



Center *for* Research Libraries  
GLOBAL RESOURCES NETWORK

The Center for Research Libraries scans to provide digital delivery of its holdings. In some cases problems with the quality of the original document or microfilm reproduction may result in a lower quality scan, but it will be legible. In some cases pages may be damaged or missing. Files include OCR (machine searchable text) when the quality of the scan and the language or format of the text allows.

If preferred, you may request a loan by contacting Center for Research Libraries through your Interlibrary Loan Office.

### **Rights and usage**

Materials digitized by the Center for Research Libraries are intended for the personal educational and research use of students, scholars, and other researchers of the CRL member community. Copyrighted images and texts may not be reproduced, displayed, distributed, broadcast, or downloaded for other purposes without the expressed, written permission of the copyright owner.

### **Center for Research Libraries**

Identifier: 29a346b4-2f1f-42fe-b628-966fa140773c

Range: Scans 001 - 040

Downloaded on: 2022-05-24 02:38:17

## III.

DEMERARA.

FURTHER PAPERS;

*VIZ.*

Further Return to an Address of the Honourable House of Commons,  
dated 5th March 1824;—*for*

A Copy of the MINUTES of the Evidence on the Trial of *John Smith*,  
a Missionary, in the Colony of Demerara, with the Warrant, Charges,  
and Sentence:—*VIZ.*

COPY OF DOCUMENTARY EVIDENCE,

Produced before a General Court Martial, held at the Colony House in George  
Town, in Demerara, by virtue of a Warrant, and in pursuance of an Order  
of Major General JOHN MURRAY, Lieutenant Governor and Commander  
in Chief in and over the United Colony of Demerara and Essequibo.

Colonial Department, }  
May 24, 1824. }

*R. J. Wilmot Horton.*

---

*Ordered, by The House of Commons, to be Printed,*  
*24 May 1824.*

---

SCHEDULE OF DOCUMENTS.

---

N° 1.—Produced before the Court, and read, October 21, 1823	p. 5.
N° 2. - - - - D° - - - - D° - - - -	- ibid.
N° 3. - - - - D° - - - - D° - - - -	- ibid.
N° 4. - - - - D° - - - - D° - - - -	- ibid.
N° 5. - - - - D° - - - - D° - - - -	6
N° 6.—Produced before the Court, and read, October 22, 1823	7
N° 7. - - - - D° - - - - D° - - - -	- ibid.
N° 8. *	
N° 9.—Produced before the Court, and read, November 3, 1823	8
N° 10. - - - - D° - - - - D° - - - -	- ibid.
N° 11. - - - - D° - - - - November 4, 1823 -	- ibid.
N° 12. - - - - D° - - - - D° - - - -	9
N° 13. - - - - D° - - - - D° - - - -	- ibid.
N° 14. - - - - D° - - - - November 5, 1823 -	- ibid.
N° 15. - - - - D° - - - - D° - - - -	10
N° 16. - - - - D° - - - - November 6, 1823 -	- ibid.
N° 17. *	
N° 18.—The Second part of Catechisms and Prayers for Children;—produced before the Court, and read, November 11, 1823	11
N° 19.—Produced before the Court, and read, November 12, 1823	21
N° 20. - - - - D° - - - - D° - - - -	- ibid.
N° 21. - - - - D° - - - - D° - - - -	- ibid.
N° 22.—Set of 9 Documents - D° - - - - D° - - - -	- ibid.
N° 23.—Set of 7 Documents - D° - - - - D° - - - -	22
N° 24. - - - - D° - - - - D° - - - -	23
N° 25. - - - - D° - - - - D° - - - -	- ibid.
N° 26. - - - - D° - - - - D° - - - -	- ibid.
N° 27.—Fifty-seven Documents, D° - - - - D° - - - -	- ibid.
N° 28. - - - - D° - - - - D° - - - -	27
N° 29. - - - - D° - - - - D° - - - -	29
N° 30. - - - - D° - - - - D° - - - -	30
N° 31.—Set of 84 Documents, D° - - - - D° - - - -	- ibid.

\* It does not appear that the Documents marked N° 8. and N° 17. have been  
received at the Colonial Department.

Certified Copies of the CHARGES and Sentences (with the Approval thereof)

in the Trials of the following Negroes :

TELEMACHUS, - - -	of Bachelor's Adventure - - - -	A. - - -	p. 36
SANDY, - - - - -	of Nonpareil - - - - -	B. - - -	ibid.
PAUL, - - - - -	of Friendship - - - - -	C. - - -	p. 37
QUAMINA - - - - -	of Nooton Zuyl - - - - -	D. - - -	ibid.
JACK, - - - - -	of Success - - - - -	E. - - -	p. 38



[ 5 ]

## III

DEMERARA.


---

 Documentary Papers produced at the Trial of  
 Mr. John Smith, Missionary.
 

---

— N° 1. —

Sir, Fiscal's Office, Demerara, 20th November 1819.  
 THE inclosed to Mr. Smith, I request you to forward; a copy of the same, signed by me, also goes herewith; and I have it in command from his Excellency the Lieutenant-Governor, to request you to devise such means, and take such steps, as in discretion you will judge necessary to see the order duly complied with.

I have, &amp;c.

M. M'Turk, esq.  
 Capt. 1. C. 2. B. D. M. Pl. Felicity.

(s.) *Heyliger,*  
 First Fiscal.

— N° 2. —

Sir, Fiscal's Office, Demerara, 20th November 1819.  
 I HAVE it in command from his Excellency the Lieutenant-Governor, to require that you shall shut the chapel of plantation Resouvenir for all negroes not belonging to said plantation, as long as the small-pox are on that plantation, in order to prevent, as much as possible, the danger of spreading the infection farther.

The captain of the division is instructed to see this order complied with.

I have, &amp;c.

The Reverend — Smith,  
 Plantation Resouvenir.

(s.) *Heyliger,*  
 First Fiscal.

— N° 3. —

Sir, Plantation Resouvenir, &c. December 11th, 1819.  
 AS the order of his Honor the Fiscal, which you forwarded to me about three weeks ago, involves me in a responsibility from which I wish to be disengaged, I shall be glad if you will write me a line, stating your opinion that the small-pox have ceased from among the negroes of this plantation, so as to render it not unsafe for other persons to come to the chapel.

I am, &amp;c.

To Dr. Michael M'Turk, Burgher Captain.

*John Smith.*

Addressed outside

To Dr. Michael M'Turk, Plantation Felicity.

— N° 4. —

Government Secretary's Office, George Town, Demerara,  
 16th May 1823.

Sir,

I AM commanded by his Excellency the Lieutenant-Governor, to transmit to you the inclosed extract of a dispatch, containing the instructions of His Majesty's Government, relative to the religious worship of the negroes on estates; and I am to request that you do, without loss of time, distribute to the proprietors or managers resident within your district, the accompanying copies thereof—with a view to their conveying the contents to the slaves under their charge.

His Excellency has directed the general circulation of these instructions throughout the colony, in consequence of his having become acquainted with the existence of a misconception, of a very serious nature, which appears to prevail amongst the negroes in some districts,

## 6 DOCUMENTARY PAPERS PRODUCED ON THE

districts, and more particularly on the estates on the east coast; leading them to consider the permission of their masters unnecessary to authorize their quitting the estate on Sundays, for the purpose of attending Divine worship, a misconception of so injurious a tendency, as to render the most active measures necessary, effectually to eradicate it.

