closed by saying, that he stood on that platform as the feeble advocate of 20,000 Baptists, who would be flogged if they dared to pray; that he wished to return to his church of 980 members, and 2500 inquirers after salvation, 2000 of whom he had often seen at the six o'clock prayer-meeting on the sabbath morning, but that he would not return till slavery was destroyed; and ended a long, but deeply-interesting and impressive speech, by urging on every class of the assembly, the most affecting considerations, rousing them to action.

The *Rev. Dr. Steadman* in moving the second Resolution,

That this Meeting has heard, with the liveliest regret and indignation, of the late unlawful outrages in Jamaica, wherein the personal rights and privileges of the Missionaries, as unoffending British subjects, were wantonly and maliciously invaded; and missionary property, to a large amount, feloniously destroyed; and gratefully acknowledges the watchful superintending care of Divine Providence, in preserving the lives of the Missionaries amidst imminent danger, and in rescuing their characters from the base accusations with which they were loaded. The Meeting adverts, with the most grateful satisfaction to the sentiments avowed, and the conduct adopted by His Majesty's government on this painful occasion, and cherishes the conviction that the just claims of the Society for redress will not have been preferred in vain:

said that he meant to be very short, as what had been urged must have greatly impressed the meeting with indignation for injustice endured, gratitude for the good which had been done, and humility that so little had been effected at home. We need not indulge despair, for in imminent danger God had preserved his servants for future usefulness. It had often been seen that the bitterest opposition of hell was made to overturn its own

designs. He could not retire without saying that as our government had shewn us so much kindness, it should have our warmest attachment.

The *Rev. Samuel Nicholson*, in seconding the resolution, observed, that amidst so much excitement, it would be well to remember that "the wrath of man worketh not the righteousness of God." There was no great need of indignation to rest in the hearts of those who were followers of Him "who when he was reviled, reviled not again;" and who "threatened not, but committed himself to Him that judgeth righteously." It was well to remember that the spirit we manifested would indicate to the world the character of our cause. We should go forth as old warriors selected for a perilous enterprise; feeling the victory as certainly ours, we should act under the impression. Our adversaries shewed the badness of their cause by the calumnies and outrages of which they were guilty. Mr. N. read some extracts from Lord Goderich's recent dispatches to Jamaica, remarking their perfect accordance with scripture; he rejoiced in the kindness of Divine Providence which would ere long destroy a system which was increasing his anger against it; and closed by assuring the meeting of the existence of a very warm feeling of attachment to the Mission in the part of the kingdom in which he resided.

W. B. Gurney, Esq. said that he did not rise to address the Assembly, but it had been proposed at the commencement of the meeting that we should prove ourselves in earnest. There was a debt of about 3000*l.*, and he had received a note requesting that the present opportunity of removing it might not be allowed to pass by. He would not dictate the manner in which the payment, should be effected, but three years ago the Society did in that place pay its debts. The claims upon the chapels in Jamaica were not less than 8000*l.*, and goods to the amount of 2000*l.* more had been stolen. A donation of 1000*l.* had been made to the Society in the last year. The secretary had been apprized by another kind friend of his intention to present 1000*l.* towards the payment of the debt, and 500*l.* would be forthcoming from another quarter, provided the other half of the debt should be raised.

Mr. Knibb rose to present to the meeting a two dollar piece, which had been given towards relieving the emergencies of the Society by a poor female slave named Mary.

The *Rev. John Barry*, a Wesleyan Missionary, from Jamaica, in submitting the third Resolution,

That it has afforded this meeting peculiar delight to learn that, while our brethren in Jamaica

were enduring such violent persecutions from their own countrymen, they were countenanced and defended by several gentlemen of colour, and the friends of religious liberty in the colony; and that the thanks of this meeting are especially due to those individuals, many of whom exposed their lives, and have lost their property, by their exertions on behalf of the innocent and defenceless:

said that he had intended irregularly to have presented a motion in exact accordance with it; it was a vote of thanks to the gentlemen of colour in Jamaica who had protected our Missionaries. He remarked that he had seen this protection afforded in the city of Kingston, and had heard free blacks and coloured men resolve that if any attempt was made to injure the Missionaries, they would defend them. He felt, as his friend Mr. Knibb did, that the whole truth in reference to Jamaica must now be told; and that a crisis had arrived in its history. In the year 1827 he was himself examined by the House of Assembly, in order to prove that Missionaries were guilty of improprieties. He felt more than ever that this was a common cause, and as such it ought to be considered. The slaves had been shamefully traduced and misrepresented. He knew a white who had declared on oath, that religious slaves would not work, and that he now had not more work done by fifteen persons than he formerly exacted from four. Hearing this statement, he had carefully ascertained how many of the slaves belonging to this man professed religion, and he found that he had but one pious slave, who was old, blind, and deserted. In the House of Assembly he once saw *Cruden's Concordance*, which had been introduced that it might be seen whether the Bible contained the words *Fast* and *Fasting*, for they had heard that the Methodists and Baptists had enjoined such a duty on the slaves, but knew not, without the aid of the *Concordance*, whether the words were to be found in the Bible at all. He told another anecdote of a minister who applied to the sessions for a license to preach. The custos desired him to tell the slaves to be industrious and quiet, &c., but not to tell them anything about *faith*, for they knew nothing of it in Jamaica. The speaker avowed his full persuasion, that but for the interference of the blacks and free negroes, no Missionary would ever have lived to return to England. No laws were observed there; the white mob considered themselves above the government. He gave them a farther account of the late rebellion, and related that when once seeing some negroes met together near a chapel, he addressed them on the importance of acting with great caution, when they replied, "Sir, we are here; we wish white people would

come to pull down our chapels, for we wish to try our strength." He fully confirmed the statement of Mr. Knibb, and avowed his entire conviction that Christianity would never flourish, as it otherwise would do, till slavery was abolished. He stated that while the slaves felt that the Missionaries had raised the tone of their intellect and character, the whites dreaded the success of representation at home, for they knew that Britons would not allow of the continuance of slavery. It had been gravely moved in the House of Assembly that he should not come home; so much were they afraid of the result, that they very kindly offered him a bribe to stay. It had been said in Jamaica that both the Baptist cause and the Methodist were *insolvent*; but the parties little knew the hold which missions had on the intelligence and piety of the world; nor could they understand that as God was the great Source of missionary exertions, as he lives that cause must live, and the slaves soon be positively and morally free.

The *Rev. Charles Stovell*, of Prescott Street, seconded the resolution. He had long felt veneration for the Society, and would sympathize with it, and help it if he could. It had been said by some, that we felt too much, but he thought that when we remembered that Christ demanded feeling, and that the cause was sure of success; when we remembered the facts which had recently occurred, the general objects of the Society, the degrading nature of idolatry, and the gratitude we owed to God, he thought that we could no more feel too much than an iceberg could produce a conflagration. The glory of God was so infinite, on the one hand, and the misery of man, on the other, that in such a cause a well regulated mind must feel strongly. But he confessed that when he came to touch the facts which had that day been stated, he was almost afraid of feeling too much. Was it indeed true, that the pious slaves were not allowed to pray on the ground where their chapels had stood without being exposed to the lash? ("Yes," from Mr. Knibb). Was there then nothing to be done by us? Was there no king in Britain? no throne at which we could present our petition? He had looked with delight on the Missionaries who had returned from Jamaica. Some of those he knew before they left this country; he then admired their feelings, but now he loved them better than ever he had done before. They did not feel too much, any more than the mother would whose child was torn from her tender embrace. He rejoiced, too, in the character of the Society. It was distinguished for its energy and prudence, for a happy union of firmness

with calmness. He prayed that God might grant a long perpetuation of these excellences. He had yet another inquiry to make. He knew that men goaded by oppression could never be trusted; and that those who oppressed were sure to be wicked. He wished then to know, whether the colonists were anticipating another rebellion? ("Yes," from Mr. Knibb.) And was it true, that they had threatened, in that case, an utter extermination of the race of slaves? ("Yes," from Mr. Knibb.) And would they indeed do it? Was this the year, 1832? Was British law weak? No: we should have British protection. The weakness of the colonists was shewn in their House of Assembly, when they met to send resolutions to England, they resolved, that for the British government to leave the colonies to themselves was unjust and ruinous. And yet these were the men who now talked of extermination! What would they do in the hour of trial! Would they act with the firmness and piety of our brethren? No. Mr. S. concluded his address by saying, he was encouraged by seeing that the present Meeting was not too calm, and was gratified with the character of the resolution he now seconded, and which he was sure the Meeting would adopt.

The *Rev. John Campbell*, of the Tabernacle, in submitting the fourth resolution,

That the Treasurer and Secretary be requested to continue their services, and that Auditors and Committee consist of the gentlemen whose names appear in the following list; and that, as the pecuniary situation of the Society demands persevering and strenuous exertions on the part of all its friends, it is earnestly hoped that increased zeal and energy will be shewn in its support, combined with a devout and humble recollection of our entire dependance for success on sovereign grace:

appointing the officers and Committee for the ensuing year, would be very short. He had, however, been greatly astonished at what he had heard. Was it indeed true, that a man was to be sent home from Jamaica for opposing slavery? Would England or Scotland be persuaded to approve of it? That Meeting, he observed, would be celebrated for hundreds of years to come, as a commencement of a new era in the moral history of the world. He rejoiced that he had often lately attended meetings of a similar character, and that patriots combined with Christians to make the oppressed free. He was happy in the impression, that the time was now come when Britons must either destroy slavery or perpetuate it; and was grateful that prudence did not, in our happy land, prevent us from speaking out. He hoped that all those who would soon have the opportunity of exercising the elective franchise, would take care to send such persons only to parliament who

would vote for the entire and immediate abolition of slavery. Nor could he remember, without pleasure, the statement made the other day by Mr. Watson, that the whole Wesleyan body was ready to help the Baptist Mission. His own congregations, he would venture to assure the meeting, were ready too. He admired the proceedings of patriots for the amelioration of the world, but he expected more from Missionaries and Christians. The fires of Bengal had been extinguished by British tears; the liberty of South Africa had been obtained by a British missionary; fire, slavery, and murder had been restrained by representatives of British Christians in Africa; and he now called on them to bid the oppressed slave go free. In this warfare we must neither give quarter nor take it, but must be invincibly resolute, all parties must here be united. He had been forcibly reminded of the passage, "Oppression maketh a wise man mad," and could have spoken when Mr. Knibb had addressed the meeting, and said to him, "Never return to Jamaica till you have abolished slavery, and can go back to free men; go over the whole country, and call attention to the subject, and you may then return to your stations in the land of freedom."

The *Rev. Eustace Carey* seconded the resolution, remarking that an ancient proverb had said, "There is a time to be silent," as well as "a time to speak." All present must have felt a deep interest in this meeting; and it would now be well that benevolence should produce good fruits. He hoped the proposal of Mr. Gurney would be accomplished, and the debt of the Society be removed. In reference to the subject of Slavery, which had been so fully developed, he confessed he should in future be less cautious in speaking of it than he had been. He hoped that others would act in the same way, and though we might not possess much weight, we might make up for that by momentum and continued action.

Mr. W. F. Lloyd proposed the adoption of the last resolution,

That the Society renews its grateful acknowledgments to the Ministers and Trustees of the several Chapels, the use of which has been so kindly granted on the present occasion; and earnestly prays that those great evangelical principles which form the basis, constitute the strength, and secure the efficiency of all Missionary undertakings may prevail more extensively, from year to year, among all who bear the Christian name:

which was seconded by the *Rev. J. M. Cramp*, of St. Peter's, and after a few remarks from the *Rev. John Dyer*, the meeting closed with a doxology.

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.

CALCUTTA.

We have lately received a copy of the Tenth Annual Report of the Calcutta Baptist Female School Society; from which we insert the following observations on the state of that portion of the Hindoo community, to whose welfare the labours of that institution are devoted. We hope to give the substance of the report itself in our next number. Death has lately deprived our Missionary circle at Calcutta of a valuable friend, whose heart was deeply interested in these labours of love — Mrs. Jonathan Carey, formerly Miss Anna Pearce. This amiable and exemplary Christian terminated her earthly course, after a short illness, on the 20th of January last. All who knew her will immediately feel both that her family and connexions have sustained, by her removal, no ordinary loss, and that to the departed saint herself, to die was inconceivable gain!

The Report observes:—

“To form correct ideas of the deplorable circumstances of Hindoo females, it is necessary to consider them from their entrance on the stage of being. Stripped, as they are, of almost every amiable and valuable quality, it will easily be conceived, that they hold but a very low place in the esteem of the other, or even of their own sex.

“It is no exaggeration to say, that they enter the world, for the most part, under the frowns of them who gave them birth; Hindoo women, as well as their husbands, wish for, hope for, make vows, and pray to be blessed with sons, and receive the gift of a daughter with disappointment, and too frequently with murmur.

“A reception of this nature augurs but little for their future treatment and happiness: it serves to explain, however, in some measure, how it is, that a whole tribe have consented, and continue so long to consign to death, every infant daughter; and why numbers of others hastened, without remorse, to deliver to the grasp of the fierce tiger, and rapacious alligator, their own innocent female offspring. Thus, alas! through want of education, mothers may, indeed, ‘monsters prove.’

From the age of eight years, and not unfrequently at an earlier period, Hindoo girls are disposed of in marriage. In this important affair they have no choice; and if they had, it could, at this infant period, avail them nothing. Deeply as marriage must affect their condition for life, their happiness is not, in one instance in a hundred, at all considered. Honour and money are the objects chiefly sought in the marriage of daughters, and frequently, among the lower classes especially, relief only from the burden of supporting them.

“After marriage, their condition undergoes little change for the better. Hindoo women are rather the servants than the companions of their husbands. Their employments are altogether of a menial character. In various ways they are made to feel their inferiority in the most marked manner. Custom compels them to hold their husband’s name sacred, and no consideration will induce them to mention it. At meals they are not permitted to eat with their husbands; their duty being to stand as servants behind their lords, and wait upon them. After the men have regaled themselves, the women partake of what remains. That rational intercourse also, in which, in Christian countries, the husband becomes the counselling, comforting, cheering, and endearing friend of his wife, is unknown among the Hindoos; and the man who should discover any decided preference for the society of his wife, would assuredly expose himself to ridicule. Equally destitute are they, for the most part, of respect from their children, and controul over them; youth, and the want of knowledge,

incapacitate them for the instruction of their offspring, while universal practice teaches them, that this forms no part of their domestic duties; consequently, their children soon cease to regard and obey them, and in many instances go so far as to treat them with abuse and violence.

"Polygamy, also, is a fruitful source of misery to Hindoo females. Among Brahmins, particularly the Koolcen, it is customary to marry several wives, sometimes as many as eight or ten. In such cases, the greater part of the females thus married, never leave the parental roof; the only object in giving them in marriage, being to advance the honour of their family. In this way numbers are deprived, for life, of that protection, nourishment, affection, and other blessings which the institution of the conjugal union was designed to impart. It is by no means uncommon, however, to find two or more wives, of one husband, residing together under the same roof. Such unhappy beings, with few exceptions, spend their ill-fated lives in mutual jealousy, hatred, the most bitter contentions, and in suffering a thousand other evils consequent on polygamy.

"On the death of their husbands, widows are not allowed to enter the marriage state again. The law, on this subject, is peculiarly cruel and oppressive, as it includes even those who have only been betrothed. Until the last year, when the enlightened and Christian policy of Lord William Bentinck put an end to the murderous rite of the *Suttee*, many were compelled to follow their departed husbands through the flames; but although this diabolical practice no longer exists in this part of the empire, it is evident that the condition of Hindoo widows is yet pitiable and distressing in the extreme, and that many must inevitably be driven, by this unnatural and unjust law, into the paths of vice and ruin.

"As to the morals of Hindoo females, little can be expected in their favour. Prone as the human mind is to go astray, when blessed with all possible advantages, how much more so must it be when its moral cultivation is entirely neglected?—nay more, when it sees nothing, hears nothing, is conversant with nothing, but principles and conduct springing from the most abominable system of idolatry the world ever witnessed? It cannot be supposed, that the general character of the female population of India, surpasses in excellence that of the men, which, alas! is sunk deep, indeed, in the depths of iniquity. But on this painful subject it would be improper to enlarge; suffice it to say, that the prison-like appearance of Hindoo houses, and the restraint put upon the liberty of native

females, proclaim but too loudly the opinion entertained of their general character."

JAMAICA.

