

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,

Vol. VII. 3d Series.

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.