You will therefore be pleased, at the same time that you make known to the inhabitants of your district, the wish of his Excellency the Lieutenant-Governor, that the accompanying instructions on this head should be complied with in every particular; to acquaint them, that his Excellency, considering the beneficial consequences which cannot fail to result from the general and judicious extension of religious sentiments among the slaves, feels it a duty incumbent upon him strongly to recommend, that nothing less than a very urgent necessity should induce the planters to refuse passes to such of their slaves as are disposed to attend Divine worship every Sunday.

Aware of the possibility of abuses arising out of these indulgences, his Excellency would recommend a system of prevention, as preferable to that of punishment after transgression; and he is of opinion, that any possible abuse might be effectually checked, were the slaves accompanied to the place of meeting by an overseer, or other white person, which would be in other respects advantageous, by enabling the planter to judge of the doctrine held forth to his slaves.

You will further be pleased to make known to the slaves, that whilst his Excellency feels a strong disposition to encourage the propagation of religious knowledge among them, by every means sanctioned by the laws—he will be found equally determined in checking frivolous and ill-founded complaints on their part, if persevered in.

I have, &c.

Captain M'Turk, D. M.  
Plantation Felicity, East Coast.

(s.) *John Murray,*  
Gov. Sec.

— N° 5. —

Government Secretary's Office, George Town, Demerara,  
16th May 1823.

Sir,

I AM commanded by His Excellency the Lieutenant-Governor, to transmit to you the inclosed extract of a dispatch, containing the instructions of His Majesty's Government, relative to the religious worship of the negroes on estates; and I am to request that you do, without loss of time, distribute to the proprietors or managers resident within your district, the accompanying copies thereof—with a view to their conveying the contents to the slaves under their charge.

His Excellency has directed the general circulation of these instructions throughout the colony, in consequence of his having become acquainted with the existence of a misconception, of a very serious nature, which appears to prevail amongst the negroes in some districts, and more particularly on the estates on the East Coast; leading them to consider the permission of their masters unnecessary to authorize their quitting the estate on Sundays, for the purpose of attending Divine worship—a misconception of so injurious a tendency, as to render the most active measures necessary, effectually to eradicate it.

You will therefore be pleased, at the same time that you make known to the inhabitants of your district, the wish of His Excellency the Lieutenant-Governor, that the accompanying instructions on this head should be complied with in every particular; to acquaint them that his Excellency, considering the beneficial consequences which cannot fail to result from the general and judicious extension of religious sentiments among the slaves, feels it a duty incumbent upon him strongly to recommend, that nothing less than a very urgent necessity should induce the planters to refuse passes to such of their slaves as are disposed to attend Divine worship every Sunday.

Aware of the possibility of abuses arising out of these indulgences, his Excellency would recommend a system of prevention, as preferable to that of punishment after transgression; and he is of opinion, that any possible abuse might be effectually checked, were the slaves accompanied to the place of meeting by an overseer, or other white person—which would be in other respects advantageous, by enabling the planter to judge of the doctrine held forth to his slaves.

You will further be pleased to make known to the slaves, that whilst his Excellency feels a strong disposition to encourage the propagation of religious knowledge among them, by every means sanctioned by the laws—he will be found equally determined in checking frivolous and ill-founded complaints on their part, if persevered in.

I have, &c.

(s.) *John Murray,* Gov. Sec.

Extract of a Dispatch from His Majesty's Principal Secretary of State for the Colonies, bearing date Downing-street, 15th October 1811.

“ IT must in the first place be understood, that no limitation or restraint can be enforced upon the right of instruction and of preaching on particular estates; provided the meetings for this purpose take place upon the estate, and with the consent and approbation of the proprietor or overseer of such estate.

“ Secondly,

## TRIAL OF JOHN SMITH, A MISSIONARY.

7

“ Secondly, As it has been represented that on Sundays inconvenience might arise from confining the hours of meeting in chapels or places of general resort, to the period between sun-rise and sun-set; it may be proper that on Sundays, the power of assembling should be extended to certain hours of the day, viz. from five in the morning till nine at night—and on the other days of the week, the slaves should be allowed to assemble for the purpose of instruction or Divine worship, between the hours of seven and nine at night, on any neighbouring estate to that to which they belong, provided such assembly takes place with the permission of the owner, attorney, or manager of the slaves, and of the owner, attorney, or manager of the estate on which such assembly takes place.

“ Thirdly, To prevent any possible abuse, it may be advisable that all chapels and places destined for Divine worship of public resort, should be required to be registered. The names of the persons officiating in them, should be made known to the governor, and the doors of the places should be opened during the time of public service or instruction.”

“ Governor Bentinck, &amp;c. &amp;c. &amp;c.”

(s.) “ LIVERPOOL.”

A true extract, *John Murray*, Gov. Sec.  
13th May 1823.

— N° 6. —

Felicity, 23d December 1819.

IN consequence of a number of cases of small-pox having occurred on plantation Le Resouvenir, it was deemed necessary by Government to prevent the neighbouring estates negroes from attending the chapel on that estate for a time, in an order from the Fiscal, addressed to the Reverend Mr. Smith, dated the 20th November, (a copy of which I was furnished with), at the same time I was instructed to see that order complied with, which will appear by the following extract of a letter from his Honor the Fiscal, “ and I have it in command from his Excellency the Lieutenant-Governor, to request you to devise such means, and take such steps, as in discretion you will judge necessary, to see the order duly complied with.”

And whereas there is every reason to believe, from a concatenation of circumstances, that that malady is still on that estate; and as the order has been most wantonly and daringly insulted by the person to whom it was addressed, I think it prudent, acting on the above authority, to give notice to the estates within this command; that that order is still in force, and to request that the negroes may be prevented from visiting or frequenting the estates Le Resouvenir and Felicity, where the small-pox has occurred, during the approaching Christmas holydays; and it is equally incumbent on those interested in those estates, to prevent their negroes going abroad during the same period.

(s.) *Michael M<sup>c</sup> Turk,*  
Captain 1st Com<sup>d</sup> 2d bat. Dem<sup>o</sup> Militia.

Pl. Brothers.  
— Vryheids Lust.  
Pl. Better Hope.  
Pl. Plaisance.  
Pl. Goed Verwagting.

Pl. Wittenberg.  
— Industry.  
— Cumings (Lodge).  
Pl. Turkeyen.  
Pl. Sophia.

— Bel Air.  
Pl. Thomas.  
Pl. Kitty.  
Pl. Lebundaal.

— N° 7. —

To Jackey Reed,

I AM ignorant of the affair you allude to, and your note is too late for me to make any inquiry. I learnt yesterday that *some* scheme was in agitation; but without asking questions on the subject, I begged them to be quiet; and trust they will.

Hasty, violent, or unconcerted measures are quite contrary to the religion we profess, and I hope you will have nothing to do with them.

Yours, for Christ's sake, (s) I. S.

True Copies.

*I. A. Goodman,*  
Lt. Col. & President.

*I. L. Smith, jun.*  
Ass' Judge Advocate.

— N° 8. —



## 8 DOCUMENTARY PAPERS PRODUCED ON THE

— N° 9. —

Sir,

Plantation le Resouvenir, 19th December 1819.