The seasonable return of our missionary brother, Mr. Knibb, from Jamaica, who arrived just in time to attend the Annual Meeting of the Society, has added to our stock of information respecting the state of the mission in that island, and tended not a little to excite public attention to the nature of those impediments which obstruct the progress of the Gospel there. For a variety of interesting details on this very important subject we refer, not only to the speeches of Mr. Knibb, and Mr. Barry, as reported in our last number; but to a pamphlet, which has just appeared, entitled, "Facts and Documents connected with the late insurrection in Jamaica, and the violations of civil and religious liberty arising out of it."* This pamphlet has appeared at the request of many esteemed friends, who thought it very desirable that the British public at large should be more fully acquainted with the nature and origin of the recent disturbances; especially in their aspect on the religious instruction of the negroes. It comprises, first, a memorial and statement of the missionaries themselves, as addressed to the governor, Earl Belmore, on the 19th of April last; the latter condensing into one view the various acts of outrage and spoliation which have been committed. To this is subjoined, an estimate of the amount required in order to rebuild, at the lowest possible rate, the places of worship destroyed, with two or three additional items of the same character. The sum total, without including the heavy legal expenses incurred in defending the

* Sold by Holdsworth and Ball; and Wightman. Price 1s.

accused missionaries, is, in Jamaica currency 23,250*l.*, or about 17,000*l.* sterling. The remaining sections of the pamphlet refer to the "causes of the insurrection"—"the conduct and sentiments of the colonists towards the British government and the Sec-tarians"—"the conduct of the mis-sionaries and religious slaves during the insurrection"—and "the apprehended illegality of the summary pro-ceedings against the slaves during martial law." On each of these points, much interesting information is given, and undoubtedly the effect of the whole must be to convince every unprejudiced reader, that the system of negro slavery is the great impediment to the propagation of the Gospel in our colonies, and to rouse all the friends of humanity, freedom, and religion, to vigorous and persevering efforts for its extinc-tion.

The disclosures which have lately been made of the state of society, among the great majority of the white population of Jamaica, cannot fail to excite lively compassion on their behalf, as well as on the behalf of their degraded bondmen. We well know the indignant sneer with which such a remark will be received by the parties in question; but let any man who seriously believes in Christi-anity, read the extracts from the island newspapers, given in the pam-phlet we have mentioned, and say whether these alone are not amply sufficient to justify it. A community, of which the general state of feeling is correctly exhibited in the columns of the Jamaica Courant and the Cornwall Courier, ought surely to be contemplated, by every well regu-lated mind, with emotions of the profoundest pity. May the period of *their* emancipation speedily arrive, as well as that of the fellow immor-tals at present subject to their sway!

Our hopes that better times, in every sense of the phrase, are ap-proaching, both for the slaves and

their masters, are strengthened by observing, that light seems to be springing up in every quarter, direct-ing towards a favourable issue. If we are rightly informed, the convic-tion is gaining ground, in this country, even among the holders of West Indian property themselves, that the present system cannot be maintained; and we observe that Lord Belmore himself, in his parting address to the House of Assembly, does not scruple to affirm,—"The cause of your present distress results from that policy by which slavery was originally established; and this fine island can never develop the abundance of its resources while slavery continues." No one will suspect his lordship of any bias towards the abolitionists; his testi-mony is as impartial as it is clear and decisive; and therefore, when political considerations come in aid of morals and religion, it may surely be hoped, that the balance will, ere long, incline on the right side.

In penning these hasty remarks, we by no means intend to intimate, that there should be the least relaxation of effort on the part of those who are endeavouring to remove from our country the foul stain of negro slavery. Let this great object be pursued by every legitimate means; and especially, in the spirit of the master we profess to serve. That spirit will allow us to cherish no hostile feelings towards our oppo-nents,—and it will induce us calmly to investigate the subject in all its bearings, from the earnest desire that justice and kindness may be dealt out to all parties. Such an in-vestigation may shew, that greater practical difficulties surround the question than many are aware of; and that some time will probably be requisite to bring into safe operation a plan changing the whole aspect of colonial society: but we think it would also shew, that to defer eman-cipation a single day longer than

is required by a due regard to the welfare of the negroes themselves, would be as politically unwise as it is morally unjust.

It has already been stated, that application has been made to His Majesty's Government for compensation for the loss sustained by the demolition of our chapels. On this subject we introduce, with much pleasure, an extract from a dispatch addressed by Lord Goderich to Earl Belmore, dated 19th of May last, the last paragraph of which bears directly on the point.

"The occurrence of the disgraceful tumults in which the Baptists' chapels were destroyed, must be a subject of deep regret to the respectable inhabitants of the colony, as well as to your Lordship and His Majesty's Government, which is not a little increased by the circumstance stated by Mr. Barrett, that the crowd by which the outrage was committed at Montego Bay, included free inhabitants of all classes.

"I trust that your Lordship has followed up your proclamation of the 13th February, by the most active measures for detecting and bringing to punishment those who were principally guilty of these offences; and I inclose to you for your assistance in this endeavour, copies of certain communications which have been made to me by the Secretary of the Baptist Missionary Society. Your lordship will perceive that the names of several magistrates are mentioned as having been present in the tumult in Montego Bay. I rely upon your utmost efforts being employed for bringing to justice in due course of law all parties who are implicated; and should you from any cause fail to procure a legal conviction of the offenders, I must request your lordship nevertheless to institute, with the assistance of the attorney-general, such an investigation into the conduct of the magistrates who are accused of having been present, as shall appear to be necessary; and your lordship will report to me your opinion whether it is proper that these individuals, or any of them, should be removed from the commission of the peace.

"You will be pleased also to furnish me with the information, by which you may be guided in the opinions which you may form on this subject.

"It will of course be necessary that the Baptist Society should be reimbursed for the losses which they have sustained by the de-

struction of their chapels. I know not whether there be any provision made by the laws in force in Jamaica, as in this country, for the compensation of parties thus injured, at the expense of the district in which the tumult shall have occurred; but if no such enactment exists, you will call upon the colonial legislature to provide by special legislation for the indemnification of the proprietors of the chapels."

A few letters have recently arrived from Jamaica, of various dates up to the 1st of June. The brethren were beginning to form plans for resuming their labours, although much prejudice continued to prevail, and strenuous efforts were used to prevent the negroes from assembling for Divine worship. Messrs. Nichols and Abbott had resolved to go back to Montego Bay, to recommence their labours at that important station, and had notified their intention to the governor, claiming his protection. Mr. Whitehorn, it is probable, has gone back also to the northward. Mr. Taylor was proceeding in his duties at and in the neighbourhood of Spanish Town; and Mr. Burton writes in a tone of cheerful expectation from the appearances at the various stations under his care: he was suffering, however, under domestic affliction, Mrs. Burton and their only child being in a very weak state of health. Mrs. Baylis, also, was suffering severely from the effects of the cruel assault made on their solitary habitation on the 7th of April, of which we have already published the particulars. On the whole, the cause may be considered as beginning to revive; and we hope soon to be able to communicate intelligence more decidedly cheering.

Mr. Burchell and his family have not yet arrived from America, but are daily expected.

HOME PROCEEDINGS.

FINANCES OF THE SOCIETY.

On making up the annual accounts of the Society, for the year ending 31st May last, it was found that the payments had exceeded the income, by the sum of 2820*l.* We are thankful to state, that this deficiency did not arise from a diminution of the receipts: these, for the general purposes of the mission, having been largely aided at various periods of the year, by the generous and unsolicited kindness of a few friends, whose names we must not mention, had been more than usual. The excess arose from the still increasing demands, under various heads of expenditure, for our West Indian Mission, and it will occasion no regret, when the beneficial results of that mission are duly considered.

As to the losses which the Society has sustained by the wanton and deliberate destruction of their chapels, the Committee do not anticipate the necessity of any appeal to the liberality of their friends and the Christian public of Great Britain. The whole case is before His Majesty's Government, who have candidly admitted the justice of our claim for redress; and we feel assured, that, even if the Jamaica House of Assembly should refuse to comply with the requisition addressed to them on the subject by Lord Goderich, other means will be found to satisfy our fair demands, and to shew, that unoffending British subjects, engaged in the arduous and sacred employment of evangelizing their fellow men, are not to be plundered and maltreated with impunity at the will of such persons as composed the white mobs of St. James's and Trelawney. But, independently of rebuilding our dilapidated chapels, the circumstances which have recently occurred in Jamaica, will unavoidably tend to augment, rather than diminish, our

pecuniary calls from that quarter. Hence it is peculiarly desirable to extinguish, without delay, the balance already mentioned as having accrued during the year now closed, and the Committee feel justified and encouraged in inviting their friends to the effort by the spontaneous liberality which has already been manifested by a few of their long tried friends. One of these has commissioned the Secretary to announce a contribution of *one thousand pounds*; two others have expressed their cheerful readiness to unite in presenting *five hundred pounds*, provided the whole sum be raised; and a few other donations, as by the following list, have already been received, although the Secretary has been too incessantly occupied, since the Annual Meeting, by other matters, to bring the subject forward at an earlier date.

| | £ | s. | d. |
|-----------------------------------------------|------------|----|----------|
| A Friend | } as above | { | 1000 0 0 |
| Two Friends | | | 500 0 0 |
| William Strange, Esq. | | | 50 0 0 |
| W. P. Bartlett, Esq. | | | 20 0 0 |
| Joshua Russell, Esq. | | | 25 0 0 |
| S. C. | | | 20 0 0 |
| An Independent Friend from Manchester | | | 5 0 0 |
| An Independent Minister | | | 5 0 0 |
| Mr. Harrison, Hadlow | | | 5 0 0 |
| Netto | | | 50 0 0 |
| Friends, at Plymouth, by Rev. S. Nicholson | | | 10 0 0 |
| Anonymous | | | 10 0 0 |
| X. Y. Z. | | | 20 0 0 |
| Friend, by Rev. Thomas Price | | | 5 0 0 |
| A Young Tradesman, &c. | | | 66 8 10 |

The writer feels assured, that he is acting in agreement with the views of the respected donor of the last sum, in placing it in this list. He trusts he shall be excused for adding the following extract from the letter which inclosed the amount. The writer may be startled to see it in print, but he is assured that effectual means have been taken to secure a compliance with his wish for secrecy.

My dear Sir,

I commenced business for myself in times not considered very propitious. In so important a step I committed my cause to my heavenly Father, and supplicated his smiles, being assured that without his blessing all my efforts to establish myself in the world would be unavailing, but my trust was in God, and on his word did I hope. The third chapter of Proverbs afforded me peculiar delight, and I was much impressed with the ninth verse, "Honour the Lord with thy substance, and with the first fruits of all thine increase," and I then mentally determined to devote my first year's increase to God.

"The balance sheet of my first year's stock account is now completed, and it exhibits a surplus of 66*l.* 8*s.* 10*d.* I trust I feel grateful to the God of all my mercies for this his kindness to me, and it is with much pleasure I now fulfil the mental pledge I made, by enclosing you the amount with a request that it may be applied to the funds of the Baptist Missionary Society, in the prosperity of which, I trust, I feel an unfeigned interest, especially at the present season of its pecuniary difficulties.

"I assure you, my dear sir, I never devoted a sum to the cause of God with so much cheerfulness as I do this, and although my business is but small, and I am not without my difficulties in trade, yet I trust that God will so continue to smile on my efforts to maintain my family with reputation, that I may have something to spare for the poor, and for the promotion of God's glory, and the enlargement of his kingdom.

I have one request to make which I do hope you will grant me. It is, that you will never divulge to a single individual (at least in my life time) either my name or my residence, as no person (except my wife, who entirely concurs with me) is privy to this my design. If you make any mention of it in the list of subscriptions, let it be as stated below :—

"A free-will offering of a young tradesman, being his first year's nett profit in trade, in obedience to the divine command, Prov. iii. 9,—66*l.* 8*s.* 10*d.*"

June 21, 1832.

SOUTH AFRICA.

Nothing but the continual necessity for introducing information from another quarter has prevented our advertising more particularly than we have yet done, to the incidents connected with the departure of our friend, the Rev. Mr. Davies, with his family, for Graham's Town.

It is known to many that, about a month after their sailing in the Eclipse, they were shipwrecked on the rocky shores of Palma, one of the Cape Verd Islands. Through the mercy of God, Mr. and Mrs. Davies escaped with their lives, but nearly all their baggage was lost, and their only child, about two years of age, was washed from his father's arms into the mighty deep. After sustaining various hardships on the island (in the midst of which, Mrs. D. was confined with twins), they returned to London; but with unabated desire to go forward in the work to which they have been appointed. A passage was therefore engaged for them as far as the Cape of Good Hope, on board the "Alexander Robertson," Captain J. Gray, and on Monday, July 16th, they went on board that vessel, and reached the Downs in safety the next evening. May it please that God whom the winds and the waves obey, to guard them in safety across the ocean, and to smile on this new effort to promote the enlargement of his kingdom!

LIST OF FOREIGN LETTERS LATELY RECEIVED.

| | | | | | | |
|------------------|---------------------|---|---|----------|---|----------------|
| EAST INDIES..... | Rev. J. D. Ellis | - | - | Calcutta | - | Dec. 6, 1831. |
| | Ditto | - | - | Ditto | - | Feb. 9, 1832. |
| | W. Yates | - | - | Ditto | - | Dec. 6, 1831. |
| | W. H. Pearce | - | - | Ditto | - | Feb. 8, 1832. |
| | Ditto | - | - | Ditto | - | Feb. 9, 1832. |
| | Ditto | - | - | Ditto | - | Feb. 23, 1832. |
| | W. Yates and others | - | - | Ditto | - | Feb. 8, 1832. |
| | W. Robinson | - | - | Ditto | - | Feb. 6, 1832. |

| | | | | | | |
|-------------------------|--------------------------|---|---|--------------|---|-----------------|
| EAST INDIES..... | Mrs. Lawson | - | - | Calcutta | - | Jan. 5, 1832. |
| | Rev. H. Beddy | - | - | Ditto | - | Sep. 29, 1831. |
| | Ditto | - | - | Digah | - | Jan. 16, 1832. |
| | Jas. Thomas | - | - | Sulkea | - | Feb. 21, 1832. |
| | Ebenezer Daniel | - | - | Colombo | - | Jan. 30, 1832. |
| | J. D. Palm | - | - | Ditto | - | Jan. 26, 1832. |
| WEST INDIES..... | F. Gardner | - | - | Kingston | - | April 9, 1832. |
| | Ditto | - | - | Ditto | - | April 25, 1832. |
| | Ditto | - | - | Ditto | - | May 14, 1832. |
| | E. Baylis | - | - | Mt. Charles | - | April 7, 1832. |
| | Ditto | - | - | Port Maria | - | May 29, 1832. |
| | H. C. Taylor | - | - | Spanish Town | - | April 8, 1832. |
| | Ditto | - | - | Ditto | - | May 9, 1832. |
| | Ditto | - | - | Ditto | - | May 26, 1832. |
| | Joshua Tinson | - | - | Kingston | - | March 27, 1832. |
| | Ditto | - | - | Ditto | - | April 25, 1832. |
| | Ditto | - | - | Ditto | - | May 4, 1832. |
| | Ditto | - | - | Ditto | - | June 1, 1832. |
| | W. Whitehorne | - | - | Montego Bay | - | March 29, 1832. |
| | Ditto | - | - | St. Georges | - | May 8, 1832. |
| | John Clarke | - | - | Port Royal | - | Jan. 16, 1832. |
| | Ditto | - | - | Spanish Town | - | May 14, 1832. |
| | Joshua Tinson and others | - | - | Spanish Town | - | April 19, 1832. |
| | Joseph Burton | - | - | Kingston | - | April 21, 1832. |
| | Ditto | - | - | Ditto | - | June 1, 1832. |
| | Samuel Nichols | - | - | Spanish Town | - | May 14, 1832. |
| | T. F. Abbott | - | - | Kingston | - | May 14, 1832. |
| | Ditto | - | - | Spanish Town | - | June 1, 1832. |
| AMERICA..... | Thos. Burchell | - | - | Baltimore | - | April 7, 1832. |
| | Ditto | - | - | New York | - | May 2, 1832. |
| | Joseph Bourn | - | - | Belize | - | Feb. 10, 1832. |
| | Ditto | - | - | Ditto | - | Feb. 15, 1832. |
| | Ditto | - | - | Ditto | - | March 3, 1832. |

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

| | £. | s. | d. | | £. | s. | d. |
|----------------------------------------------------------|----|----|------|--------------------------------------------------------|----|----|---------|
| Bessels Green, by Mr. Knott | 4 | 8 | 0 | Keppel Street Auxiliary, by Mr. Marshall | - | - | 22 17 7 |
| Ditto, by Mr. Meredith | - | 1 | 17 0 | Ladies ditto | - | - | 7 2 2 |
| | 6 | 5 | 0 | | 29 | 19 | 9 |
| Fakenham, collected by Misses Johnson | 2 | 0 | 0 | Watford, by Rev. John Edwards | - | 14 | 8 6 |
| Lyme, by Mr. Jas. Edwards | 2 | 6 | 0 | Trowbridge, by Mr. Richard Wearing | - | 18 | 14 10 |
| Tottenham, collected by Miss Walker | 5 | 7 | 0 | Hitchin Auxiliary, by Miss Palmer | - | 16 | 15 0 |
| Exeter, by Rev. John Mason | 16 | 6 | 11 | Hackney Auxiliary, by Mr. Robson | - | 18 | 12 0 |
| Weymouth, Subscriptions by Mr. Beddome | 8 | 12 | 11 | Northamptonshire Union, by Mr. J. C. Gotch | - | 20 | 11 6 |
| North Devon Auxiliary, by Rev. T. Pulsford | 13 | 18 | 7 | Spencer Place Auxiliary, by Mr. Clutterbuck | - | 11 | 2 7 |
| Carter Lane, Female Auxiliary, by Mrs. Rippon | 12 | 0 | 0 | Worcestershire, &c., by Rev. Thos. Waters | - | 73 | 11 6 |
| Winchcomb, collected by Miss T. Slatter | 3 | 0 | 0 | Woolwich Auxiliary, by Rev. A. Freeman | - | 29 | 4 6 |
| Shelford, collected by Miss Nutter | 4 | 7 | 0 | Norwich Auxiliary Society at St. Mary's, by Mr. Cozens | - | 11 | 14 0 |
| Camberwell, Female Auxiliary Society, by Miss Gutteridge | 90 | 15 | 6 | South Devon Auxiliary, by Rev. S. Nicholson | - | 19 | 3 6 |
| Sheffield Auxiliary, by Mr. Atkinson | 28 | 0 | 0 | Bath, Corn Street Auxiliary Society, by Rev. O. Clarke | - | 60 | 11 3 |
| Kent Auxiliary, additional by Mr. Grosier | 12 | 0 | 0 | North of England Auxiliary, by Rev. R. Pengilly | - | 15 | 0 0 |
| Ilford Missionary Association, by Rev. J. Smith | 18 | 0 | 0 | | | | |
| Stratford on Avon, by Rev. O. Smith | 6 | 0 | 0 | | | | |

| | £. | s. | d. | | £. | s. | d. |
|---------------------------------------------------------------------------------|----|----|----|----------------------------------------------------------------|----|----|----------|
| Prescot Street Auxiliary, by Geo. Morris, Esq. (two thirds) | 40 | 0 | 0 | Missionary Box, by Miss R. Williams | 3 | 0 | 0 |
| Tring Subscriptions, by Mr. Grover | 8 | 7 | 0 | Ditto, by M. A. P. | - | - | 0 11 0 |
| Hammersmith Auxiliary, by Mr. Page | 23 | 1 | 9 | Ditto, by Miss Emma Roberts | - | - | 1 14 6 |
| Leicester, Friends, by Mr. Harris | 6 | 0 | 0 | Waltham Abbey, collected by Mrs. Pugh | - | - | 2 0 0 |
| Oxford, Balance Subscriptions, by Rev. W. Copley | 29 | 0 | 0 | Lion St. Walworth, Female Auxiliary, by Mrs. Chiu (two thirds) | - | - | 50 0 0 |
| Upton-on-Severn, Collection, by Rev. E. Carey | 5 | 16 | 7 | Crayford Female Auxiliary, by Mrs. Smith | - | - | 4 0 0 |
| Colnbrook, Collection by Rev. J. Flood | 8 | 6 | 0 | Uckfield, Collection by Rev. E. Carey | - | - | 4 4 6 |
| Row, Friends at, by Mr. Pearson | 11 | 14 | 2 | Collection at Poultry Chapel, Rev. J. Hoby | - | - | 57 16 10 |
| Poole, Subscriptions, by Rev. S. Bulgin | 4 | 2 | 0 | Ditto at Surrey Chapel, Rev. S. Nicholson | - | - | 73 11 9 |
| Monmouthshire Auxiliary Society, by Rev. D. Phillips | 56 | 14 | 8 | Ditto, at Spa Fields, Annual Meeting | - | - | 122 7 9 |
| Lynn, collected by Miss Reed | 1 | 2 | 0 | Ditto, at Eagle Street | - | - | 1 7 9 |
| Voluntary Contributions of Children of the Baptist Free School, by Mr. Kendrick | 6 | 14 | 2 | Princes Risborough, Auxiliary, by Rev. T. Terry | - | - | 16 16 0 |
| Liverpool Auxiliary Society, by W. Rushton, Esq. | 60 | 0 | 0 | Sherborne, collected by Mrs. Blake | - | - | 2 15 0 |
| Ditto, Byrom Street Juvenile Auxiliary, by R. Jones, Esq. | 20 | 0 | 0 | Manchester Subscriptions, by Rev. John Birt | - | - | 23 1 0 |
| Cambridge, Collections at Public Meeting, by E. Foster, Esq. | 57 | 7 | 11 | Wokingham Subscriptions and Collection, by Rev. E. Steane | - | - | 9 8 0 |
| Wallingford Auxiliary Society, by Mr. Field | 21 | 16 | 0 | Reading Auxiliary Society, by Mr. Williams | - | - | 34 0 0 |
| Newport Pagnel, by Rev. J. Early | 6 | 5 | 0 | Hailsham, by Rev. W. Davies, (two thirds) | - | - | 12 4 0 |
| Glasgow, remitted by Mr. Joseph Swan | 11 | 0 | 0 | Bedfordshire Auxiliary, by John Foster, Esq. | - | - | 109 3 6 |
| Greenwich, Baptist Friends at, by Rev. James Puntis | 4 | 4 | 0 | Netherlands Auxiliary Society, by Rev. S. Muller | - | - | 170 0 0 |
| Eagle Street Auxiliary, by Mr. Neale, (one third) | 13 | 0 | 0 | Newcastle on Tyne, by Mr. H. Angus | - | - | 7 0 0 |
| Lewes, &c. by Rev. J. M. Sowle | 18 | 0 | 0 | Chapel Shade, Penny Society, by Mr. D. Bower | - | - | 6 0 0 |
| Church Street Auxiliary, by Mr. Pontifex | 25 | 0 | 0 | Bath, Ladies by Mrs. Smith, (Female Education) | - | - | 6 2 6 |
| Ditto, part of a Collection by Rev. Jas Upton | 3 | 0 | 0 | Royston Subscriptions, by Mr. Pendered | - | - | 8 11 0 |
| Alle Street Female Auxiliary, by Rev. W. Sbenston | 7 | 0 | 0 | Stepney, Collections at the College Chapel | - | - | 4 1 0 |
| Bitto, Sunday School, by ditto | 1 | 5 | 0 | | | | |
| Eythorn, by Rev. J. Pain | 5 | 1 | 1 | DONATIONS. | | | |
| Maze Pond Auxiliary, by Mr. Beddome | 30 | 0 | 0 | Rev. Richard Watson, by Dr. Cox | - | - | 1 0 0 |
| Ditto, Ladies, for Female Education, by Mrs. Kitson | 15 | 15 | 0 | Friend, by the Secretary | - | - | 2 0 0 |
| Rayleigh, by Rev. J. Pilkington | 4 | 4 | 0 | Friend, by ditto | - | - | 110 0 0 |
| Pershore, Missionary Boxes, by Rev. T. C. Keen | 2 | 11 | 0 | Mr. E. Baldwin | - | - | 1 1 0 |
| Whitchurch, Collections and Subscriptions, by Rev. W. Cantlow | 9 | 1 | 2 | Enemy to Slavery, by Rev. J. Jenkinson, Kettering | - | - | 1 11 0 |
| Burnham, Collection by Rev. J. Garriington | 1 | 0 | 6 | Country Minister | - | - | 1 0 0 |
| Dorman's Land, by Rev. G. Chapman | 5 | 0 | 0 | William Manfield, Esq. | - | - | 10 0 0 |
| Amersham, Subscriptions, &c. by Rev. J. Statbam | 24 | 8 | 8 | Friend, by Mr. J. Marshall | - | - | 10 0 0 |
| | | | | Mr. T. Dornford | - | - | 1 0 0 |
| | | | | Mr. A. E. Miles, Society of Friends | - | - | 1 1 0 |
| | | | | Female Friend, by the Secretary | - | - | 5 0 0 |
| | | | | Coroner's Fee, D. C. B. | - | - | 0 13 4 |
| | | | | | | | |
| | | | | LEGACIES. | | | |
| William Townsend, Esq., York Street | | | | City Road | - | - | 200 0 0 |
| Mrs. Lucy Goodacre, Lutterworth | | | | | - | - | 90 0 0 |
| Mrs. Bourne, Bromsgrove | | | | | - | - | 2 0 0 |

Widow and Orphans' Fund.

Trustees of the New Selection Hymn Book, (third donation) - - £20 0 0

TO CORRESPONDENTS.

Parcels of Magazines, &c. have been gratefully received from Robert Wigney, Esq., Brighton, and from Mrs. Bore, Chambers Street, Goodman's Fields.

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.

CALCUTTA.

We redeem the promise made in our last number, by inserting the substance of the Report of the Female School Society, lately received.

“The districts in which female education is prosecuted by this Society, are five, namely, *Calcutta, Chitpore, Sulhea, Cutwa, and Beerbhoom*. In this order the Committee proceed to notice the schools under their care.

CALCUTTA.

Superintendents—*Mrs. W. H. PEARCE, AND Mrs. YATES.*
Six Schools.

School, No. 1. contains, on the average, during the year, about 28 children. Of the progress of this School the superintendent has not been able to speak in so favourable terms as in some former years, owing to the infirmities and frequent illnesses of the aged school mistress, and to the difficulty of obtaining suitable substitutes during her absence from the school. The attainments of some of the scholars have, nevertheless, been very pleasing. They have learned to read the Testament, and have committed to memory the Second Catechism, in Bengalee: a book that contains a comprehensive view of the facts, doctrines, and practical parts of the Christian system. To these acquisitions may be added writing, and some knowledge of Geography.

No. 2. This school is situated near the residence of Mrs. Yates, and enjoys the advantages of her immediate inspection; it was established about eighteen months since. It has, in regular attendance, from fifty to sixty children. About ten of them can read in the ‘First Reading Book,’ and two in the Testament. The others are learning the alphabet, compound letters, &c., and for the time they have been in the school, have made satisfactory progress. Two of the Hurcarrah women are learning to read, and as they learn, help in teaching others.

No. 3. This institution continues to yield

much satisfaction to our superintendent, though sickness and death here, as in other schools, have thinned the numbers, and retarded improvement. The first class, in this school, are reading the Gospel of Luke, and learning Pearson’s Geography, having previously gone through another book on the same subject. They have also learnt, by art, a poetical tract, entitled “The Mine of Salvation,” and are going through another, denominated Scriptural Instruction. During the past year, three children that had made very pleasing attainments, have left the school; it is hoped that the knowledge they have gained will not be lost upon them: another, who could read in Henry and his Bearer, has been removed by death. Several little girls of this school can do plain sewing very neatly.

No. 4. The number of children under instruction in this seminary is about twenty, who appear, from the last Report received, to be getting on in a satisfactory manner. The books with which their attention has been occupied, are the Borno Mala, First Reading Book, Mother and Daughter, Second Catechism, Scriptural Instruction, and some others. Two children, who had made gratifying progress, have disappointed the hopes cherished respecting them, by leaving the school.

No. 5. This school suffered much in the early part of the year, by the absence of the master for a long time, who obtained leave for a few days only, to visit his sick mother, but did not return for several weeks: on resuming his work again, the school somewhat revived, but to the date of the Superintendent’s Report, it did not give her the satisfaction she could desire. The children under instruction here are about sixteen.

No. 6. With regard to this school it is painful to the Committee to be under the necessity of reporting unfavourably of its condition. As, however, much in every pursuit, and especially in promoting female education, depends on perseverance; and as the establishment of a school necessarily incurs a good deal of expense, it has appeared better for a time to struggle with difficulties,

than hastily to abandon the school, although hitherto unpropitious. It is still hoped that its condition will improve.

CHITTORE.

Superintendent.—MRS. G. PEARCE.

No. 7. *The Central School.*

According to the intimation given in the last Report, that a change would probably take place in the ensuing year in some of the schools, with a view to the adoption of a more efficient mode of instruction than was then pursued, the schools situated in this neighbourhood, *i. e.* the Broadmead, the Philadelphia, the Nailsworth, the Glasgow, the Maze Pond, the Boston, and the Boardman Schools have been broken up*, and the children belonging to them, brought together into one establishment, bearing the name of the Central School. This measure had, for

* On the giving up the schools at Chitpore for the formation of the Central School, the Committee resolved (as they had long wished to do) to suppress the names by which the schools under their superintendence had, to that period, been distinguished; a measure which they feel persuaded will be attended with great advantage in the prosecution of the object they have in view. The generous friends who have hitherto subscribed for the support of particular schools, will not, however, from this measure, have any reason to feel less interest in the cause of native female education. By adverting to the Annual Report of the Society, it will be seen, that the average number of children belonging to a school, has been about 20; and as the total number of children under instruction is 550 (which is, at the average above mentioned, equal to 27 schools), the friends at Bristol (Broadmead), Bath, Shortwood, Tewkesbury, Monmouthshire, Glasgow, Maze Pond, Liverpool, Oxford, Cambridge, Reading, Leicester, Leeds, Newcastle, and the Potteries, Birmingham, (Cannon Street, and Bond Street), Boston, Salem, and Philadelphia, in all 19 Auxiliaries, may respectively consider themselves as educating 20 children, as formerly, while the remaining 170 children, or eight Schools, must be considered as supported from other sources, such as the contribution of Mr. Deakin, Mrs. Farwell, Mrs. Batcheller, the Whitchurch family, and the small sums which are contributed to the general purposes of female education, in Great Britain and India. It is hoped that this statement will satisfactorily account for the use of figures, instead of names, in the notices of the schools in this Report.

several reasons, long been thought desirable, but was deferred, partly on account of an unwillingness to relinquish the small schools, until their patrons, in England and America, had been apprised of the wish of the Committee, and time allowed to forward their sentiments respecting it: and partly through doubts of the practicability of success. As, however, none of the supporters of the schools in question have expressed an objection to the changes contemplated, and as a favorable period presented itself for the execution of the plan, in the month of April last, the above mentioned schools were closed, and the Central School opened. At first, as might be expected, the teachers employed in the former schools refused to agree to the conditions of the new one, supposing that their interests might be injured thereby; but after standing out for a few days, they all assented, and the Superintendent had the pleasure of witnessing the commencement of the school, with about seventy children.

The experience of several weeks having shewn that the plan was practicable, and that there was every prospect of success, it was judged advisable to erect a suitable school room, and in the latter part of June a commodious building was opened, capable of containing more than one hundred and fifty children.

Respecting the attendance of the children, the Committee are happy to say, that it has exceeded their most sanguine expectations. From the opening of the new school room, to the end of the year, the numbers that have been daily present have averaged about one hundred and thirty, which, without doubt, far exceeds the aggregate attendance in the schools that have been relinquished.

The progress of the children, the Committee are happy to say, is decidedly gratifying.

The first class, which contains seven children, have read through, repeatedly, the *Sobdo Mala*, the Gospel of Matthew, the History of Joseph, and are now engaged in going through Pearson's Geography: hence the number of pages read by these children, within eight months, is not less than 200; consequently, they can now read at sight, with ease, any book not more difficult than those above mentioned. Two of the girls of this class, have recently been promoted as monitors. The other classes according to their standing, have made corresponding progress. The second class, containing 10 children, are reading the Gospel of Matthew a third time. The third class, consisting of 8 children, are engaged with the *Sobdo Mala*. The fourth class, of 10 children, are reading the First Reading Book. The remaining classes are in

the Alphabet and the compound letters. In addition to what they have done at school, several of the children have committed to memory, at home, a good number of Hymns, portions of Catechism, and Poetical Tracts; for these voluntary extra lessons they are rewarded. Writing also is taught in six of the classes; about half an hour, daily, is spent in this exercise; the first class write in copy books, the rest on tins. For about a quarter of an hour, before the school closes, the whole of the children are taught the Addition, Multiplication, and other tables of weights and measures, current in the country.

Having, therefore, met with more than anticipated success, the committee trust that the measure will meet with decided approbation; since while much has been gained, nothing of the former schools has been lost, but their names.

SULKEA.

Superintendent.—MRS. THOMAS.

No. 8. In order the better to promote its prosperity, the Superintendent has kindly allowed this school to be conducted on her own premises. The following is an extract from her Report of its progress, to the middle of July; a subsequent Report at the close of the year, gives not quite so favorable an account of its condition, in consequence of the death of its teacher.

“The number of children, whose names are on the list, in the school at Sulkea, is thirty-one; but out of this number not more than from eighteen to twenty are in daily attendance. Of these, six can read and spell the First Lessons; they have likewise read a little in “Conversations between a Mother and her Daughter;” they can also repeat about half the First Catechism tolerably well. Five other children have begun to spell, the rest are still in the alphabet. Most of the children are very young, yet some of them are very interesting; appear much pleased with coming to school, and seem desirous to improve in their learning. Four of the elder girls, who were my first scholars, and had learned to read very nicely, have left the school.”

CUTWA.

Superintendent.—MRS. W. CAREY.

Four Schools.

No. 9. The first class in this school, have read the Gospels once, and both parts of the Neeti Kotha. They have committed to memory the First and Second Catechisms, and “Mother and Daughter,” and are reading the Gospels a second time; they write also portions from books and letters. The 2nd class have finished reading both

parts of the Neeti Kotha, and Mother and Daughter; are now reading the parables, and committing to memory the first catechism. The other classes are making corresponding progress. The number of children in this school is 86.

No. 10. The first class here having finished two or three other easier books, are now reading the gospels, and committing to memory the second catechism. The second class having finished the Primer, The Mother and Daughter, and the 1st part of the Neeti Kotha, are reading the 2nd part of the Neeti Kotha, and committing to memory the First Catechism. The 3rd, 4th, 5th, and 6th classes are engaged with the Spelling Book. The more advanced girls of this school write on paper, the rest on leaves and on the ground. The number of scholars is 37.

No. 11. The 1st class of this school are now reading the Gospels a second time, having read also the Life and Death of Lady Jane Grey, and Little Henry and his Bearer; and committed to memory the First and Second Catechisms. The 2nd class have finished reading the Spelling, and 1st Reading Book, and have commenced others more difficult. The number of children is 38.