IN answer to your letter, received this morning, I have to inform you, that from the time that I reported to you the last two negroes as having the small-pox, to my certain knowledge there was no attendance by any negroes from the neighbouring estates to the chapel, until the small-pox was conceded by you and me, and every person on this estate, as demolished; but since that time there has been people attending frequently, which you have had the opportunity to see, as well as myself, for I have not been in the chapel lately.

I am, &amp;c.

*John Hamilton.*

To Captain M<sup>c</sup>Turk,  
Commander of 2d Bat. Demerara Militia.

— N° 10. —

Sir,

Felicity, 20th December 1819.

YOUR reply to my letter of yesterday morning is neither explicit nor satisfactory; it is not for you to enter into the merits of a case which you are not acquainted with, and of course ignorant, particularly of my instructions from the executive government.

Your assertion, as to my opinion of the small-pox being eradicated from Plantation le Resouvenir, and your report of the two last cases (which you refer to, but which I never received), is incorrect, and entirely irrelevant to the nature of my request.

What your opinion, and others, on Le Resouvenir may be, regarding that disease, is a matter of no consequence; but as it is a subject which Government has taken up (and a prudent one it is) and by its commands a restriction has been laid on these meetings for a time; it is therefore your duty to give every facility in forwarding the object it has in view, adopted solely for the benefit of the community.

I conclude, therefore, and understand by your letter, that meetings of the negroes from the neighbouring estates have taken place at the chapel of Le Resouvenir, anterior to the date hereof.

In consequence of which, I have to direct, that you make yourself acquainted with the days of meeting (and nights also), and ascertain whether they continue to be frequented by negroes not belonging to the estate, and report to me accordingly; in case they are, that measures may be adopted to prevent the violation and wanton abuse of Government orders.

I have, &amp;c.

To Mr. Hamilton,  
Manager Plantation le Resouvenir.

(s.) *Michael M<sup>c</sup>Turk,*  
Capt. 1st Com. 2d Bat. D. M.

— N° 11. —

Dear Sir,

Success, 5th February 1822.

I DESIRED Quamina yesterday, as I understood he was to go over last night, to mention to you, that I received rather an unpleasant letter from Mr. Cuming, on Sunday, regarding his son Jack and his wives, and I now beg leave to inclose the same letter for your perusal; besides those Mr. C. mentions, Mr. Manson told me yesterday, he knew of two or three other women on Chateau Margo Jack occasionally cohabits with; as for my woman Gracy, he has ruined her; she hardly does any thing for me, and I shall now be under the necessity of sending her to work in the task gang, although I know she has not been accustomed to such work, but I cannot help it; I have told Jack and her repeatedly of the impropriety of their connection, and once punished them by confining them both in the stocks for some time, when they declared they should never be guilty of the same crime after that period, and I believe I have been told, you once or twice gave them a severe lecture on this subject. His father, Quamina, seems to be very much hurt at his son's shameful conduct, although he acted rather hastily to me yesterday morning, for which I found it necessary to confine him for a short period, and if I had punished him I would have been justified, and certainly his son was the original cause of all this. Under all these circumstances, I feel it incumbent on me to request you to chastise Jack and Gracy, as far as becomes you as a minister; the idea of a married man turning out his wife, and bringing in another woman in her presence, and to her own bed, is to me horrid; with hopes you will excuse me for thus troubling you, and that you will consider it as meant for both Jack and Gracy's future good.

I am, &amp;c.

My best respects to Mrs. Smith.

(s.) *John Stewart.*

Addressed, The Rev. J. Smith, Plantation Resouvenir.

## TRIAL OF JOHN SMITH, A MISSIONARY.

9

— N° 12. —

Dear Sir,

Plantation Success, 14th December 1822.

THE bearers, Con and Dingwall, have been applying to me for two or three weeks back, in order to get a note to you so as to be baptised, and I always told them, their conduct some time ago have been such, which I suppose you recollect, as put it out of my power to give them a good character. However, as they both seem now to be sorry for it, I have no objections that they may be admitted, provided you think it proper.

I am, &amp;c.

*John Stewart.*

Addressed outside,  
Rev. J. Smith, Plantation Le Resouvenir.

— N° 13. —

Dear Sir,

Plantation Success, 12th April 1822.

I KNEW nothing of Ben being absent from his master's work yesterday till about seven o'clock this morning, when Cooper Jack, who took upon himself to send him, came and told me, he sent Ben to the water-side yesterday, and that he did not return. I suppose he must have heard of what happened, or I should not have been informed any thing upon the subject. It was certainly a bold attempt of Mr. Ben, even to enter your yard at such a late hour at night, and much more what you mention. You may depend on it he shall not pass without punishment for this, and I shall do my best to prevent him from troubling you again on a similar occasion; the fellow cohabits with one of the finest and best disposed girls on Success, but it seems she is not enough for him. I have often seen him coming from there early in the mornings, but he always made me believe, that he was over learning to read. I think Mathews ought to be punished also, he had no business to receive such people into his house; with best respects to Mrs. Smith,

I am, &amp;c.

(s.) *John Stewart.*

I return your book with many thanks.

Addressed,  
Rev. J. Smith, Plantation Le Resouvenir.

— N° 14. —

Le Resouvenir, 19th January 1820.

WE, the undersigned, having been present at a conversation between Captain M'Turk and the Reverend Mr. Smith, on the night of the 24th ultimo, of which the following is the purport, and to which we are ready to make oath:—

“ That Mr. Smith protested against the conduct of Captain M'Turk, in endeavouring to prevent the negroes of the neighbouring estates from attending the chapel of plantation Le Resouvenir; that Captain M'Turk had no authority for so doing, and insisted that he had such documents from the Fiscal in his possession, as authorized him to preach to whom he pleased, and without restraint.

“ When Captain M'Turk stated to Mr. Smith, that if he had such documents from the Fiscal to the effect he asserted, to produce them, or otherwise he would hold him responsible for any measures he might adopt for carrying the Fiscal's orders into effect; that he was not aware of any communication to him (Mr. Smith) than what he (Captain M'Turk) had forwarded, and as he had received none, and had been commanded to see the restriction laid on the chapel of Le Resouvenir duly complied with, he found it his duty to prevent that restriction from being infringed on; and as he had informed the Fiscal of his proceedings on the above estate, he could not allow him to convoke the negroes of the neighbourhood, until he had heard from the Fiscal, particularly as two cases of small-pox had occurred on the estate, and had gone through that disease in the negro houses.

“ Mr. Smith allowed that he had no communication from the Fiscal, than that which Captain M'Turk had forwarded him; but said he had influence over the negroes minds, which influence was great, and he would use that influence to bring the negroes of the neighbourhood to the chapel the two following days (the Christmas holidays), and preach to them in defiance of all power or authority he (Captain M'Turk) possessed.

“ Captain M'Turk then observed, that he should take good care he did not, and cautioned him against such conduct, and said he would regret if he was driven to alternative means to prevent him; but he (Mr. Smith) continued firm in his determination; when Captain M'Turk left him, saying, he was also determined to repel such meetings.

“ *James Donald.*“ *John Hamilton.*”

— N° 15. —

Sir,

Dochfour, September 9th, 1822.

HAVING given mature consideration to the subject of your request, that I would dispose of a piece of land in front of plantation Lowlands, for the purpose of erecting a chapel for the accommodation of the negroes in this neighbourhood; I am induced to offer the same as a gift, and to aid the building of a chapel by my subscription, and any other assistance in my power, on the following conditions:—

## 20 DOCUMENTARY PAPERS PRODUCED ON THE

1st. That such chapel or place of meeting shall be erected with the consent and approbation of his Excellency the Governor.

2d. That you bind yourself under penalty of forfeiture and removal of the building, not to perform divine service on any evening of the week, nor on any other days, except Sundays and holidays.

3d. That the second condition shall be ratified by the directors of the London Missionary Society, to whom you refer on subjects connected with your mission.

I beg to state distinctly, that by insisting as I do *peremptorily*, on the fulfilment of the second condition, I by no means wish to check a proper sense of religion among our negroes, but that I do so from the conviction, that meetings in the evenings of week days, will have a bad effect, by taking the well-disposed negroes from their homes, and furnishing those of a different character with a pretext for being absent likewise. I think, too, that the Sabbath, which is set apart by our holy ordinance, is sufficient for the purpose of *public worship*, particularly in a community constituted as this is.

I am with respect, Sir,

Your obedient servant,

(Addressed) Mr. Smith Le Resouvenir.

(s.) *John G. Reed.*

— N° 16. —

To the Committee of the British and Foreign Bible Society.

London, 17th September 1817.

BOUGHT of Richard Cockle, depository to the British and Foreign Bible Society, No. 10, Earl-street, Blackfriars.

To the Reverend Mr. Smith, Demerara.

502.

		£.	s.	d.
10	Small pica Bibles, cf.	-	-	6
40	Brevier Bibles, cf.	-	-	15
20	Pica Testaments, cf.	-	-	4
80	Brevier Testaments, sp.	-	-	6
	Case	-	-	14
	Bills lading and shipping expenses	-	-	18
	Freight	-	-	17
	Insurance	-	-	16
				<u>4</u>
				<u>£. 35 19 4</u>

Per the Ranger, Mich<sup>t</sup> Rimington.

Bible Society's House, Earl-street, Blackfriars.

Dear Sir,

London, September 27th, 1817.

I HAVE the pleasure to hand you an invoice and bill of lading, of 50 Bibles and 100 Testaments, which, at the request of the directors of the Missionary Society, the committee of the British and Foreign Bible Society, have placed at your disposal for sale, or gratuitous distribution, according to your discretion.

The invoice will inform you the cost of each book, which may be some guide to you in fixing prices on them, which may vary according to the circumstances of the applicants; it being found, that where something, however small, is paid, the purchaser esteems it more than if given gratuitously. The committee would not, however, deprive the poorest negro, who would read, of the pleasure and profit to be derived from the use of a Bible received as a gift.

You will have the goodness to furnish me with an account of the manner in which you dispose of them, and remit, through the treasurer of the Missionary Society, whatever amount may arise from the sale of any portion thereof.

I remain, &c.

Addressed, Mr. Smith, Demerara.

(s.) *Jos<sup>t</sup> Tarn*, Assistant Secretary.

Invoice per the Ranger.

True Copies,

*J. L. Smith, jun.*  
Assistant Judge Advocate.

*S. A. Goodman*, Lt. Col.

— N° 17. —

— N° 18. —

The Second Set of CATECHISMS and PRAYERS for Children; by I. Watts, D.D.

*The Second Catechism.*

1. DEAR Child, do you know what you are?—I am a creature of God, for he made me both body and soul.

Isa. xlv. 11, 12. Thus saith the Lord,—I have made the earth, and created man upon it. Job x. 11, Thou hast clothed me with skin and flesh, and fenced me with bones and sinews. Zech. xii. 1, The Lord—who formeth the spirit of man within him.

2. How do you know you have a soul?—Because I find something within me that can think and know, can wish and desire, can rejoice and be sorry, which my body cannot do.

Job xxxii. 8, There is a spirit in man. Job xxxv. 11, Who teacheth us more than the beasts of the earth, and maketh us wiser than the fowls of heaven. Prov. xxiii. 7, As he thinketh in his heart, so is he. Prov. ii. 10, Knowledge is pleasant to thy soul. Isa. xxvi. 8, The desire of our soul is to thy name. Psalm xxxv. 9, My soul shall be joyful in the Lord. Matt. xxvi. 38, My soul is exceeding sorrowful.

3. Wherein doth your soul differ further from your body?—My body is made of flesh and blood, and it will die; but my soul is a spirit, and it will live after my body is dead.

See Answ. 1. Luke xxiv. 39, A spirit hath not flesh and bones. Job xxxiv. 14, 15, If he gather to himself the spirit and his breath, all flesh shall perish together, and man shall return again to dust. Eccles. xii. 7, Then shall the dust return to the earth as it was, and the spirit to God who gave it. Matt. x. 28, Fear not them who can kill the body, but are not able to kill the soul.

4. For what purpose did God make you such a creature, with a body and soul?—To know him, and serve him here on earth, that I may dwell with him, and be happy hereafter in heaven.

What is written in Isa. xliii. 21, may be applied to all mankind, namely, This people have I formed for myself, they shall (or should) show forth my praise. Psalm lxxiii. 24, Thou shall guide me with thy counsel, and afterwards receive me to glory. Psalm xvi. 11, In thy presence is fulness of joy.

5. How must you learn to know God and serve him?—By the holy scriptures of the Old and New Testament, which are the word of God.

2 Tim. iii. 16, All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for instruction in righteousness. Luke xvi. 29, They have Moses and the Prophets; let them hear them. 2 Pet. iii. 2, That ye may be mindful of the words which were spoken before by the holy Prophets, and of the commandment of us the Apostles of the Lord and Saviour. 2 Tim. iii. 15, From a child thou hast known the holy scriptures, which are able to make thee wise unto salvation.

6. What do the scriptures teach you of the knowledge of God?—The scriptures teach me what God is in himself, and what he is in relation to us, who are his creatures.

[See the Scriptures under the two following questions.]

7. Who is God, considered in himself, or in his own nature?—God, in his own nature, is a spirit every where present, without beginning and without end, most wise and powerful, most holy and merciful, most just and true.

John iv. 24, God is a spirit. Jer. xxiii. 24, Can any hide himself in secret places that I shall not see him, saith the Lord? Do not I fill heaven and earth? Psalm xc. 2, From everlasting to everlasting thou art God. Rom. xvi. 27, To God only wise be glory. Rev. iv. 8, Lord God Almighty which was, and is, and is to come. Isa. vi. 3, Holy, holy, holy, is the Lord of Hosts. Exod. xxxiv. 6, The Lord, the Lord God, merciful and gracious. Deut. xxxii. 4, A God of truth, and without iniquity, just and right is he.

8. What is God in relation to us, who are his creatures?—As the great God is our maker who gave us our being, so he continually preserves us and does us good. He is our Lord and Ruler, and will be our Judge at last.

Psalm c. 3, Know ye that the Lord he is God, it is he who hath made us, and not we ourselves. Psalm xxxvi. 6, O, Lord, thou preservest man and beast. Psalm cxix. 68, Thou art good and doest good. Psalm ciii. 19, The Lord hath prepared his throne in the heavens, his kingdom ruleth over all. Psalm l. 6, God is judge himself.