No. 12. In this school the Gospels, as far as the commencement of John, have been gone through by the 1st class; they have read other books besides, and committed to memory the First Catechism. Both parts of the Neeti Kotha, with Mother and Daughter, have been read by the 2nd class. They have also commenced the Parables, and are committing to memory the Second Catechism. The remaining classes have made equally pleasing progress. A young woman attends this school, who was brought here by her husband; on leaving her, he gave strict orders to the teacher to take pains with her, and make her a proficient in learning. She has accordingly, attended very regularly ever since, and has made rapid progress. This incident proves that natives are beginning to perceive that learning is valuable to females, as well as to men. The superintendent aptly observes: “If all native husbands had as much sense as the above person, it would be a good thing for the poor women.”

BEERBHOOM.

Superintendent.—MRS. WILLIAMSON.

Five schools.

Of the particular condition of the several schools at this station the committee can give no distinct account. The following extract of a letter from Mrs. W., which refers to them collectively only, will be read with interest.

“Including the christian, we have at this station 3 schools, the average attendance is

64. Thirty-four of the children are in books, and 30 in tables. From the commencement of the schools, until last year, we had not been able to introduce christian books; but this very desirable object has at length been happily effected, and that, too, without any of the schools having been actually lost by the attempt. All, however, have suffered more or less; some having been thinned in attendance, and the increase of others prevented. Prejudice, though still strong, is sensibly lessening daily. At the annual examination in December last, nearly all the gentlemen and ladies at the station favoured us with their presence, when the whole of the girls, for the first time, assembled at our bungalow. Those children only who are in books were examined, and I am happy to say, afforded general satisfaction. Five girls repeated the whole of the First Catechism; 23 the greater part of a small book in manuscript, containing select texts of scripture; and 4 read the Conversations between a Mother and Daughter, and answered questions in regard to the meaning. Five christian girls read the Gospels and Pilgrim's Progress; they also wrote a pretty fair hand, and not very incorrectly, from dictation. Four of our old christian women read in the Gospels of Matthew and John: one of them, an old toothless woman, and half blind, with her spectacles, much interested every one present. No samples of work were exhibited this year, though we intend something of this at our next examination.

MONGHYR.

Extract of a letter from Mr. Leslie to Mr. Dyer, dated,

Monghyr, 10th Feb., 1832.

MY DEAR SIR,

My two last letters were dated Dinapore, July and October, 1831. I went up in October with the design of staying two or three Sabbaths among the pious soldiers, previous to their removal to Agra, and also with the intention of visiting the annual assembly at Hadjipore. The latter I was unable to do, owing to a severe pain in my chest, brought on by frequent preaching, and a cold. I felt as if I could preach no more; and thought it better to return to Monghyr, and rest for a few days. I, however, sent Mr. Pyebah, and four native Christians, who spent nearly a week in preaching to the people.

On my return to Monghyr, I had, instead of being permitted to lie still, to buckle on my armour and work hard,—Mr. Moore being unwell, and the native preacher being absent at Hadjipore;—God however sustained

me, and I suffered no hurt. During that month (November) we had the pleasure of adding, by baptism, two Europeans to the church, one of whom is the son of a late deacon of the Baptist Church at Brighton. The mercy of God followed him to this distant land; and here the prayers of a pious father were heard and answered.

During the month of December, I set out on a missionary excursion towards a place called Bhaugulpore, a station about forty miles below this. I visited several large villages on the banks of the river, and proclaimed the gospel, with various encouragement, in them all. In Bhaugulpore market-place, my congregations were very large and attentive; crowds listened with great seriousness to the gospel message. I had no disputers; and, I believe, my audiences pretty accurately comprehended the nature of the glad tidings to a perishing world. Being now freed from any call to Digah, I intend to visit Bhaugulpore as often as I can. The Europeans also very cordially received me, and attended on the preaching of the gospel with readiness.

During this excursion, I met Mr. and Mrs. Lawrence,—the sight of whom revived me, and their company delighted me. I think they are both missionaries of the proper stamp,—humble, pious, and affectionate. They stayed at Monghyr upwards of a week, when they proceeded on to Digah.

During the last month (January) I visited some villages on the opposite side of the river, but, I regret to say, was very indifferently received. I visited, also, some villages on the other side of the hills in our neighbourhood, and met with very ordinary attention. Having had to sleep a whole night in a shed, and being exposed to the unhealthy winds of a jungle, I caught a violent fever. Apprehensive that I had been seized with the fatally jungle fever, I was nigh renouncing all hope of recovery. I felt my mind at peace;—death seemed to have no terror. I found I could cast myself on the work of the Redeemer, and that it was sufficient to sustain my guilty soul. Two of the native Christians who were with me, were also seized; but the Lord in mercy appeared for us. My fever gave way to medicines; and we are all pretty well now, though, I suppose, none of us so strong as before. I know not if I shall be able to cross the hills again.

The hill people are a very singular race,—their language, and most of their manners and customs, are quite distinct from the people of the plains. They have no caste, and they seem to have but little idolatry. Their language is unwritten, and, consequently, they are quite ignorant of books. They are, I understand,

very numerous and very wild; I have seen many of them, but I never had any communication with them until my recent visit to Bhangulpore, where they most frequently come. Feeling that something ought to be attempted on their behalf, I have procured one of them who understands a good deal of Hindoosthane, to come and live with me; and with him I have sat down to learn his gibberish. I am getting on a little; and if I can only prevail on him to become tame, and not run off to his hills, I think I shall, in time, pick up their language: could I master this point, I would then endeavour to penetrate into their wild recesses, and lift up the standard of the cross. A Mr. Christian, a few years ago, of the Propagation Society, went several times among them; but he fell a victim to the climate before he had time to be of much use. It is only at certain seasons of the year that any European can, but at the risk of his life, ascend the hills.

Our congregations are as much thronged as ever, but little is doing effectually. I am oftentimes greatly distressed at the want of success, and ready to fear that God is angry with me, and will not use me as an instrument of good in his hand. Could I see the people converted, I think I should be happy; but I am not happy. Yet I would not give up my work; and never, whilst I can move my tongue, shall I return to England, unless you imperatively call me.

JAMAICA.

We readily comply with the request of our esteemed brother, Mr. Knibb, by inserting the following Resolution, passed by our Missionaries, assembled in Kingston on the 11th of April last, in reference to his voyage to England:—

“Considering the present distressed state of our Mission—the impossibility of occupying several of our stations—the consequent redundancy of Missionaries—the manifest improbability of obtaining redress here,—we deem it expedient, for the just representation of our wrongs, and the advancement of the Society’s funds, that one of our brethren be appointed as a deputation to proceed forthwith to England, to act under the direction of the committee; and that brother Knibb, on account of his intimate acquaintance with the Mission in the disturbed part of the Island, and his knowledge of circumstances immediately connected with the rebellion, be appointed for that purpose.”

Letters have just arrived from several of our brethren in the Island, from which we had intended to make extracts; but the late period at which we are preparing for the press, and the variety of intelligence of other kinds already set up for the present Herald, compel us to give a mere outline of their contents.

Sam. Sharpe, who was the principal instigator of the late tumultuous rising, was executed at Montego Bay on the 30th of May; attesting, with his last breath, the innocence of the missionaries; and owning that, had he listened to their instructions, he never would have come to that awful end.

It was rumoured in Kingston that directions had been received from the Colonial Office, to prosecute all who had been engaged in demolishing the chapels; on which the *Courant* asks—“Does Lord Goderich really wish to make himself more truly ridiculous than he has already done, by his total ignorance of the state of the Colonies? Let the attempt be made, and we shall report the issue—we know what the result must be.”

A few days after this insolent taunt, a practical explanation was given of its meaning. Bills were preferred against several persons for the offences in question, but the grand jury ignored them all. Not content with this, the grand jury of Cornwall actually ignored the bill sent in to them, against the ruffians who entered the dwelling-house of Mr. Bleby, Wesleyan Missionary, at Falmouth, assaulted him and his family, tarred him and his infant child, and then attempted to set him on fire! Well may the editor of the *Watchman* remark—“This act of the grand jury will shew the people of England, Scotland, and Ireland, that, in Jamaica, redress for mob violence is not to be obtained by a Briton and a *white* man; and this being the case, they may easily conceive what sort of redress the *black slaves* are likely to receive for the persecution and oppression they are called upon to endure for conscience sake.”

But the colonists do not content themselves with thus openly denying justice;—they avow their unchanged determination to oppose the “Sectarians” to the utmost. On June 16th, a meeting was held in St. Ann’s; Jas. Laurence Hilton, colouel of the militia, a magistrate, and member of Assembly, in the chair; at which it was “resolved, collectively and individually, to use all means in their power to expel the Sectarian preachers, and *will hazard their lives* in fulfilling an object so necessary,” &c. Nine days after, a similar meeting was held at Montego Bay, when Dr. G. M’Farquhar Lawson, colonel of militia, a magistrate, and a judge of the Cornwall Assize Court, presided. These gentlemen have shewn that they meant what they said. Mr. Abbot, who returned to Montego Bay in order to recommence the worship of God there, was interrupted by order of the magistrates, cited before them to answer for his conduct; and it was finally determined to indict him as a vagrant. Mrs. Renwick, a highly respectable free woman of colour, was

also to be indicted for allowing an illegal meeting in her house, although it had been duly registered for preaching. Mr. Kingdon was interrupted while holding a prayer-meeting in Savanna-la-Mar, and bound over to take his trial at the assizes. Mr. Burton had applied in vain to the magistrates of St. Thomas in the East, for a license; it was refused on the ground of the mischievous nature of the doctrines he preached! Finally, Mr. Greenwood, Wesleyan missionary, after preaching on Lord's day, July 8th, in a duly registered place of worship, being himself in possession of an Island license, was arrested the next day; and because he refused to enter into recognizances not to preach again, was committed to Port Maria gaol, where he remained when the account was dated.

We have neither time nor space to comment on these facts: indeed, no comment is required. Our readers will "remember them that are in bonds, as bound with them." They will pray on their behalf; and they will act too. Every consideration that can move a Christian heart will stir them up to grapple with a system which thus audaciously aims to extinguish the light of the gospel; and let the Christians of Great Britain only gird themselves to the effort, and the system must fall, to rise no more!

HOME PROCEEDINGS.

PUBLIC MEETING AT EXETER HALL.

ON Wednesday, August 15th, a public meeting of friends of Christian Missions was held in the great room, Exeter Hall, to consider the intelligence, lately received from Jamaica, of the outrages and persecutions endured by Missionaries and their converts in that island, and to adopt such measures thereon as may be deemed advisable. The meeting was most numerously and respectably attended.

Precisely at twelve, the hour appointed in the advertisement, the chair was taken, on the proposal of the Rev. Joseph Hughes, of Battersea, by the Right Honourable Lord Henley, who called on the Hon. and Rev. Gerard T. Noel to commence the proceedings with prayer; after which the noble Chairman proceeded to explain the objects for which the Meeting had been called, and concluded by calling the attention of the audience to the statements of facts about to be made by two Missionaries just returned from Jamaica.

The Rev. *Peter Duncan*, a Wesleyan Missionary, commenced by observing, that, having been requested to relate to the Meeting the facts connected with the recent dis-

turbances in Jamaica, he would endeavour to do so as calmly and dispassionately as he was able, avoiding all reference to controverted questions. Mr. D. proceeded to give a lucid statement of the various interruptions with which Missionary efforts had had to contend, from their very commencement in Jamaica, and then narrated the principal circumstances of the late insurrection, as far as the Wesleyan Missionaries and their people were concerned. He concluded an interesting speech, of more than an hour in length, by remarking that the only hope of the Missionaries, under God, rested on the justice of the British public.

The Rev. *William Knibb* followed Mr. Duncan, and powerfully excited the audience by a deeply affecting recital of numerous facts which had fallen under his own observation, tending to elucidate the causes of the late insurrection—the state of the negro population—the enmity cherished by the great body of the planters against the religious instruction of their slaves—the impossibility of succeeding, to any great extent, while slavery is suffered to continue—and the groundlessness of those apprehensions which many affect to feel in reference to immediate emancipation. Mr. K.'s address was received throughout with much approbation, and the facts he related could not fail to arouse the sympathies of every heart not wholly callous to the impressions of religion and humanity.

The Hon. and Rev. *Gerard Noel* moved,

"That this meeting regard, with regret and indignation, the cruel and determined opposition made to the religious instruction of the negroes in the West Indies, particularly in Jamaica, as well as the disgraceful outrages lately committed in that Island on the persons and property of innocent and unoffending Missionaries, in open violation of the laws of the British Empire, and in direct contravention of the Divine command to preach the gospel to every creature."

He was convinced that no appeal made to human beings ever found a warmer response than the present. He rejoiced as a minister of Christ, and of the national church, to have an opportunity of supporting such a resolution, and to unite with ministers of other denominations in this cause. He felt here that all minor distinctions were forgotten; and he hailed those Missionaries, whether Wesleyan or Baptist, as his brother ministers and Christians, with all the warm feelings of his indignant heart.

The resolution was seconded by the Rev. *John Burnet*, of Camberwell, who ably despatched on the facts which had been laid before the meeting, and further illustrated the temper and spirit of the Jamaica public by various extracts from the Colonial newspapers. Hence he argued the imperative duty of all Christians to do their utmost to pro-

tect their fellow Christians from renewed persecution by the most earnest and resolute efforts for the abolition of Slavery altogether.

In proposing the second resolution, "That, in the judgment of this meeting, the proceedings in question fully demonstrate that the system of slavery is utterly repugnant to the spirit and precepts of the gospel of Christ; and that, while it is allowed to subsist, there can be no adequate security against the renewal of the persecutions of which we complain."

The Rev. *James Dixon*, of the Wesleyan connexion, adverted to the very serious pecuniary losses which have been sustained by the demolition of the Chapels in Jamaica, and forcibly repelled the arguments sometimes advanced by the advocates of Slavery, from Scriptural history and prophecies.

The Rev. *John Macdonald*, of the Scotch National Church, remarked that we were too apt to adopt the question, "Am I my brother's keeper?" as an excuse for inattention to the sufferings of others. In these latter days, the God of this world was using every exertion for the maintenance of his kingdom: slavery was one of his strong holds, and therefore Christians were especially called upon to combat him in his retreat, and by seeking to abolish the system, prepare the way for the kingdom of Christ. He expressed his high gratification in appearing on that occasion as the representative of the Scotch National Church.

The Rev. *John Dyer* moved the third resolution,

"That, influenced by these considerations, this meeting feel it to be their solemn and imperative duty to urge upon the legislature and the government the adoption of all suitable means for the complete and immediate extinction of slavery throughout the British dominions:"

which was most energetically seconded by the Rev. *John Campbell*, of the Tabernacle; after which, thanks to the noble Chairman were moved by the Rev. *Joseph Hughes*, seconded by *Henry Waymouth*, Esq., and voted with hearty acclamation.

Lord Henley acknowledged, with evident feeling, the tribute of respect which had been paid him. Often as he had had the pleasure of assisting at such meetings, he had never received more gratification, nor had ever before learnt such lessons as he had learned that day. What he had then heard from living witnesses would remain till his dying day upon his heart. Friend has he had before been to Missions, and to the exertions of Anti Slavery Societies, from this hour he avowed himself the determined and uncompromising friend of emancipation. No short-lived, temporary, palliative expedient should satisfy him. Nothing but total, universal, unequivocal abolition would suffice. To act under the influence of any motives or considerations of a pecuniary nature, would be only doing evil that good might

come. He thought, therefore, that it was the bounden duty of all who had a voice in returning men to Parliament to recollect this subject; no suffrage should be given to any man, whatever his talents, unless he would pledge himself, hand and foot, to aim at immediately abolishing for ever this inhuman, this abominable system of West Indian Slavery.

The previous outline will convey to the reader but a very imperfect idea of the meeting; nor is it possible for any written description to do justice to it. Six different denominations, it will be remarked, were represented by the speakers; and but, for important engagements elsewhere, a highly-valued member of the Society of Friends would have appeared, to testify the concurrence of that body of Christians also. One of the public journals, in recording the proceedings, has remarked that a chord was touched which will vibrate through the empire, and we fully accord with the sentiment. Hitherto, the friends of missions, intent on the one great object of conveying to the negro population the words of eternal life, have left the question of colonial bondage, in a great degree, to those who contemplated it rather in its aspect on the present world, than as affecting the eternal interests of its victims. If they could only be permitted peaceably to discharge their obligations as servants of Christ, by preaching his gospel, they were quite ready to bear all the contempt which might be poured upon them by men ignorant alike of their motives and their object, and to endure the much greater affliction of witnessing their brethren and sisters in the faith pining under the heavy yoke of bondage. But this forbearance has been egregiously misunderstood. Slavery has bid defiance to the gospel; and planting herself on the blood-stained shores of Jamaica, has dared to exclaim, as the Jebusites of old to the monarch of Israel, "Thou shalt not come in hither." She will leave no means untried to fulfil the impious menace;—with what success, a few months will determine.