9. And

## 12 DOCUMENTARY PAPERS PRODUCED ON THE

9. And how do the scriptures teach you to serve God?—I must serve God by keeping all his commandments, that is, by doing every thing that he desires of me, and avoiding every thing that he forbids me.

Deut. x. 12, 13, What doth the Lord thy God require of thee? To keep the commandments of the Lord. Exod. xxiv. 3, All the words which the Lord hath said will we do. Psalm cxix. 101, I have refrained my feet from every evil way, that I might keep thy word.

10. What commandments has God given to men?—He gave the law of the ten commandments to the Jews in the Old Testament, and they are summed up in two commandments for us in the New Testament.

Deut. x. 4, And he wrote on the tables (of stone) the ten commandments which the Lord spake unto you in the Mount. Matt. xxii, 40, On these two commandments hang all the law and the prophets. See Quest. 21.

11. Repeat the ten commandments of God in short, which he gave in the Old Testament.\* What is the first commandment?—Thou shalt have no other Gods before me.

12. What is the second commandment?—Thou shalt not make to thyself any graven image, or the likeness of any thing in heaven or earth, to bow down and worship it.

13. What is the third commandment?—Thou shalt not take the name of the Lord thy God in vain.

14. What is the fourth commandment?—Remember the sabbath day to keep it holy.

15. What is the fifth commandment?—Honour thy father and thy mother, that thy days may be long.

16. What is the sixth commandment?—Thou shalt do no murder.

17. What is the seventh commandment?—Thou shalt not commit adultery.

18. What is the eighth commandment?—Thou shalt not steal.

19. What is the ninth commandment?—Thou shalt not bear false witness against thy neighbour.

20. What is the tenth commandment?—Thou shalt not covet any thing that is thy neighbour's.

[See all these commandments at large in the twentieth chapter of Exodus, from the first verse to the eighteenth.]

21. What is the sum of the ten commandments which is given us in the New Testament?—The sum of these ten commandments is, thou shalt love the Lord thy God with all thy heart, and thou shalt love thy neighbour as thyself. †

Matt. xxii. 37, 38, 39, Jesus said unto him, thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment; and the second is like unto it, thou shalt love thy neighbour as thyself. On these two commandments hang all the laws and the prophets.

† The nine following Questions and the Answers are employed in duties and sins relating to God and Man, because this matter comes more within the knowledge and practice of children: Perhaps this account may be thought too long by some persons in so short a Catechism. To others it may not seem so complete and particular as they might expect, because the repetition of those particulars which are plainly and clearly expressed in the very words of the Ten Commandments is avoided here. Repetitions of the same thing are not needful in such a compendium, or short view of religion.

22. What do you mean by loving God with all your heart?—To love God with all my heart, is to have the highest and best thoughts of him; to desire his favour above all things, and delight to please him always.

Nehem. xi. 5. Thy glorious name is exalted above all blessing and praise. Psalm lxxiii. 25. Whom have I in heaven but thee? And there is none upon earth that I desire besides thee. Psalm lxii. 3. Thy loving kindness is better than life. Psalm xl. 8. I delight to do thy will. O my God, yea, thy law is within my heart.

23. How must you shew your love to God?—By these three things:

‡ 1. By paying him constantly the worship that he requires of me.

2. By doing heartily whatsoever he commands me.

3. By bearing patiently what he suffers to befall me.

(1) Deut.

\* It is thought more proper in a catechism for children to give the Ten Commandments in short, and not to write them down here in full length, which is not so needful for children, and would burthen their memories. Christ himself and St. Paul have done the same thing when they rehearsed several of these Commandments. See Matt. xix. 18, and Rom. xiii. 9.

Note.—A particular account of what is required, and what is forbidden, in these Commandments, may be seen in the Assembly's Catechism.

‡ Note.—Wheresoever the answer is divided into parts by figures (1) (2) (3), the teacher may repeat the question at every figure, and thus make the child's answer more easy. As Q. "What is the first thing whereby you must shew your love to God." "What is the second thing, &c."

## TRIAL OF JOHN SMITH, A MISSIONARY.

13

(1) Deut. vi. 13, and Matt. iv. 10. Thou shalt worship the Lord thy God, and him only shalt thou serve. Psalm v. 7. In thy fear will I worship toward thy holy temple.

(2) Exod. xxxiv. 11, Observe thou that which I command thee. Psalm cxix. 34, I shall keep thy law, yea, I shall observe it with my whole heart.

(3) Rom. xii. 12, Patient in tribulation. Micah vii. 9, I will bear the indignation of the Lord, because I have sinned against him.

24. What worship does God require of you?—I must hearken diligently to his holy word, and praise him for his greatness and goodness; I must pray to him daily for what mercies I want, and give him thanks for what I receive.

Deut. xxviii. 1, If thou shalt hearken diligently to the voice of the Lord thy God, he will set thee on high. Psalm lxxxv. 8, I will hear what God the Lord will speak. Psalm cxlv. 3, Great is the Lord, and greatly to be praised. Psalm cxxxv. 3, Praise ye the Lord, for he is good. Col. iv. 2, Continue in prayer, and watch in the same with thanksgiving. Psalm lv. 17, Evening and morning and at noon will I pray. Psalm cxviii. 1, O give thanks to the Lord, for he is good. Eph. v. 20, Giving thanks always for all things unto God.

25. And what do you mean by loving your neighbour as yourself?—To love my neighbour as myself, is to do to all other persons as I could reasonably desire them to do to me, if I were in their place.

Matt. vii. 12, All things whatsoever ye would that men should do unto you, do you even so to them, for this is the law and the prophets.

26. How must ye shew your love to your neighbour?—These three ways:

1. By honouring and obeying those which are set over me.
2. By speaking the truth, and dealing honestly with all which are about me.
3. By wishing well and doing good to all mankind, whether they be friends, strangers, or enemies.

(1.) Rom. xiii. 1, Let every soul be subject to the higher powers. Heb. xiii. 17, Obey them that have the rule over you.

(2.) Eph. iv. 25, Let every man speak truth with his neighbour. Rom. xiii. 17, Render to all their dues. Rom. xii. 27, Provide things honest in the sight of all men.

(3.) Ver. 10. Be kindly affectionate one to another. Gal. vi. 10, Let us do good to all men, especially to the household of faith. 1 Pet. ii. 17, Love the brotherhood. Deut. x. 19, Love ye the stranger. Matt. v. 44, Love your enemies; do good to them that hate you.

27. You have told me the duties you must do; can you tell me also the sins that you must avoid?—I must avoid all the sins of the heart, the sins of the tongue, and the sinful actions of life.

Prov. iv. 23, Keep thy heart with all diligence. Matt. xv. 19, Out of the heart proceed evil thoughts. Psalm xxxiv. 13, Keep thy tongue from evil. Ver. 14, Depart from evil, and do good. Col. iii. 9, Ye have put off the old man, (that is, sinful nature) with his deeds.

28. What are the sins of the heart?—The sins of the heart are these: a neglect of God, pride and stubbornness, malice, envy, with all other unruly passions.

Psalm x. 4, The wicked will not seek after God, God is not in all their thoughts. Prov. xvi. 5. Every one that is proud in heart is an abomination to the Lord. Jer. vii. 24, They walked in the imagination (or stubbornness) of their evil heart. Eph. iv. 31, Let all bitterness and wrath be put away from you with all malice. Gal. v. 26, Let us not be desirous of vain glory—envying one another. Matt. xv. 19, Out of the heart of man proceed evil thoughts. Gal. v. 24, They that are Christ's, have crucified the flesh with its affections (or passions) and lusts. Matt. v. 22, Whosoever is angry with his brother without a cause, shall be in danger of the judgment.

29. What are the chief sins of the tongue?—The chief sins of the tongue are swearing and cursing, abusing the name of God, or any thing that is holy, scoffing and calling ill names, lying and filthy speaking.

James v. 12, Above all things, my brethren, swear not. Rom. xii. 14, Bless, and curse not. Levit. xiv. 12, Neither shalt thou profane the name of thy God. 2 Pet. iii. 3, Scoffers walking after their own lusts. Prov. xix. 29, Judgments are prepared for scorners. Matt. v. 22, Whosoever shall say, thou fool, shall be in danger of hell-fire. 1 Pet. iii. 9, Not rendering railing for railing. Col. iii. 8, Put off all these, anger, wrath, malice, blasphemy, filthy communication out of your mouth: Lie not one to another.

30. What

\* It would have been too tedious and improper here to enumerate every particular sin of heart, lip, and life. Such only are mentioned as children may understand, and of which children are sometimes guilty.

## 14 DOCUMENTARY PAPERS PRODUCED ON THE

30. What are those sinful actions that you must avoid?—Sinful actions are such as these, gluttony, drunkenness and quarrelling, wanton carriage and mis-spending of time, especially the Lord's-day, doing dishonour to God or injury to man.

Luke xxi. 34, Take heed to yourselves, lest at any time your hearts be overcharged with surfeiting and drunkenness. James iv. 1, Whence come wars and fightings among you? Come they not of your lusts? 1 Thess. iv. 11, Study to be quiet, and to do your own business. Rom. xii. 11, Be not slothful in business. Rom. xii. 3, Not in rioting and drunkenness, nor in chambering and wantonness. Rom. ii. 23, Through breaking the law thou dishonourest God. Rom. xiii. 9, 10, Love thy neighbour as thyself. Love worketh no ill to his neighbour.

31. Have you never broken the commandments of God and sinned against him?—My own heart and conscience tell me that I have broken God's holy commandments, and sinned against him both in thought, word and deed.

Prov. xx. 9. Who can say, I have made my heart clean, I am pure from sin? James iii. 2, If any man offend not in word, the same is a perfect man. In many things we offend all. Eccles. vii. 20, There is not a just man upon earth, that doeth good and sinneth not.

32. How do you know that you have sinned in thought, word and deed, against the blessed God?—I have let evil thoughts run too much in my mind, and spoken too many evil words; I have too often done such deeds as are evil, and neglected what is good.

[See the Scriptures under the former question.]

33. Whence comes it to pass that you have been such a sinner?—I was born into the world with inclinations to that which is evil, and I have too much followed those inclinations all my life.

Psalm ii. 5. Behold I was shapen in iniquity, and in sin did my mother conceive me. Gen. viii. 21, The imagination of man's heart is evil from his youth. Eph. ii. 3, We all had our conversation in times past in the lusts of the flesh, fulfilling the desires of the flesh and of the mind, and were by nature the children of wrath, even as others.

34. How came you to be born to such inclinations to evil?—All mankind are born in sin because they came from *Adam*, the first man that sinned against God.

Job xiv. 4. Who can bring a clean thing out of an unclean? Not one. Job xv. 14, What is man that he should be clean? or he who is born of a woman, that he should be righteous? Rom. v. 12, By one man sin entered into the world. Ver. 19, By one man's disobedience many were made sinners.

35. But why did you follow these evil inclinations? Was it not your duty to resist them when you knew they were evil?—I ought to resist every sinful inclination, and therefore I have no sufficient excuse for myself before the great God.

Rom. iv. 12, Let not sin reign in your mortal body, that you should obey it in the lusts thereof. Rom. i. 20, 21, They are without excuse, because when they knew God they glorified him not as God, but became vain in their imaginations. Rom. ii. 19, Every mouth shall be stopped, and all the world become guilty before God.

36. What do you deserve because of your sins?—My sins have deserved the wrath and curse of the Almighty God who made me.

Ephes. v. 6, Because of these things cometh the wrath of God upon the children of disobedience. Gal. iii. 10. Cursed is every one that continues not in all things which are written in the book of the law, to do them. Isa. xxvii. 11, He that made them will not have mercy on them.

37. Is the wrath of God terrible that you cannot bear it?—The wrath of God is terrible indeed, for it can make sinners suffer all the miseries of this life, the pains of death, and the torments of hell for ever.

Nehem i. 6, Who can stand before his indignation? and who can abide the fierceness of his anger. Rom. i. 32, The judgment of God is, that they who commit such things are worthy of death. Luke xii. 5, Fear him who after he hath killed, hath power to cast into hell. Mark ix. 45, Into the fire that never shall be quenched.

38. How do you hope to escape God's wrath, which your sins have deserved?—God is merciful, and has sent Jesus Christ into this world, to become the Saviour of sinful creatures, as the Gospel teacheth us.

John iii. 17, God sent not his son into the world to condemn the world, but that the world through him might be saved. Mat. i. 21, Thou shalt call his name Jesus, for he shall save his people from their sins. 1 Thess. i. 10, Jesus which delivereth us from the wrath to come. 1 Tim. i. 15, This is a faithful saying, and worthy of all acceptation, that Jesus Christ came into the world to save sinners.

39. What

## TRIAL OF JOHN SMITH, A MISSIONARY.

15

39. What is the Gospel?—The Gospel is the glad tidings of the way of salvation by Jesus Christ, which was foretold in the Old Testament, but is plainly revealed in the New.

Gal. iii. 8, The Scriptures foreseeing that God would justify the heathen through faith, preached before the Gospel unto Abraham, saying, in thee shall all nations be blessed, that is, ver. 16, In thy seed, which is Christ. Luke ii. 10, I bring you good tidings of great joy—for unto you is born this day a Saviour, who is Christ the Lord. See 1 Cor. xv. 1, 3, 4. Rom. iii. 21, 22. Mark xxi. 15, 16.

40. Who is Jesus Christ?—Jesus Christ is the son of God, who was with God before the world was made: but he became the son of man, and dwelt with men above eighteen hundred years ago.

John x. 36, I said, I am the Son of God. John xvii. 5, Now, O Father, glorify thou me with the glory which I had with thee before the world was. John i. 1, 14, In the beginning was the word, and the word was with God—and the word was made flesh, and dwelt among us. John v. 27, He is the Son of Man.

41. But is not Jesus Christ God as well as man?—Though he be man, yet he is God also; for he is a glorious person in whom God and man are joined together, and his name is "IMMANUEL," or God with us.

John i. 1, The word was with God, and the word was God. 1 Tim. ii. 5, There is one God, and one mediator between God and man, the man Christ Jesus. Col. ii. 9, In him dwelleth all the fullness of the Godhead bodily. Rom. ix. 5, Who is over all God blessed for ever. Matt. i. 23, A virgin shall bring forth a son, and they shall call his name Immanuel, which being interpreted is, God with us. 1 Tim. iii. 16, God was manifest in the flesh.