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

| | £. s. d. | Collected on a Journey in South Wales, by the Rev. Jos. Ivimey. | £. s. d. |
|----------------------------------------------------------------------------------|----------|--------------------------------------------------------------------|----------|
| Leiston, Collected by Mrs. Pells and Mrs. West | 4 5 0 | Neath - - - - - | 2 13 0 |
| Cornwall Auxiliary, on Account, Rev. Edmund Clarke | 58 0 0 | Swansea - - - - - | 23 10 6 |
| Liverpool Auxiliary, by Wm. Rush- ton, Esq. | 190 0 0 | Llanelli - - - - - | 12 1 6 |
| Walworth Female Auxiliary, by Mrs. Steward, one half | 12 15 8 | Llandilo - - - - - | 1 0 0 |
| Coventry, Subscriptions and Collec- tion, by Mr. Booth | 60 10 0 | Saron - - - - - | 0 7 1 |
| Cumbræ, N. B. Missionary Associa- tion, by Mr. James Mc Kirdy | 4 0 0 | Felinfael - - - - - | 2 0 0 |
| Harpenden, by Mrs. Leonard, for Ceylon | 15 0 0 | Carmarthen - - - - - | 9 5 0 |
| Downton, Collection, by Rev. P. J. Saffery | 13 10 0 | Ponthyryd - - - - - | 1 1 0 |
| Bessels Green, Collection, by Rev. W. Knibb | 5 5 6 | Narberth - - - - - | 5 12 1 |
| Stepney, Collected by Mary Davis | 1 14 7 | Moleston - - - - - | 4 9 0 |
| Lesness Heath, Collected by Miss Packer | 1 0 0 | Milford - - - - - | 6 9 9 |
| Winchcomb, by Mr. Davis | 4 0 9 | Pembroke - - - - - | 0 4 10 |
| Loughton, Missionary Association, by Rev. S. Brown | 6 13 10 | Pembroke Dock - - - - - | 8 2 6 |
| Holyhead, &c. Collected by Rev. W. Morgan | 6 19 11 | Rhydwlwm - - - - - | 20 10 0 |
| Waltham Abbey, Collected by Mr. Knibb | 13 2 0 | Middle Mill - - - - - | 5 12 6 |
| Winchester, Friends, by Rev. Mr. Coxhead | 1 8 6 | Pynon - - - - - | 5 17 10 |
| Produce of Bees, &c. Friend by Mr. Peacock | 1 10 0 | Llangoflan - - - - - | 26 11 8 |
| Chelsea, Collection at Paradise Cha- pel, &c. Rev. J. Belcher | 12 4 9 | Ffynnuau Henry - - - - - | 2 3 0 |
| Ludgershall, Collected in pence and farthings, at a Monthly Prayer Meeting | 1 15 0 | Haverfordwest - - - - - | 60 0 0 |
| Manchester, Collected at George St. Chapel, Rev. J. Aldis | 135 8 7 | Fishguard - - - - - | 5 3 8 |
| Ditto, at Thornley Brow, for Trans- actions | 6 0 0 | Jabez - - - - - | 2 0 0 |
| Benjamin Binyon, jun. (Schools) | 1 0 0 | Tabor - - - - - | 1 14 0 |
| Welsh Baptist Chapel | 1 7 8 | Newport - - - - - | 5 18 1 |
| Accrington | 5 13 0 | Blaengwann - - - - - | 10 2 0 |
| Burnley | 7 2 0 | Aberystwyth - - - - - | 5 5 0 |
| Colne | 11 0 0 | Penrhyncoch - - - - - | 1 0 0 |
| <i>Gloucestershire Auxiliary Society, by Mr. King, Treasurer.</i> | | Bethel (Pemb.) - - - - - | 2 13 0 |
| Avening | 1 15 8 | Llanrhystyd - - - - - | 0 10 6 |
| Chalford | 3 5 1 | Bethel & Salem - - - - - | 2 3 0 |
| Coleford | 20 0 0 | Verwig - - - - - | 1 11 6 |
| Eastcombs | 2 9 0 | Penypark - - - - - | 1 12 0 |
| Gloucester | 7 0 9 | Ebenezer, Llangynog - - - - - | 1 0 0 |
| Kingstanley | 9 13 8 | Blaenyfos - - - - - | 4 2 3 |
| Hampton | 6 14 0 | Sion Chapel - - - - - | 0 9 6 |
| Nupend | 0 12 0 | Liswynnfydd - - - - - | 1 1 0 |
| Painswick | 1 11 0 | Capel Gwndwn - - - - - | 0 14 0 |
| Shortwood | 33 9 3 | Cardigan - - - - - | 31 0 0 |
| Stroud | 30 2 0 | Drefach - - - - - | 1 2 6 |
| Uley | 7 1 6 | Kilfowry - - - - - | 1 15 6 |
| Ledbury | 12 13 2 | Newcastle Emlyn - - - - - | 10 1 0 |
| Woodchester | 2 8 3 | Aberduar - - - - - | 4 9 6 |
| Wotton-under-Edge | 11 0 2 | Hermon - - - - - | 3 8 8 |
| | 149 12 6 | Rehoboth - - - - - | 1 0 2 |
| | | Bethabara - - - - - | 3 3 0 |
| | | | 290 11 3 |

Mr. Ivimey considers it due to the ministers, and other friends in South Wales, thus publicly to acknowledge the kindness with which he was received throughout his late tour, and the zeal which they evinced in promoting collections for the missionary cause.

DONATIONS.

Towards the Debt.

| | |
|----------------------------------|------------|
| Already acknowledged | -1785 8 10 |
| Friend, by Dr Olinthus Gregory | - 100 0 0 |
| Mr. T. D. Paul, St. Ives | - 10 0 0 |
| Mr. Davies, Andover | - 2 0 0 |
| Miss Huntley, by Rev. Dr. Newman | 2 0 0 |

LEGACY.

| | |
|-----------------------------------|----------|
| Mr. William Wilson, late of Olney | - 10 0 0 |
|-----------------------------------|----------|

TO CORRESPONDENTS.

It is expedient to state that Mr. Carey and Mr. Knibb are both under engagements, extending from the present time far into the month of November.

The "Small Annual Subscriber," who addressed an anonymous Letter to the Editor, under date of August 10th, is respectfully informed that there is no typographical mistake in the Article to which he alludes. A little acquaintance with Jamaica would have effectually prevented all suspicion of the kind. If the writer has not been misinformed, there is *one* Chapel on the island (not a Baptist one) which cost more in building than the sum which seems so greatly to astonish this anonymous friend! As for the alleged inaccuracy in the Appendix, the Editor has only to observe, that, if the querist refers to the note prefixed to the List of Contributions, at p. 45 of the Report, he will perceive that his criticism was totally unfounded. Whoever may detect *real* inaccuracies in any publication issuing from Fen Court, will oblige the Editor by pointing them out; but he cannot engage to notice *anonymous* remarks, especially if made in an uncourteous spirit.

A parcel of Magazines, &c. has been received from Rev. Joseph Tyao, Wallingford.

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 predictions 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 cankers 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> | | <i>£. s. d.</i> |
|-----------------------------------------------------|-----|-----------------|
| 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 |

| | <i>£. s. d.</i> |
|--------------------------------------------------------------------|-----------------|
| 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 |

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.

JAMAICA.

Recent arrivals from Jamaica have furnished new proofs of the outrageous animosity which continues to prevail in that island against our Missionaries, and all who in any way favour or protect them. A most flagrant instance of this occurred, in July and August last, at Savanna-la-Mar, of which full particulars will be found, in letters from Mr. and Mrs. Kingdon, in a following page. It has become quite evident, that unless strong and decisive measures are adopted by the local government to put down the Colonial Union, all Missionary operations beyond the precincts of Kingston and Spanish Town must be suspended. It will shortly be seen whether the new governor is disposed to act as the urgency of the case requires.

Shortly after Earl Mulgrave had entered on his office, he was waited on with addresses of congratulation by various bodies of the white and coloured inhabitants. Among the rest a deputation from our Missionary brethren presented an address which, with his Excellency's answer, we subjoin.

To his Excellency the Right Honourable Constantine Henry, Earl of Mulgrave, Knight Grand Cross of the Royal Hanoverian Order, and one of his Majesty's most Honourable Privy Council, Captain General and Governor in Chief of this the Island of Jamaica, and other the territories thereon depending in America, Chancellor and Vice Admiral of the same.

MAY IT PLEASE YOUR EXCELLENCY,

We, the Baptist Missionaries, connected with the Baptist Missionary Society in England, while desiring to secure ourselves from the charge of intrusion, deem it an act of duty and respect to our Sovereign, as well as to your Excellency, as his chosen Representative in this colony, to approach your Excellency on the present occasion.

We beg permission to present our humble, yet cordial congratulations to your Excellency, on your safe arrival in Jamaica. We believe that none have greater cause for offering congratulations, and that for the opportunity of offering them, few are more thankful to God than ourselves. We have had peculiar reason to look forward to this event with much anxiety and hope; and now it is our ardent desire and prayer, that as much as possible of prosperity, and as little as possible of disquietude, may attend your Excellency's administration.

We cannot but regret that the present state of society affords little prospect of freedom from solicitude, and evinces the difficulties, as clearly as the importance, of your Excellency's high and responsible situation as the representative of our King. While, therefore, it will be our constant care to guard against increasing the difficulties of your Excellency's government, we fully anticipate the absolute necessity of an early representation to your Excellency of our many and great grievances, yet unredressed, and of an application for protection, in the discharge of our sacred duties; and for the security of those privileges which have been graciously confirmed unto Protestant Dissenters, by the successive Kings and Parliaments of Great Britain. For whatever mental annoyances we may be constrained to endure, we feel ourselves bound to the Society which sent us out, to abide at our posts, unless, as already threatened, expelled from the island by violence—an event which must involve an acknowledgment, that Britain's authority is inadequate to the protection of her loyal subjects, while peaceably and honourably pursuing the duties of their calling.

Circumstanced as the Island now is, we rejoice in the selection of a Nobleman of your Excellency's acknowledged reputation for the government of this valuable portion of his Majesty's dominions, and we trust that the health of your Excellency, and that of your amiable Countess, may be long continued in the enjoyment of much happiness—that your administration may restore peace to this distracted colony, and that while the welfare of all classes of his Majesty's subjects is promoted under the influence of your Excellency's government, the invaluable blessings of the Gospel may be widely and uninterruptedly diffused.

Signed, on behalf of the Baptist Missionaries, in the Island of Jamaica, the 8d August, 1832, by

JOSHUA TYNON,
SAMUEL NICHOLS.
WM. WHITEHORN.

TO WHICH HIS EXCELLENCY WAS GRACIOUSLY PLEASED TO REPLY.

GENTLEMEN,

I return you my best thanks for the expression of your cordial congratulations upon my arrival in this island.

I have always advocated the perfect freedom of religious opinion, and therefore I shall not be misunderstood when, in reference to your assurance that it will be your constant care to guard against increasing the difficulties of my government, I remind you, that, as religious toleration has ever been most secure in seasons of political tranquillity, none can be expected to feel more strongly than yourselves, that, as preachers of the Gospel of peace, all topics had best be avoided which might have the effect of aggravating civil discord, or of propagating ideas tending to disorganise the established frame of society.

With respect to the apprehensions you express of personal violence, it will be my duty, in the exercise of that power entrusted to me, and which I have no doubt will be adequate to its objects, to protect alike from outrage, all classes of his Majesty's subjects, who will best merit that protection by an implicit obedience to the laws; and with regard to any regulation limiting the exercise of your sacred calling, which the constitution may have reserved, I cannot too strongly recommend on your parts submissive deference, in the first instance, to the decisions of those authorities to whom the administration of the laws is entrusted, and who are themselves responsible for the due exercise of the functions committed to their charge.

At the same time I need not assure you, that it will ever be my wish, that the invaluable blessings of the Gospel may be widely and uninterruptedly diffused throughout the island, which is under my government.

We inserted in our last, a statement of the Meeting of the Colonial Union held at Falmouth on the 28th July last. We are now enabled to add the document which was drawn up at that Meeting, and afterwards published in the island newspapers. It is entitled—

“The solemn declaration of the Committee and Members of the Colonial Union for the parishes of St. Mary, St. Ann, Trelawney, St. James, and Hanover, at a general Meeting held at the Court House, in the town of Falmouth, on Saturday the 28th July, 1832.—James L. Hylton, Esq. in the Chair.

We, the undersigned, most solemnly declare that we are resolved at the hazard of our lives not to suffer any Baptist or other sectarian preacher or teacher, or any person professedly belonging to those sects to preach, or to teach in any house in towns, or in any districts of the country where the influence of the Colonial Union extends: and this we do maintaining the purest loyalty to his Majesty, King William the Fourth, as well as the highest veneration for the established religion, in defence of social order, and in strict conformity with the laws, for the preservation of the public peace, to shield this portion of his Majesty's Island of Jamaica against insurrection and future destruction, and these are our reasons:—

1. Because we have the most undeniable and unequivocal proofs that the Baptists and other sectarians have instilled into the minds of our hitherto contented and happy slave population, opinions that they are and have been an oppressed and injured people.
2. Because they have falsely propagated among our slaves an opinion that the King of England had made them free, which so bewildered their minds as utterly to destroy every tie of affection for their masters and owners.
3. Because the chief and principal ring-leaders in the recent rebellion were mostly class leaders of the sect called Baptists, who not only preached sedition but enforced rebellion on the properties which were destroyed by fire.
4. Because sectarians generally have under the guise of religion taught the slaves to throw off all political restraint, and to assert their independence, which they attempted by rebellion, murder, rape, and arson.
5. Because we wish to maintain, and preserve from falling into the hands of other nations, or into the hands of a demi-barbarous people this fair portion of his Majesty's dominions, which, by allowing the sectarians to propagate their dangerous an

insidious doctrines, will, ere long, be effected with the most fearful consequences.

6. Although in this solemn declaration we disclaim being actuated by any spirit of intolerance in respect of the religious sentiments of our fellow-subjects, yet we are determined to discountenance all those who profess and disseminate doctrines so pernicious and so decidedly subversive of all order and subordination, and confide in the cordial co-operation of the Lord Bishop and Clergy of the established churches of England and Scotland.

7. Because it is necessary that a stop should be put to the further propagation of the pernicious doctrines of these sectarians, we consider it necessary to withdraw all support and intercourse whatever from any who may either adopt the destructive principles of the Baptist or other sectarian preachers in this island, or countenance them or their followers in any degree, and pledged as the members of the Colonial Union are to stand by each other from a due regard to public welfare, the fullest reliance is entertained that they will hold the observance of these and every other obligation of the Union under all circumstances paramount to every other consideration, and will use every exertion to insure their fulfilment.

8. That a book be kept in each parish in which the resolutions of the Union shall be entered, and that every member of the Union be required to affix his signature to them, and by doing so, acknowledge without any reservation, that he is bound by the most solemn pledge which he can offer to preserve them inviolate.

9. That these resolutions be signed by the Chairman and such Members of the Union as are present at the Meeting."

We find it stated in the "Watchman" of September 1, that this same Hylton, at a late muster of the St. Ann's Western interior regiment of militia, of which he is Colonel, required the men to sign a scroll, enrolling themselves in the Colonial Union, when such as had virtue and independence enough to refuse were immediately deprived of their arms. If this statement be correct, the fact will surely arouse the island authorities from the supineness they appear hitherto to have indulged in.

The transactions at Savanna la Mar are of such a description as to require full narration. We add, therefore, the various letters which

have reached us on the subject, without weakening their effect by any comment of our own. We only beg our readers to remember that, in a few days after this Herald leaves the press, our much injured brother Kingdon will be put on his trial at Montego Bay! When we think of the materials which will most probably compose the jury, we are constrained to feel that our hope must be in the Lord alone. He interfered, however, wonderfully to rescue the innocent in the case of our much esteemed brethren Burchell, Knibb, and Gardner, and we trust he will again mercifully appear to shield a defenceless missionary from the cruel rage of those who thirst for his blood. Prayer will doubtless be offered by many on his behalf.

From Mr. Kingdon.

July 30, 1832.

In my last, I mentioned that the brethren who could conveniently meet in Kingston after the General Meeting thought we might attempt to re-occupy this station. It is painful to me to state that though we have been here nearly two months, we have been unable to do much for the cause of God, owing to the dreadful hostility which still exists against our denomination here.

We arrived on the 4th June, and were immediately threatened with "tarring and feathering," and even death if I held any meetings. It was very providential that Mr. John Deleon (an Episcopalian) became our determined friend, and used all his influence to prevent any injury being done us; and yet I was several times grossly abused while walking the streets, though never fallen upon. As soon as I arrived, one of our members kindly offered her house for public worship, although threatened to have it destroyed; and I procured its registration in the Bishop's Court. Before the licence arrived, I held no meetings; and even afterwards I did nothing further than hold prayer meetings and teach the people to read, in consequence of a magistrate's saying the licence was not sufficient. On the 17th ult. we were not interrupted; but the next sabbath, 24th, during morning service we were informed that Thomas Mit-chener, one of the chapel breakers, was collecting a force to pull down the house we were in and assault us; we learnt, after the prayer meeting was over, that he could not succeed in persuading his friends. The next

day the Custos and five other magistrates bound me over to take my trial, under 43 Geo. 3, at the Cornwall Assizes, held at Montego Bay, 2d instant; but the matter was not brought forward there, though the Deputy Attorney General had an interview with the witnesses: the law was never sanctioned by the king.