42. What did Jesus Christ do on earth to save sinners?—He did three things:

- (1.) He made known to men the will of God by his preaching.
- (2.) He set them a pattern of holiness by his own practice.
- (3.) He obtained pardon of sin and everlasting life for them by his obedience unto death.

(1.) Isa. lxi. 1, The Lord hath appointed me to preach good tidings, that is, the Gospel. John xv. 15, All things that I have heard of my father have I made known unto you.

(2.) John xiii. 15, I have given you an example, that ye should do as I have done unto you. 1 Pet. ii. 21, Christ suffered for us, leaving us an example, that we should follow his steps.

(3.) Phil. ii. 8, He became obedient unto death, even the death of the cross. Rom. v. 19, By the obedience of one shall many be made righteous.

Heb. ix. 12, By his own blood he entered into the holy place, having obtained eternal redemption for us. 1 John i. 7, 9, He is faithful and just to forgive us our sins; and the blood of Jesus Christ his son cleanseth from all sin.

43. How could Christ obtain pardon and life for us by his doing or suffering?—Our sins had deserved death, but Christ was the Son of God, and perfectly righteous, and God appointed him to suffer death to take away our sins, and to bring us into his favour.

Rom. vi. 23, The wages of sin is death. 1 Pet. iii. 18, Christ hath once suffered for our sins, the just for the unjust, to bring us to God. 2 Cor. 5, 21, He that knew no sin was made sin for us, (that is, a sacrifice for sin.) 1 Cor. xv. 3, Christ died for our sins according to the Scriptures. 1 John ii. 2, Jesus Christ the righteous—he is the propitiation for our sins. 1 John iii. 3, He was manifested to take away our sins. Rom. v. 10, When we were enemies, we were reconciled to God by the death of his son.

44. Is Jesus Christ now among the dead?—No; he arose from the dead on the third day, and afterwards went up to heaven, to dwell at the right hand of God.

1 Cor. xv. 4, He was buried, and he rose again the third day. Eph. i. 20, God raised him from the dead, and set him at his own right hand in the heavenly places.

45. What is Christ now doing in heaven?—He pleads with God his father to bestow mercy on men, and he rules over all things for the good of his people.

Isa. liiii. 12, He bare the sins of many, and made intercession for the transgressors. 1 John ii. 1, If any man sin we have an advocate with the Father, even Jesus Christ the righteous. Eph. i. 17, 22, The God of our Lord Jesus Christ gave him to be head over all things to the church. Acts x. 36, He is Lord of all.

46. What must you do to become one of his people, and to partake of his mercy?—I must repent of my sins, and confess them before God, and ask pardon for them; I must have faith in Christ as my Saviour, and obey him as my Lord and Ruler.

Acts



## 16 DOCUMENTARY PAPERS PRODUCED ON THE

Acts viii. 22, Repent of thy wickedness, and pray God, if perhaps the thought of thy heart may be forgiven thee. Prov. xxviii. 13, Whoso confesseth and forsaketh his sins, shall find mercy. Luke xi. 4, Forgive us our sins. Acts xvi. 31, Believe on the Lord Jesus Christ, and thou shalt be saved and thy house. Acts v. 31, Him hath God exalted with his right hand to be a Prince and a Saviour. Heb. v. 9, He became the author of eternal salvation to all that obey him.

47. What is it to repent of sin?—To repent of my sins is to be sorry at my heart that I have offended God, to hate every thing that displeases him, and to take heed that I offend him no more.

Psalms xxxvii. 11, I will be sorry for my sin. 2 Cor. vii. 10, Godly sorrow worketh repentance. Psalm cxix. 104, I hate every false way. Job xxiv. 32, If I have done iniquity, I will do it no more.

48. What is it to have faith in Christ as your Saviour?—To have faith in Christ as my Saviour, is to believe that Christ is the saviour of sinners, and to give myself up to him, and trust in him, that he may save me in his own way.

Acts viii. 37, I believe that Jesus Christ is the son of God. 1 Tim. i. 15, 2 Tim. i. 12, This is a faithful saying, and worthy of all acceptation, that Jesus Christ came into the world to save sinners. I know in whom I have believed (or trusted), and I am persuaded he is able to keep that which I have committed to him. 2 Cor. viii. 5, They gave up their own selves to the Lord.

49. What reason have you to hope that you shall then be delivered from the anger of God?—If we repent of sin, and trust in Christ, God hath told us in his word, that he will forgive our sins, and save our souls.

Acts iii. 19, Repent and be converted, that your sins may be blotted out. Acts x. 43, Whosoever believeth (or trusteth) in him, shall receive remission of sins. Acts xvi. 16 & 31, Believe on (or trust in) the Lord Jesus, and thou shalt be saved.

50. But is not your heart itself sinful? and have you power over yourself to repent of sin, and to trust in Christ, and obey him?—We have sinful hearts, and cannot do these duties ourselves; but God has promised his own Holy Spirit, if we pray for it, to renew our heart to holiness, and help us to do his will.

2 Cor. iii. 5, Not that we are sufficient of ourselves to think any thing as of ourselves, but our sufficiency is of God. Eph. ii. 8, By grace ye are saved through faith, and not of yourselves; it is the gift of God. Luke xi. 13, How much more shall your Heavenly Father give the Holy Spirit to them that ask him? Ezek. xxxvi. 26, A new heart will I give you; ver. 17, And I will put my Spirit within you; ver. 37, I will yet for this be inquired of by the house of Israel to do it for them. Rom. xii. 2, Be ye transformed by the renewing of your mind. Tit. iii. 5, He saved us by the washing of regeneration, and the renewing of the Holy Ghost. Rom. vii. 6, The Spirit also helpeth our infirmities.

51. How must you offer up your prayers so as to be accepted of God and obtain his Holy Spirit, or any blessings from him?—In all our prayers and all our services, we must seek for acceptance from the mercy of God, and for the sake of Christ; for we have sinned and deserve no good thing.

Dan. xi. 15, 17, 18, We have sinned, we have done wickedly—O our God, hear the prayer of thy servant—for the Lord's sake. We do not present our supplications before thee for our righteousness, but for thy great mercies. Eph. i. 6, He hath made us accepted in the beloved. John xvii. 23, Whatsoever ye shall ask the Father in my name, he will give it you. Ver. 24, Ask, and ye shall receive.

52. Hath God provided any other means for our help in the way of heaven?—God hath given his holy word both to Jews and Christians; he sent his ministers to help us to understand his word, and appointed some special signs and tokens of mercy for our use.

Psalms xlvi. 19, He sheweth his word unto Jacob, his statutes and his judgments unto Israel. John xviii. 14, I have given them thy word. Mal. ii. 7, The priest's lips should keep knowledge, and they should seek the law at his mouth, for he is the messenger of the Lord of Hosts. Nehem. viii. 7, The Levites caused the people to understand the law. Eph. iv. 11, He, that is Christ, gave pastors and teachers, for the work of the ministry, &c. Gen. xvii. 11, It shall be a token of the covenant between me and you. iv. 11, He received the sign of circumcision. Matt. xxviii. 20, Teaching them to observe whatever I have commanded you.