On the 10th instant, Mrs. Robe, the owner of the house, was tried at the Quarter Sessions for this parish, first, for having suffered an unlawful assembly of slaves at her house, and, secondly, for having attended the same, pursuant to the 65th and 84th clauses respectively of the late slave code. She was found guilty of both charges; and fined £25 and £5 currency to the Deputy Marshal. But it is the most flagrant abuse of power that has been employed in the matter; for the former clause does not specify what is an unlawful assembly, but it means in other clauses a riotous assemblage of them using martial music: and the latter was expressly enacted to prevent nightly and other private meetings of them. Had I not promised to pay the fine for her, this elderly and infirm Christian would have been plunged into gaol, for she is quite poor.

After the trial was over, I applied to the bench to licence the house, but they refused on the ground that it would be dangerous to grant one to me. And when I reminded them of its being a lawful request, the Custos replied, "We take the responsibility on ourselves; we must sometimes act without law, under peculiar circumstances." So then, they will neither admit the legality of the bishop's licence, nor grant one themselves, and they will not allow slaves to attend even prayer-meetings. It is painful beyond expression to be thus prevented preaching when there are multitudes in the country and on the bays wishing to hear the Gospel, for other brethren have been stopped too, as you are aware.

The enemies positively declare I shall not stay; and last muster day, 14th instant, as many whites were on the bay, they determined to get rid of me: but God was our "refuge and shield," so that their efforts proved abortive. A little before noon, a number of these militia officers came into the shop and hall below our apartments; and but for the resolute conduct of Miss Deleon they would have come up stairs, and fallen upon me. She kept them below, till her brother, our kind friend Mr. John Deleon, arrived; in the meantime, Dr. Harvey, a magistrate, came up from them to me: he stated that he came as delegate to state that there was a very strong feeling existing against me as a Baptist, in consequence of recent events, and

that it would be better for me to leave. I told him that the charges against the Missionaries had not been verified, and that they could not be; that I had an indisputable right to live here, being a British subject; and that the magistrates must protect me, if in danger. Finding he could not prevail, he left, saying, "I have done my duty;" and on his comrades hearing my reply, they would certainly have rushed up and butchered me, if Mr. John Deleon had not arrived a few moments before, and questioned them below as to the object of their coming hither, and compelled Dr. Harvey, as a magistrate, to disperse the mob. A number of Mr. Deleon's friends soon rallied about us, and the party who were to renew the visit at night were thus induced to lay aside the plan for a future time. They have not troubled us since; but their threats are perpetually renewed: next muster day is appointed by them for wreaking their wrath on both Mr. Deleon and me: but we do not fear them at all, "greater is He that is for us than all they that are against us." We hope yet to see the Gospel flourish throughout this island, and to see the broken-hearted slave hearing it every Sunday. 'Tis enough to move any one but a monster, to see how bitterly the religious negroes are persecuted; but I trust the reign of atheism and petty despotism is near its termination. It gladdens our hearts to find that the governor, Lord Mulgrave, has at length arrived; we shall now anxiously memorialize him: and we rejoice to hear that the free coloured population will address him, expressing their determination to support his measures. Through the state of feeling here, we have been unable to do more than converse with individuals as they called on us from the country, and the few on the bay; this they tell us is their only outward consolation. Mrs. Kingdon has occupied her mornings in teaching a few children to read, but I trust we shall from this time have more facilities afforded us.

Savanna-la-Mar, Aug. 17, 1832.

MY DEAR SIR,

Since we came down from Kingston, June 4th, threats and insults have been dealt out against me with an unsparing hand, on the ground of my being a Baptist: sometimes it has been only said, I should be sent a-board ship and sent off; sometimes, tarred and feathered; sometimes, murdered; Messrs. John and Aaron Deleon too have been perpetually told their houses should be pulled down, &c., &c., because I lodged in a house of the latter, and have received innumerable kind attentions from them both. These threats have been, in most instances, made by

those who broke down the chapel here. Last Tuesday evening, the 7th, my dear wife and I took a walk up the Bay, and as we passed a few young men, they said, "He may well walk the streets to-night, for tomorrow we will make him walk the decks." Being familiarized to such menaces, we took no particular care about it. On the morning of the 8th, a meeting of the Colonial Church Union was held at the Court House on the Bay; the Custos did not preside at it, nor would he give up the papers received from the other parishes' meetings (possibly in consequence of my having claimed his protection from "a faction, whose avowed purpose is the expulsion of dissenting missionaries," and Mr. A. Deleon's having mentioned to him that his houses were likely to be pulled down). At this meeting, it was proposed by Mr. Whitelock, a magistrate, and seconded by Mr. Vickers, an overseer of a pen, that they should expel all sectarians, *i. e.*, missionaries and their friends. It was also proposed by Mr. W., that a resolution be adopted expressive of contempt for the Custos, because he did not attend the meeting, &c. On a person's refusing to sign these resolutions, some one proposed to tar and feather him; but it was replied, "No, let him alone, the Baptist parson is the man; and have him we will this day." The whites, for the most part, went away as if to the country, soon after the meeting; but it was rumoured that they were gone to the barracks (about a mile and a quarter from the Bay), and were to come down in the evening. Though we hoped this would prove false, we thought it right to be on the look out, and have our friends about us; this did, on a former occasion, prevent the attack, *viz.*, on the evening of the 14th ult. About 7 P. M. there appeared a party in the street who walked up and down at considerable intervals; finding their numbers to increase, I sent a letter to the Custos (carried by mistake to his brother William, a magistrate), and another to Dr. Distin, a magistrate, requesting them to come down to us, as a mob were assembling to injure me. Mr. W. Williams was unfortunately not at home, came afterwards, but too late; Dr. Distin, though at home, refused, on the ground of his wife's indisposition. About nine o'clock, the party, in disguise and armed, to the number of perhaps fifty or sixty, marched up the street, crying out, "Union for ever," "Go it, go it," &c.; and, wheeling about in front of our lodgings, they commenced a most furious attack on the front door and windows. Some females in our apartments, in the front room of the upper story, threw out upon them boiling water, which, by the kind interposition of God our heavenly Father, put out an ignited rocket

placed beneath to blow us up. Immediately after, the assailants opened a fire into the windows of the front and side rooms in the upper story, which they kept up for some minutes, during which, some shots were fired on them by our party, but not till we had been fired on first. Three of them were wounded, but none of us; though shots came into both windows of the small study Mrs. K. and I were in, we were mercifully preserved. While in that room, certainly no shots were fired from thence, but plenty into it. Before the firing was over, our friends advised my dear wife and me to escape, if possible, as my murder was plainly designed. Here the enemies went away for the cannon at the Court House, but they could not get it out of the yard. This we did, running first to some negro houses behind, and thence to another house that was unfinished; while here, Mr. Williams, the said magistrate, arrived at our lodgings with a Mr. Evelyn, who both attempted to pacify the mob who beat to arms to increase their numbers after the first volley; the mob promised to desist, if Messrs. A. and J. Deleon and I would leave the house. As Messrs. D. were leaving, and our other friends dispersing, the treacherous mob fired upon all, the former in particular; through mercy they did not shoot any, but one of their own blood-thirsty party, and him not mortally, I hope. Again we had to flee, and our friends, to places of concealment; and, as the foes were too intent on finding me in the house, and on breaking every thing to pieces, we escaped being pursued, under a heavy fire however. The next morning they declared they would have down every house on the Bay but they would have Messrs. D. and me. About two P. M. the Custos sent his brother for me, having exacted a promise from the people to allow me to come to the Court House unmolested; and, for that purpose, sent the ringleader with his brother (for, there being no regular soldiers here, he had not power beyond his personal influence) to escort me thither. Under these circumstances, and seeing many foes on every hand, I did not expect to reach the Court House; but Mr. W. using his best exertions, they did not attack me. The Custos, surrounded by a dozen magistrates, or more, and many of the assailants, requested me to make any deposition I chose on the matter. Remembering how great the prejudice was against Baptist missionaries, I stated that my object in coming to this part of the island was to preach the gospel, enjoining on slaves, as opportunity offered, the duty of obedience to masters, as well as other duties; that since my arrival I had been exposed to insults and threats, but had not replied; that, while my friends

and I were convinced these threats would be fulfilled if I had no friends about me, we believed the opposed party would be deterred if friends did rally about me; that had I really believed the attack would be made, I would (after the example of the apostles) have fled to another place, and that I deeply deplored what had taken place; that, while in my study, no firing from thence occurred, but many shots were fired into it, and that I was convinced the firing was commenced from without, though, from being in that room, I was prevented speaking positively. After this, the Custos asked me if I were willing to leave the Bay, as a riot would take place if I did not; I consented to do so. But the people, and some of the magistrates, would not be pacified without a promise from me not to return to this parish again; this, too, I promised, under the conviction that I should be butchered even in the Court House if I refused, and being assured you would send another missionary here to the poor people, and knowing there were 21 parishes besides, in one of which I might be usefully employed. This was not enough, but they would not have me stay a night on the Bay; and the Custos, kindly saying Mrs. K. and I should remain at his house at Anglesa if we pleased, requested his brother to take me thither at once, he himself guarding me to the gig, and sending a friend for Mrs. K. We had enjoyed but a few hours comparative ease, when the constable came with a warrant from Mr. Whitelock (who on the former day proposed the said resolutions). As Mr. W. Williams (the Custos's brother) seemed apprehensive I might be intercepted and murdered, he detained me for a few hours and then brought me down to the Court House, from whence I was brought here to gaol with my kind friends Messrs. A. and J. Deleon, who with many others had been sent hither the night before. The rioters renewed their work of destruction, Thursday night, and wholly destroyed the house we had lodged in, and nearly destroyed that of Mr. John Deleon,—and this, in the presence of, and in spite of every exertion made by, the Custos and others. Friday night too, was spent in destroying the houses of Sam Swiney (whom you redeemed) and Cornelius Gammon, one of the friends who came to my help. As the head gaolers are our mortal enemies (one, Dawson, assisted lately in destroying the chapel; the other, Burlton, assisted in demolishing Mr. J. Deleon's house) and as reports of our being attacked in gaol and murdered reached us, we were every night, till the last two, on the watch and much alarmed; but now a company of regulars have reached us, and we need not therefore fear this. Our enemies, who

are at large still, are making the most false affidavits; but we expect that the Attorney General will, on seeing our affidavits, decide on prosecuting our foes and releasing us. We have the most full and distinct testimonies that can be desired; and, if justice prevail, we shall be cleared, and our enemies severely punished. In our present circumstances, we cannot fail to remember how God appeared on behalf of dear brother Burchell and the other brethren; nor can we doubt that God will appear for us too, confounding the counsels of the wicked: already he has, in many ways interposed between us and our persecutors in the most wonderful manner, and He will, we believe, do yet more for us. The Assizes next occur early in November, at Montego Bay, for this county, Cornwall.

From Mrs. Kingdon.

Savanna la Mar Prison,
August 21, 1832.

MY DEAR FRIEND,

I hope you have received Mr. Kingdon's last letter, dated July 31, as that contained some particulars of our recent trials. He has written you a short letter, by this packet, but he had not time to give you any account of our present situation. On the 8th instant a Meeting of the Colonial Church Union took place, at which it was proposed by Mr. Whitelock, a magistrate, seconded by a man named Vickers, that they should expel all sectarians. One of them wished to prevent an attack on a person who refused to sign these resolutions, when some of them cried out, "Let him alone, 'tis the Baptist person we want, and have him we will this day." Then Mr. Whitelock said, "The Custos has not only absented himself from the Meeting, but kept back the papers received from other branches of the Union." He therefore proposed a resolution expressive of their contempt of the Custos. After the Meeting we heard that the Unionists had gone to the barracks and would come in the evening to pull down the house in which we lodged and drive us away. In consequence of the above resolution (corresponding with what has been adopted by other parishes), we assembled a few friends with the view of preventing an attack being made on us, as we had done before. Seeing a number of the Colonial Church Union men with others parading the streets, during the evening, Mr. K. wrote to Dr. Distin, a magistrate, residing near the Bay, for him to come down to us, as a mob was collecting to do us injury; he was at home and might have come down in time (as the messenger returned before the attack commenced), but he declined on account of his wife's indisposition. The other magistrate, to whom application was made at the

same time, came as soon as possible afterwards, though not till the affray had begun. During the evening, they passed, and repassed several times; once they stopped near the house. Mr. Rickets, a friend, attempted to pacify them, when they stabbed at him without any provocation, for our friends were all on the premises belonging to the house. They commenced a furious attack on the house where we lodged, occupied by Miss Mahone. It belonged to Mr. A. Deleon, jun., they endeavoured to break open the front door and to break in the windows. On this attack being made some females, who were in our apartments, threw out some boiling water upon the assailants, which not only happily extinguished an explosive rocket placed underneath the house to blow us up, but also drove them back a moment. They then fired in at the windows. Mr. K. and I had just retired to the study, to commit ourselves into the hands of God, as our whole dependance was on Him alone—we had no other refuge—we earnestly sought Divine aid and support, and our prayers were graciously heard and answered. I think not less than ten or twelve shots were fired in at the windows. In my fright, I endeavoured to jump out of window: I was prevented by my servant, who took me by the waist and dragged me from the window. Almost at the same moment a shot came through the window, which would have struck my face had I remained a minute longer. Mr. K. stepped towards the table—I called to him to stoop; while he was stooping, a shot passed over his head. Their determination was to murder Mr. K. and Messrs. Deleon. We were then advised to make our escape—it was in vain to resist them much longer. We accordingly escaped in disguise to a negro hut. We had not long been there when we were told we were not safe, we therefore fled to another place for safety. By this time the magistrate arrived, but the civil power was of no use. They cursed the king, and said that they were fighting under America. During the attack the rebels sent for the cannon from the Court House, but the gates were too strong for them; it was to blow up the house, as many of the foes thought we were still there. A friend came to our place of refuge and told us that some of the rebels thought we were in that direction. The magistrates thought they had prevailed on the mob to let the Messrs. Deleon pass with them, and that they could take them away—but they had not advanced more than four steps each, taking hold of the magistrates' arm, when the Unionists fired upon them, and they and the magistrate were obliged to escape for their life. At this time Mr. K. and I were just leaving our second

hiding-place, when the shots came flying in all directions. I now began to feel almost exhausted with fatigue and fright; I scarcely knew where I stood. The drum was beating, the guns firing, the females screaming. In my fright I lost Mr. K. as I took a different path; I also lost my shoes, and was obliged to pass through bush and water bare-foot, as some of our poor Baptist friends took me to a place of safety at some distance. After the second firing they began to break down the house. They entered it, and broke and destroyed all the furniture. The house was too strong for them without axes, so they left it till the next night. I cannot express, my dear friend, the anguish of my mind for some hours. I thought in all probability my husband had been taken and murdered by his enemies. About two or three o'clock two females, my own servant and another black woman, found me and told me that my dear Mr. K. was safe. They took me away and led me to a negro hut, when I was given to the care of another negress who conducted me to Mr. Deleon's, sen. where we soon found ourselves in each other's society. Thankful indeed were we to that gracious God who had so mercifully delivered us so far from the hands of blood-thirsty men. He was evidently with us in all our distress and strengthened and supported us during all the danger we were in. His countenance cheered us even in the darkest moment. He alone was all our trust. I felt that I could die in the cause of my Redeemer, but to see my husband put to an ignominious death in my presence seemed insupportable, and this was what I expected every moment. I can now sing of mercy and goodness; they have surely followed me all the days of my life. We remained in a state of great anxiety lest we should be discovered. Mr. A. Deleon and his wife were concealed with us. They threatened to pull down all the houses in the Bay in order to find Messrs. Deleon and Mr. K. The Custos knew where they were, and knowing that their lives were in imminent danger, sent for Mr. K. to the Court House; he got the ringleader to pledge his word that the mob should not hurt him. This Walter Young accompanied Mr. Williaus, the Custos's brother, a magistrate, and took Mr. K. to the Court House. It was with the greatest difficulty they could keep the mob from falling on him. The Custos seeing our danger, kindly offered Mr. K. protection in his house, a distance of six miles from the Bay, and that Mr. Eveling should fetch me in his gig and take me after him. I had indeed taken my leave of my husband thinking it almost impossible he should escape with his life. In less than

two hours, however, I found myself within the peaceful walls of Anglesea. Worn down with anxiety and fatigue we retired early to rest—we had just fallen asleep when some one came to the bed-room door and said that Mr. Grant, the magistrate, wished to see Mr. K. : he dressed and went down. This gentleman said that Mr. Whitelock, the person I have before mentioned, had issued a warrant for Mr. K.'s apprehension, and that the mob said, that if he was not brought and put into prison they would come and pull down the Custos' house. The Custos himself was on the Bay with other magistrates, and the mob was employed destroying the house of our friends. Mr. Grant kindly told Mr. K. to keep his clothes on. The watch was set, and when the alarm was given he was to escape. About two o'clock the alarm was given, a negro then took Mr. K. to a place of safety: I expected every moment they would come to the room to search. I was soon relieved by finding it to be only the constable come to take my dear husband to prison: Whitelock, who issued the warrant against Mr. K., was, at this time, assisting the mob to pull down the houses. Mr. K. left me, I intended to follow him at day break. They met Mr. W. Williams and Mr. Evening, who brought Mr. K. back with them, and said that Mr. K. was in their custody first: by this time the Messrs. Deleon were lodged in prison by this same Whitelock. In the morning Mr. K. was taken to prison. I left half an hour after, and we have been here ever since. The first four or five nights we were every moment in danger of the rebels pulling down the prison, such was their thirst for blood: all they wanted was the life of the Messrs. Deleon and Mr. K.—a plan was, I believe, laid for that purpose. There were no militia here—I believe there were none nearer than fifty miles. They are now come and our fears are greatly relieved. The prison has been full of poor Baptists, who were obliged to come for protection. The Messrs. Deleon are here, it is a most miserable place. We sleep sometimes twelve in one room. The gentlemen are obliged to do the best they can, there are twenty-four men with Mr. K. and the Messrs. Deleon of our party; three or four poor slaves are in irons. We have to keep four poor men

that have no other resource. I cannot tell one half we have endured.

Pray remember me very affectionately to all my dear friends at Camberwell. We need their prayers, this is indeed a great source of encouragement to us to know that we are not forgotten by our friends at home. I trust the time will soon arrive when the Gospel of Christ will be preached all over this benighted island. It is truly distressing to see thousands of poor slaves hungering and thirsting for the Word of life. They are persecuted, and many imprisoned, only for the sake of their attachment to their Saviour. My heart aches from morning till night on account of their sufferings. This letter, my dear friend, is merely intended to give you an account of what has taken place, I am not able to say anything respecting my own state of mind; only I desire to bless God that he has brought me to this place and given me to feel more and more my dependance upon him. May I never lose sight for one moment of his great and unmerited mercies to one so unworthy. May I live nearer to that God who has so wonderfully delivered me from the lion's mouth. It is still my earnest desire to spend and be spent in his service, and to know nothing short of Christ and him crucified. I remain, my dear friend,

Yours very sincerely, M. A. KINGDON.

P. S. —The members of the Baptist churches are persecuted very much. I will give you one instance:—A good man, a leader, belonging to the Baptist church, on his return from a prayer meeting on the 2d of January last, was taken up and thrown into prison, where he has been ever since, solely on account of his religious principles. When he was taken up it was said that he was suspected of being connected with the rebels, but that was only an excuse; he is a man remarkable for his piety though a slave. He has never been tried nor any notice taken of him, only his owner or the attorney of the estate he belongs to, who sent him to prison, says, that if he will abandon his religion and deny being a Baptist, he shall come out, but if he will not he shall be shipped off the island, that is, transported for life. But the poor soul says that if they kill him he will not deny his Saviour. I understand he is quite cheerful though in irons.

* * We have been again compelled by the length and importance of the news from Jamaica to defer several articles of Domestic Intelligence, together with the List of Letters and Contributions for the past month. We have just heard that a Public Meeting will be held on Tuesday, 30th instant (October) at the Town Hall, Devizes, to petition the throne on the subject of the continued persecutions in Jamaica. We add, with much pleasure, that several of the neighbouring Magistrates and Clergy have united in the requisition calling this meeting, and that several Members of Parliament are expected to be present.

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.

CEYLON.

The following account of operations in Ceylon, by our brother Daniel, for the first three months of the present year, would have been published earlier, but for the constant press of other matter.

January, 1832. As a long time has elapsed since I made any regular entry in my diary, I think it may be beneficial to recommence it. But as the scenes through which I pass are very uniform, — those of one week being a sample, in a measure, of another, — it may be more expedient to make a monthly, than a daily entry, and to notice any particular occurrence which the review of a month's labour may dictate as worthy of notice.

The first Tuesday in the year our monthly Missionary Meeting was held at Brother Clough's. A variety of interesting statements were detailed to the Meeting, which indicate the progress of the Redeemer's kingdom in the island. A very excellent and animated address was delivered by Brother Hardy, from 1 Cor. xv. 58. I think we all departed benefited by the intercourse of the day.

Our usual English and Singalee service both at the Pettah, the Fort, and Grand Pass place of worship have been attended to. On the first Friday in the year I preached in the Pettah, my annual sermon to young people from Eccles. xii. 1. I had the pleasure the last Sunday in the month to baptize one English person and three Singalese, who have been, I hope, brought to God by his blessing on my feeble labours. At my first coming here, he was pleased to own my efforts for the good of my own countrymen, but any fruits of conversion among the natives did not appear. Now, I hope, both in Colombo and in the country his Spirit has been at work on the hearts of the natives.

May they remain steadfast to the end, and be only a small sample of what he may graciously effect.

My preaching in the villages during the month have been continued without interruption. So that, with the exception of about three or four days, each day during the month I have been employed either in the town or country in making known the Gospel of God. Frequently when I go out into the country I preach twice on the same journey, at two different places; this is done to save expense as well as to economize the time. Journeys here cannot be taken as in England: without a covered conveyance in the middle of the day, the heat of travelling would soon lay the strongest Englishman on the bed of sickness, and some of the tolls we are to pass are charged very high, so that we are obliged to do the most work we can in a given proportion of time.

In village excursions the distribution of religious tracts forms an important part of our labours. With these I have been liberally supplied both by the Colombo Religious Tract Society, as well as by the Church Missionaries at Cotta. Some thousands of these important auxiliaries of missionary labour I have put into circulation since I have been in this country. In one of our village excursions during the month, we met a priest—I mean a Boodhist priest: on a tract being presented to him on Boodhism, I asked him if Boodha knew of the worship and offerings presented to him? He confessed he did not. Then I inquired of him how he could encourage people to come and worship an image which could pay no attention to him? He said such things were required in their sacred books, and, therefore, they attended to them. I asked of him what good would accrue to the worshippers in consequence of such service? He replied, they would augment their kusal, or merit. I enquired, since Boodha, in Neewanee, knew nothing, or could do nothing, who was to give them the benefit of their merit? This he was unable to answer. I then spoke to him of the folly and wickedness of idolatry, and the awful effect of it in

another world. He said things would happen to people according as they believed : i. e. if men believed as the Boodhist believed, things would happen to them accordingly. I attempted to mention the folly of concluding that a man's believing a lie, could make that lie a truth ; e. g. if a man took a quantity of poison, supposing it to be a good thing, would it not, on that account, kill him ? He allowed he must die, notwithstanding his false belief. So I assured him, that if he persisted in idolatry, though he might conclude it was harmless, it would be followed with eternal woe. I then begged him to hear me with attention, and preached to him the true God, and the way of salvation by Christ. I told him if he received and followed what I delivered, good would come to him ; if not, his blood was on his own head, I had delivered my soul. On parting with him, he promised carefully to consider these things.

JAMAICA.

Since our last Number was published, the following letter has reached us from Mr. Kingdon, carrying forward the history of the affair at Savanna-la-Mar up to the 10th of September, the day on which it was dated at Kingston.

My last letter informed you of the imprisonment of a number of my friends and myself, for having, as was alleged, fired upon a party assembled to attack us, &c. It was not till last Monday that we were liberated on bail, to take our trial at the Montego Bay assizes, which will commence *November 5th*. On the 25th ult. a Mr. Davies, whom the attorney-general had sent down, commenced an examination of us prisoners, as to what we knew of the occurrence on the 8th ult., with the view, as he said, to the attorney-general's deciding which party should be prosecuted. From several circumstances we perceived in him a disposition to act unfairly ; he put questions which were designed to criminate the person answering, and in many cases the evidence given was somewhat differently stated by him in writing. Although he did examine our witnesses, much they had to say he suppressed, and threatened some of them ; but, besides all this, he did not examine one opponent, though he had promised to do so, resting satisfied with their affidavits which had been prepared by the clerk of the peace, our enemy. We were hailed, it is true ; Messrs. John and Aaron Deleon and I, in 500*l.* ourselves respectively, and 500*l.* in

sureties, and our other friends in smaller sums : so that after all the threats, insults, and murderous attacks made upon us, and nearly a month's imprisonment (during which we were exposed to the tyranny of a jailor, who assisted both in destroying the chapel and Mr. John Deleon's house, and were for many nights expecting to be butchered by the sanguinary white mob), we are held forth to the world as felons, and are to be tried as such. Every obstacle was thrown in the way of our being bailed ; Dr. Distin said Mr. Deleon, sen. should not bail to a greater amount than 1000*l.* in all, though he could have done so to ten times that sum. As the mob were greatly exasperated at our liberation, I was obliged to ask permission to remain in jail till a means of escaping might be found ; but my kind friends, the Deleons and others, said I should not remain there alone, lest the mob should break into it according to their vow, and so they stayed in jail Monday night. As our kind friends, Messrs. Lewin and Manderson, were pursued on their return to Montego Bay from visiting us, and escaped being murdered by going an unusual way, we found it necessary to escape by water if possible ; so we hired a canoe to take us to Black River, that there we might get into a larger vessel if we found one, or if there were none, to proceed hither by the canoe. On Tuesday morning, the 4th instant, while nearly twenty of our bitterest enemies were at the Court House to answer to a complaint against them by a Mr. Case, whom they had assaulted, we made our escape, first, to a dwelling house from jail, and next to the sea shore, having heard that the canoe was ready. As we proceeded down a back street to the sea, our faith was put to the test, on seeing some of our enemies, on observing us, run away towards the front street as if to get up a mob ; and as we went on further we were insulted by some enemies, but not attacked. When, however, we reached the shore, the canoe had not come round ; and for a full quarter of an hour were we detained there, during which the number of people were increasing about us, and we fully expected that the posse of assailants would, in being conducted to jail, discover us, and break away from the constables and take revenge. But our gracious Father rescued us on this occasion ; and we left, with deep regret for an affectionate and sorrowful flock, Savanna-la-Mar, on the day three months that we arrived. Why we were permitted to go thither where it proved vain to attempt to work, we know not ; and yet my dear wife and I have experienced so much of the goodness of God in delivering us from our enemies, and com-

forting our hearts, that we are thankful on our account we were taken thither : but it is painful to think of having occasioned a bitterer persecution against the female members of the church who reside at Savanna-la-Mar, and the poor slaves on the estates, and for having occasioned our friends the Deleons and others great losses. I should hope that if justice be not done here, it may be obtained at home ; but for the generous exertions of Mr. John Deleon and other friends, we must have sunk under an impious gang long ago.

I know not but that some persons will censure me for remaining at my post after my lodgings were mobbed, on the 14th July ; but I might assure them it would have been far easier to flesh and blood to have gone away, than to abide the perpetual menaces of a rabble of whites : yet it was our trust that the attack might be prevented by my friends' meeting on public days, as on the evening of the 14th July, and we hoped that the poor souls might again have the gospel preached amongst them, and to have left them would have greatly encouraged the enemy. We have abundance of testimony that the attack was commenced on us, and that, also, the other party fired on us ; there were, I believe, two or three shots returned by some one after they received the volley, but certainly I neither did fire, nor see any of our friends fire at all. It appears that the rocket was not on fire when placed underneath, and that the water prevented their setting it on fire ; as soon as the first volley was over, a party went off for a cannon, which is kept in the Court House yard, that they might blow down our house, but through mercy they could not get it out. There were but two persons wounded, one of them by the opposite party ; but both are quite well again.

We have little to hope from man in the ensuing trials, although our evidence is abundant and highly credible ; but God will be with us, I doubt not, and be equal to our wants and circumstances. From what we hear there will be counter prosecutions,—both parties will be tried ; but the utmost we can hope for is, that we shall be honorably acquitted. It is not at all likely that a true bill will be found against our assailants, who also demolished so much property.—Since our arrival here, on Saturday the 5th, we have not heard from our kind friends, and are anxiously waiting the next post, as it is said one of the Deleons has been obliged to escape, and the other remains in jail with his sick wife.—We hear this morning that brother Taylor is stopped at Old Harbour by the Magistrates ; and I fear that very shortly all the brethren will be.

The following extract from Mr. Tinson, dated July 4th, deserves attention, not only for the information it communicates, but also for the spirit which it breathes.

It is also very pleasing to know that we are considered guiltless of rebellion by the British government. I hope, as British subjects, we shall neither do nor say anything to forfeit those kindly feelings they appear to entertain concerning us. There are many here among the free, coloured, and black population, who are not religious, ready to protect us, as innocent but injured men ; these deserve our gratitude, but our trust must be in God. They would fight for us, but we want a bloodless victory. Never did we so much need the special guidance of God. I do hope, our friends at home will not cease to pray that we may have much of the wisdom that is from above, which is both pure and peaceable. I am confident that our enemies, particularly in the west of the island, would rejoice in a *skirmish* for the protection of a missionary ; but should such an event occur, I do not think it would end in a *skirmish*. There is no calculating on its issue. Once let slip the dogs of civil war amongst the enfranchised, and there are thousands who would instantly unite in a crusade of revenge against their former oppressors : the slaves would be sure to join them, and terrible anarchy would follow.

Our readers will learn with pleasure, though without surprise, that the decidedly favourable opinion entertained by his Majesty's Government as to the entire innocence of our Missionaries of the crimes basely laid to their charge has been confirmed by all the subsequent information received at the Colonial Office. *The writer states this on the very best authority.*

HOME PROCEEDINGS.

CORNWALL.

The services of the twelfth anniversary of the auxiliary in this county, were held in the month of July, when the claims of the mission were most kindly and forcibly advocated by Mr. Murch of Stepney, and Mr. Flood, late of Jamaica, the deputation from the parent Committee, and by various brethren of our own and other denominations.

Public Meetings of the branch societies composing the auxiliary were held at Gram-pound, on 9th; Truro 10th; Redruth 11th; Chacewater 12th; Falmouth 13th; Penzance 16th, and Helston 18th July.

Twenty-six sermons were also preached; nine by Mr. Murch at Falmouth, Flushing, Truro, Redruth, Penzance, Marazion, and Helston; eight by Mr. Flood at Truro, Penpoll, Gram-pound, Falmouth, Redruth, Helston, and Penzance; three by Mr. Burchell of Falmouth at Mawnan, St. Day, and Chacewater; two by Mr. Spasshatt, supplying at Redruth, at Tucking Mill and Camborne, the Wesleyan chapel at the former place, and that belonging to the Arminian Bible Christians at the latter place, having been kindly lent for the occasion; two by Mr. Fuller, supplying at Penzance, at Helston, and Redruth; and two by Mr. Nash of Falmouth, at St. Austle.

The Annual Meeting of the county auxiliary was held at Helston, in connexion with that of the Branch Society in that town. A meeting of the Committee and other friends for prayer, and the business of the auxiliary, was held in the forenoon; and in the afternoon a highly interesting and able discourse from Rev. xx. 6, was delivered by Mr. Murch. In the evening, the chair was occupied by Mr. Lane, the minister of the place; and after the business of the Helston Society had been attended to, the Twelfth Report of the auxiliary was read by the Secretary, from which the following passage is extracted:—

“The receipts of your auxiliary for the year ending July 1831, amounted to 165*l.* 13*s.* 9½*d.* making a total, in eleven years, of 2124*l.* 4*s.* 9½*d.* At Marazion, an additional Branch Society was formed on 19th December last, which has been hitherto carried on with pleasing success. When the receipts of the auxiliary for the present year are completed, your Committee have reason to hope that they will be found to exceed those of the year preceding.”

The various resolutions were proposed and seconded by Messrs. Fuller, Burchell, Murch, Spasshatt, Rogers, and Flood, in addresses truly interesting and effective. At all the meetings the attendance was numerous, and, in some instances, crowded. A most lively interest was excited throughout the district by the recent events in Jamaica, to which Mr. Flood and other speakers adverted. The following resolution, which was passed at the auxiliary and some of the branch meetings, expresses the feeling generally entertained on the subject by the members and friends of this Society:—

“That having heard of the dreadful outrages and persecutions to which the Mission-

aries and Christian negroes in Jamaica have been recently exposed, this Meeting deeply sympathizes with those who have thus suffered for the Gospel's sake; and while it cherishes no other feelings than those of compassion for their oppressors and persecutors, most solemnly pledges itself to the use of all legitimate means for the *immediate and entire abolition* of that odious system of slavery in which the atrocious proceedings referred to have originated.”

The conscientious use of the elective franchise, as a direct and effectual method of carrying this resolution into effect, was strongly urged upon all electors present at the different meetings, by the Secretary of the auxiliary. Nor can it be doubted that if the Christian public will, in this respect, adopt the motto of Cornwall, “one and all,” and connect with it fervent prayer and other appropriate means, the downfall of colonial slavery and persecution must shortly be accomplished. “*May the Lord hasten it in his time.*”

E. C.

GLOUCESTERSHIRE AUXILIARY.

The fourth anniversary of this auxiliary has been attended in its varied services with more than usual excitement, owing to the recent persecutions of our brethren in Jamaica, and the fiendish malevolence manifested against the triumphs of the Gospel. Deep sympathy was excited by the varied communications of different speakers, and a determined feeling expressed to stand by the Committee of the Parent Society in whatever measures they may deem proper to adopt towards restoring and enlarging our once flourishing Mission in the West Indies.

Our esteemed brethren Dr. Cox and the Rev. E. Carey, with ministers of other denominations, attended our public meetings, which were marked by harmony, and distinguished by glowing zeal in the noble cause. These were held at Ledbury, July 2d, Kingstanley the 3rd, Wotton-under-edge the 4th, Shortwood the 5th, Uley the 6th, and at Stroud, July 9th.

Sermons were preached on Sabbath, July 8th, at Hampton and Stroud by Dr. Cox, at Avening and Painswick by the Rev. W. Yates, at Eastcombes and Chalford by the Rev. T. F. Newman, at Nupend by the Rev. J. Cousins, at Woodchester by the Rev. E. Probert, at Gloucester by the Rev. E. Carey, and on the preceding Lord's day at Ledbury, by the Rev. W. Hewitt, and at Coleford by the Rev. E. Carey.

It is evinced by the collections of this year that the friends in this district are in-

creasing in their liberality, notwithstanding the depressed state of the trade, and we hope that it may abound more and more towards the missionary cause. The Secretary of the Auxiliary applied to other Baptist churches in the county to unite with us in the missionary services, and though we have only received Coleford and Painswick into our auxiliary, we trust that our neighbouring friends will deem it imperative on them to consecrate their energies to the same object, and that on another anniversary they may be united with us! And why should not all our churches be connected together in auxiliary societies? Why should not every congregation, however small, have the honour of aiding that Society which is the honour of our Denomination? Every year the Society is involved in debt, and we cannot regret it when its expenses are incurred in the enlargement of the kingdom of Christ, yet its operations might be greatly increased without any difficulty, did the professed disciples of the Redeemer do their duty. It rests with our brethren in the ministry, and to them we must look, whether they will sanction indifference and connive at lukewarmness in their churches, or whether they will make an effort to rouse the energy of their friends to the claims of the Mission—an Institution which ought to receive from our numerous churches, 20 or 30,000*l.* annually, and thus occupy its proper position among the numerous philanthropic and divine institutions of the day—which are the glory of Britain and the lights of the world.

W. YATES.

Stroud, August 10, 1832.

OXFORDSHIRE AUXILIARY MISSIONARY SOCIETY.

The Seventeenth Annual Meeting of the Auxiliary Baptist Missionary Society for Oxfordshire and counties adjacent, was held at Fairford, on Wednesday, October 3, 1832. The Rev. Thos. Coles preached in the morning, and the Rev. Richard Pryce in the evening. In the afternoon, the Report was read by the Secretary, and resolutions passed, expressive of the lively gratitude the Report was calculated to excite in the friends of Missions, the strong sympathy felt by the Meeting for their persecuted brethren in Jamaica, and the earnest hope that the late unlawful outrages there, would be overruled for the ultimate spread of the Gospel, and the immediate abolition of slavery. A spirit of pleasing harmony and true devotion, calculated to recommend and promote the sacred cause of Christian missions, pervaded all the services of the day.

DEVIZES.

On Tuesday, October 30, a numerous and highly respectable meeting of friends of civil and religious liberty was held at the Town Hall, Devizes, to consider the propriety of addressing the throne on the subject of the continued religious persecutions in the island of Jamaica.

The chair was taken on this occasion by Sir John D. Astley, Bart., one of the members for the county. Eight magistrates and several influential clergymen were also present, some of whom took an active part in the proceedings of the day, which appeared to excite a very lively interest in the whole assembly. The various resolutions were moved and seconded by Sir Alexander Malet and the Hon. D. P. Bouverie, M.P., Rev. W. Money, and Rev. Thomas Burchell: Montague Gore, Esq. and Rev. John Dyer: Rev. Richard Elliott, and Rev. C. Townsend: John Phillips, Esq. and George Sloper, Esq.: Rev. Archdeacon Macdonald, and C. L. Phipps, Esq.

The following was the address unanimously adopted by this Meeting, and which it was agreed to request the Marquis of Lansdowne to present to his Majesty.

To the King's Most Excellent Majesty.

Most Gracious Sovereign,

We, your Majesty's most dutiful and loyal subjects, being Magistrates, Clergy, Gentlemen, Tradesmen, and other Inhabitants of Devizes, or its vicinity, in the county of Wilts., assembled at a public Meeting held at the Town Hall, in the Borough of Devizes aforesaid, beg leave to assure you of our most fervent attachment to your Majesty's person and government, and to those principles which seated your illustrious family on the throne of these realms.

We cannot but express our deep regret, that in violation of those principles, many accredited ministers of the Gospel in the island of Jamaica, have been debarred from the exercise of their religious functions, and otherwise subjected to a series of the most cruel persecutions: that many of their places of worship have been destroyed and their helpless flocks deprived of their pastors, who have narrowly escaped with their lives.

We have also learned, with sorrow and dismay, that some of these outrages have been perpetrated under the immediate sanction and with the active assistance of certain magistrates and other officers in the direct violation of those laws which it was their bounden duty to uphold.

We cannot, therefore, entertain a hope that these grievances will be redressed by the colonial authorities without the interference of the British government; and the more are we convinced of this, inasmuch as a large number of influential persons in the island of Jamaica have recently formed an association called "the Colonial Church Union," the avowed object of which is the systematic persecution of the Missionaries and their friends; and have laid themselves under solemn obligations, collectively and individually, to use all means in their power, even at the hazard of their lives, to expel the Missionaries from the island.

We, therefore, in the most perfect reliance upon the paternal care of our revered Sove-

reign, do humbly implore your Majesty to adopt such measures as may speedily correct these evils—evils which press so heavily on the immediate sufferers, and which are so deeply deplored by a very large proportion of your Majesty's faithful subjects.

It was most gratifying to witness the spirit which pervaded this Meeting, and to listen to the constitutional sentiments which were uttered on the occasion. We have reason to think that meetings of a similar character will be held elsewhere. Indeed, it is impossible that the systematic violations of English liberty, which have now for several months been permitted to disgrace the island of Jamaica, can be continued without rousing the indignation of all genuine patriots throughout the kingdom.

LIST OF LETTERS LATELY RECEIVED.

| | | | | | |
|-------------------|----------------------------|---|----------------|---|---------------------|
| EAST INDIES..... | Rev. W. H. Pearce | - | Calcutta | - | Nov. —, 1831. |
| | United Missionaries | - | Ditto | - | May 25, 1832. |
| | Rev. Andrew Leslie | - | Monghyr | - | Feb. 10, 1832. |
| | Ditto | - | Ditto | - | May, 14, 1832. |
| | William Carey | - | Cutwa | - | April 9, 1832. |
| | James Williamson | - | Sewry | - | May 15, 1832. |
| | John Lawrence | - | Digah | - | Feb. 7, 1832. |
| WEST INDIES..... | Rev. Josiah Barlow | - | Anotta Bay | - | June 3, 1832. |
| | Ditto | - | Ditto | - | July 12, 1832. |
| | W. Whitehorne | - | Kingston | - | July 12, 1832. |
| | Ditto | - | Ditto | - | August 18, 1832. |
| | Joshua Tinson | - | Ditto | - | July 4, 1832. |
| | Ditto | - | Ditto | - | August 17, 1832. |
| | W. Dendy | - | Ditto | - | July 9, 1832. |
| | Ditto | - | Ditto | - | July 13, 1832. |
| | T. F. Abbott | - | Montego Bay | - | July 5, 1832. |
| | Ditto | - | Ditto | - | August 16, 1832. |
| | Joseph Burton | - | Morant Bay | - | July 2, 1832. |
| | Ditto | - | Kingston | - | July 13, 1832. |
| | Ditto | - | Morant Bay | - | August 15, 1832. |
| | Ditto | - | Kingston | - | Sep. 11 (2 letters) |
| | Samuel Nichols | - | Mount Charles | - | July 12, 1832. |
| | Ditto | - | Kingston | - | Sep. 10, 1832. |
| | H. C. Taylor | - | Spanish Town | - | July 2, 1832. |
| | Ditto | - | Ditto | - | August 17, 1832. |
| | Ditto | - | Ditto | - | Sep. 3, 1832. |
| | T. Gardner | - | Kingston | - | June 23, 1832. |
| | Ditto | - | Ditto | - | August 16, 1832. |
| | John Kingdon | - | Savanna-la-Mar | - | July 30, 1832. |
| | Ditto | - | Ditto | - | August 17, 1832. |
| | Ditto | - | Kingston | - | Sep. 10, 1832. |
| | Edward Baylis | - | Port Maria | - | August 21, 1832. |
| | Baptist Missionaries | - | Kingston | - | Sep. 7, 1832. |
| | Joseph Bourn | - | Honduras | - | May 10, 1832. |
| SOUTH AFRICA..... | Messrs. Kidwell and others | - | Graham's Town | - | July 20, 1832. |

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

| | £. | s. | d. | | £. | s. | d. |
|----------------------------------------|-----|----|-----|------------------------------------------------------------------------------------------------|-----|----|----|
| Aylesbury friends, by Mr. Reynolds | 3 | 0 | 0 | South Wales, Churches of the North- | | | |
| Buchan Bible Society, for circulating | | | | ern, Association in the Eastern Dis- | 8 | 11 | 9 |
| the scriptures in India | 8 | 0 | 0 | trict, by Rev. John Evans | | | |
| Shropshire, by Rev. M. Kent. | | | | Journey by Rev. Joseph Ivimey, | | | |
| Brosely | 22 | 0 | 0 | additional | | | |
| Oswestry | 4 | 7 | 8 | Carmarthen, Ta- | | | |
| Sirewsbury | 22 | 0 | 0 | bernacle | 3 | 7 | 0 |
| Wellington | 14 | 0 | 0 | Bethlehem | 5 | 1 | 0 |
| Wrexham | 9 | 13 | 0 | | | | |
| | | | 68 | 0 | 8 | 8 | 0 |
| Bridgeforth, Collections and Subscrip- | | | | East-Lothian Society for promoting | | | |
| tions, by Rev. James Coultart | 30 | 10 | 10 | Christianity, by Mr. Hunter | 8 | 17 | 6 |
| Newton (Montgomery), Collection and | | | | Chatham, Juvenile Society, by Capt. | | | |
| Subscriptions, by Mr. S. Morgan, jun. | 20 | 5 | 6 | Pudner, 2 years | 24 | 0 | 0 |
| Carmarthen, &c. Collections, by Rev. | | | | Romsey, Collection and Subscriptions, | | | |
| J. Watkins | 3 | 17 | 6 | by Rev. W. Yarnold | 12 | 17 | 0 |
| Cornwall Auxiliary, by Rev. Edmund | | | | Devonshire Square Auxiliary Society, | | | |
| Clarke. | | | | by Mr. E. Smith | 36 | 2 | 7 |
| Falmouth Branch | 41 | 10 | 2 | Potter Street, Friends, by Rev. John | | | |
| Helston Branch | 9 | 3 | 2 | Gipps | 1 | 14 | 0 |
| Marazion Branch | 5 | 19 | 7 | Wingrove and Aston Abbots, by Rev. | | | |
| Penance Branch | 16 | 14 | 0 | T. Aston | 4 | 8 | 6 |
| Redruth Branch | 35 | 15 | 5 | Brighton, Collections, by the Rev. | | | |
| Truro Branch | 61 | 15 | 8 | Enstace Carey | 16 | 17 | 1 |
| | | | | Olney, Subscriptions, &c. by W. And- | | | |
| | 170 | 18 | 6 | rews, Esq. | 12 | 19 | 0 |
| Previously acknowledged | 58 | 0 | 0 | Derby (35 <i>l.</i> 13 <i>s.</i> 9 <i>d.</i>). Burton (9 <i>l.</i> 7 <i>s.</i> 0 <i>d.</i>), | | | |
| | | | 112 | by Rev. W. Hawkins | 45 | 1 | 3 |
| Cambridge, Auxiliary Society, by Edw. | | | | Bristol Auxiliary Society, by Robert | | | |
| Randall, Esq. | 75 | 0 | 0 | Leonard, Esq. Treasurer (<i>W. I.</i> | | | |
| — Ladies (Female Education) | | | | <i>Fund</i> , 30 <i>l.</i> <i>Translations</i> , 2 <i>l.</i>) | 230 | 6 | 9 |
| by Mrs. E. Foster | 7 | 16 | 6 | Portsmouth, Portsea, and Goveport | | | |
| South Devon Auxiliary, on account, | | | | Auxiliary, on account, by Mr. B. | | | |
| by Rev. S. Nicholson | 60 | 0 | 0 | H. Hinton | 100 | 0 | 0 |
| Dorsetshire, by Rev. W. Knibb. | | | | Suffolk, collected on a journey by Rev. | | | |
| Poole | 17 | 15 | 0 | James Flood. | | | |
| Wimborne | 20 | 11 | 8 | Ipswich | 64 | 4 | 10 |
| | | | 38 | Capel | 1 | 0 | 0 |
| Colchester and East Essex Auxiliary, | | | | Aldringham and | | | |
| by Thomas Blyth, Esq. | 160 | 0 | 0 | Aldborough | 2 | 0 | 6 |
| Tewkesbury Collection and Subscrip- | | | | Bilderston | 3 | 5 | 4 |
| tions, by Mr. Jones | 43 | 10 | 6 | Clare | 2 | 11 | 7 |
| Hull and East Riding Auxiliary, by | | | | Stowmarket | 15 | 15 | 7 |
| John Thornton, Esq. | 152 | 0 | 2 | Bury St. Edmunds | 15 | 2 | 0 |
| Clifton, Collections, &c. by Rev. T. | | | | Diss | 5 | 0 | 0 |
| Burchell | 42 | 17 | 9 | Shelfanger | 3 | 5 | 11 |
| Nottingham, Collections and Sub- | | | | Stoke Ash | 2 | 9 | 6 |
| scriptions, by Mr. Lomax | 90 | 16 | 0 | Eye | 11 | 4 | 0 |
| Norwich, St. Mary's, do. do. by Mr. | | | | Otley | 6 | 14 | 9 |
| James Cozens | 78 | 4 | 6 | Grundisburgh | 3 | 7 | 0 |
| Brighton, Sunday School, Bond-st. | | | | Walton | 6 | 4 | 9 |
| by Mr. Bailey | 1 | 0 | 0 | Winston | 1 | 1 | 0 |
| South Africa, Graham's Town Auxil- | | | | Battisford | 1 | 1 | 0 |
| liary | 84 | 0 | 0 | Preston | 1 | 1 | 0 |
| Oxfordshire Auxiliary, by Mr. S. | | | | Woodbridge | 1 | 10 | 6 |
| Huckvale. | | | | | | | |
| Banbury | 1 | 1 | 0 | | | | |
| Burford | 2 | 0 | 0 | | | | |
| Fairford (moiety) | 3 | 13 | 9 | | | | |
| Farrington (do.) | 4 | 6 | 0 | | | | |
| Kingston Lisle (do.) | 3 | 10 | 0 | | | | |
| Naunton | 12 | 0 | 11 | | | | |
| Woodstock | 5 | 0 | 0 | | | | |
| Chipping Norton | 9 | 0 | 9 | | | | |
| | | | 40 | | | | |
| | | | 12 | | | | |
| | | | 5 | | | | |
| | | | | A small Tradesman, wish- | | | |
| | | | | ing to express his grate- | | | |
| | | | | tude to the God of Pro- | | | |
| | | | | vidence whose hand has | | | |
| | | | | been with him, in com- | | | |
| | | | | pliance with Prov. iii. 9. | 10 | 0 | 0 |
| | | | | | | | |
| | | | | | 156 | 19 | 3 |

By the following list our friends will perceive that some additional donations have lately been received towards the debt. Probably the comparatively small amount wanted may have caused this subject to be overlooked in some quarters, especially as no other mode of application has been resorted to. All must be aware, however, that it is desirable, without further delay, to secure the extinction of the claim in question, which a very slight effort would now be sufficient to effect.

| DONATIONS | | | | £. s. d. | |
|----------------------------------------|--------|----------|--|------------------------------------|---------|
| <i>Towards the Debt.</i> | | | | | |
| | | | | Mr. B. Ward, Standground, near | |
| | | | | Huntingdon - - - - - | 10 0 0 |
| | | | | Bank Note, No. 2133 - - - - - | 100 0 0 |
| | | £. s. d. | | | |
| Already acknowledged - - - | - 1935 | 9 10 | | A. Stone, Esq. and Family, Chatham | 5 0 0 |
| 'Gratitude,' by a newly-married couple | | 5 0 0 | | Mr. D. Dewar, Dunfermline - - - | 2 0 0 |
| Banister Flight, Esq. - - - | | 10 0 0 | | Mrs. Bayley, Market Drayton - - - | 1 11 6 |
| Aquila - - - - - | | 21 0 0 | | Rev. J. Cornford, Maidstone - - - | 1 0 0 |
| Mr. Rogers, Walworth - - - | | 5 0 0 | | Mr. Jonah Harris, Walworth - - - | 2 0 0 |
| R. C. by Rev. Joseph Irviney - - - | | 20 0 0 | | A Widow's Mite, ditto - - - | 0 10 0 |
| Mr. Thomas Leigh, Earith - - - | | 10 0 0 | | Mr. Swinscow - - - - - | 1 0 0 |

TO CORRESPONDENTS.

Mr. Philippo has requested us to acknowledge the kindness of friends at Northampton, who have raised the sum of 6*l.* 17*s.* 8*d.* by means of a Bazaar, for the school at Spanish Town; and also a parcel of rewards from the children of the Haworth Sunday School, for the pupils in the Spanish Town Sunday School.

A parcel of bags for Calcutta, from a family of young ladies at Birmingham, has been received, and shall be duly forwarded to Mrs. William Pearce.

A parcel of trinkets from Miss Jutson, Warminster; necklace and clasps from a lady, by Mrs. Hinton, Reading; and Magazines from Rev. Samuel Blackmore, of Kingston, have also been thankfully received.