53. What are the special signs and tokens which God hath appointed to shew forth his mercy among Christians?—There are two signs or tokens which are commonly called Sacraments of the New Testament, and these are *Baptism* and the *Lord's Supper*.

Matt. xxviii. 19, Go ye, and teach all nations, baptizing them. 1 Cor. xi. 20, The Lord's Supper. Ver. 24, This do in remembrance of me.

**TRIAL OF JOHN SMITH, A MISSIONARY.**

17

54. What is baptism?—It is a washing with water in the name of the Father, the Son, and the Holy Spirit.

Matt. xxviii 19, Baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.

55. What is meant by this washing?—It signifies our being cleansed from sin, and our becoming new creatures, and the disciples of Christ.

Acts xxii. 16, Arise and be baptized, and wash away thy sins. 1 Tit. iii. 5, The washing of regeneration, and the renewing of the Holy Ghost. Gal. iii. 27, As many of you as have been baptized into Christ, have put on Christ, that is, are his disciples.

56. Why must we be baptized in the name of the Father?—Because it was God, the Father of our Lord Jesus Christ, who appointed this salvation; and he is our Father also, if we are true Christians.

Eph. i. 3. Blessed be the God and Father of our Lord Jesus Christ, who has blessed us with all spiritual blessings. John xx. 17, I go to my Father and your Father, to my God and your God. 2 John 9, He that abideth in the doctrine of Christ, hath both the Father and the Son.

Why must we be baptized in the name of the Son of God?—Because this salvation was preached by the Son of God as our great Prophet; he procured it for us as our High Priest, and he bestows it on us as our Lord and King.

Acts iii. 22, A prophet shall the Lord your God raise up to you, like unto me. Luke iv. 18, The Lord hath anointed me to preach the Gospel to the poor. Heb. ii. 17, That he might be a merciful and a faithful High Priest to make reconciliation for the sins of the people. Acts v. 31, God hath exalted him to be a Prince and a Saviour, to give repentance to Israel, and forgiveness of sins.

58. Why must it be done also in the name of the Holy Spirit?—Because the wondrous works of the Holy Spirit bore witness to this salvation heretofore; and it is the Holy Spirit enables us to obey the Gospel now, and to hope and wait for this salvation.

Heb. ii. 4, God also bearing witness with signs and wonders—and gifts of the Holy Spirit. 1 Pet. i. 22, Ye have purified your souls in obeying the truth through the Spirit. Gal. v. 5, We through the Spirit wait for the hope of righteousness by faith.

59. What doth this Baptism in the name of the Father, the Son, and Holy Spirit, oblige you to do?—If I am baptized, I am given up to the Father, the Son, and the Holy Spirit, that I may live as a new creature and a Christian; and having been once washed, I must not defile myself again with sin.

Rom. vi. 2, 3; How shall we that are dead to sin live any longer therein? We are baptized into Jesus Christ. Ver. 4, We should walk in newness of life. 2 Cor. v. 17, If any man be in Christ he is a new creature. 2 Pet. ii. 20, 22, Those who profess Christianity, and return again to sin, are compared to the sow that was washed, and returns to her wallowing in the mire.

60. What is the Lord's Supper?—It is the eating of bread and drinking of wine in remembrance of the death of the Lord Jesus Christ.

1 Cor. xxi. 24, 26, This do in remembrance of me—As often as you eat this bread, and drink this cup, ye do shew forth the Lord's death, till he come.

61. What doth the bread signify?—The bread when it is broken signifies the body of Christ, which was wounded, or broken on the cross for us.

1 Cor. xi. 23, 24, He took the bread, and when he had given thanks, he brake it, and said, take, eat, this is my body which was broken for you.

62. What doth the wine signify?—The wine poured out into the cup, signifies the blood of Christ, which was poured out in his death to take away our sins.

Matt. xxvi. 27, 28, And he took the cup, (that is, the cup of wine, or fruit of the vine, as ver. 29,) and gave thanks, and gave it to them, saying, Drink ye all of it; for this is my blood of the New Testament, which is shed for many, for the remission of sins.

63. Why must the bread be eaten, and the wine be drank?—To signify our partaking of the blessings which Christ hath obtained for us by his death.

1 Cor. x. 16, 17, The cup of blessing which we bless, is it not the Communion of the Blood of Christ? The bread which we break, is it not the Communion of the Body of Christ? We are all partakers of that one bread. And probably it is with reference to this Sacrament, which Christ designed to ordain in his Church, that he represents our believing in him thus, in John vi. 54, 55, Whoso eateth my flesh, and drinketh my blood, hath eternal life. For my flesh is meat indeed, and my blood is drink indeed.

## 18 DOCUMENTARY PAPERS PRODUCED ON THE

64. What doth the Lord's Supper oblige us to?—Those who partake of the Lord's Supper should thankfully remember the love of Christ who died for them; and they should love and serve him to the end of their lives.

Luke xxiii. 19, This do in remembrance of me. Gal. ii. 20, I live by the faith of the Son of God, who loved me and gave himself for me. John xxi. 15, Lord, thou knowest that I love thee. John xiv. 15, If ye love me, keep my Commandments. Psalm lvi. 12, Thy vows are upon me, O God, I will render praise unto thee.

65. When you have done the will of God, and served Christ to the end of your life, what are your hopes after death?—When my body dies, and my soul goes into the world of spirits, I hope it shall dwell with God and Christ, and be happy.

Luke xx. 37, 38, The God of Abraham, Isaac, and Jacob. He is not a God of the dead, but of the living, for all live unto him. Luke xvii. 20, 22, Lazarus died, and was carried by Angels into Abraham's bosom. Luke xviii. 46, Jesus dying said, Father, into thy hands I commend my spirit. Acts vii. 55, Stephen looked up stedfastly into heaven, and saw the glory of God, and Jesus standing at the right hand of God. Ver. 59, And they stoned Stephen, saying, Lord Jesus, receive my spirit. 2 Cor. v. 8, Absent from the body, and present with the Lord, that is Christ. Phil. i. 23.

66. And do you not expect some greater happiness afterward?—Yes; I hope for more complete happiness when my body shall rise again, and be joined to my spirit at the day of judgment.

1 Cor. xv. 42, 43, So is the resurrection of the dead—It is sown in dishonour, it is raised in glory. Rom. viii. 23, We groan within ourselves, waiting for the adoption, that is, the redemption of the body.

[Since the Scripture makes so frequent mention of Angels and Devils, as instruments of Divine Providence; and since dwelling with Angels or Devils is our common description of Heaven and Hell, it was hardly proper to finish this Catechism without some account of these good and evil Spirits; but it is placed at the very end, that children may not converse much about them, till they are eight or nine years old; and then it is fit they should be represented as being entirely under God's command, and the government of Christ, that children may not be affrighted.]

67. But let us hear first what is this world of spirits you speak of, whither the soul goes at death?—It is a very large world, though it is out of sight, in which there are different dwellings for Angels and Devils, and for the souls of men both good and bad.

Mat. xxii. 30, The angels of God in heaven. 2 Pet. ii. 4, The Devils are said to be cast down to Hell. Heb. xii. 23, The spirits of just men made perfect. 1 Pet. iii. 19, 23, The spirits in prison, which some time were disobedient.

68. Who, or what are Angels?—They are good spirits who wait on God, and worship him in heaven, but they are often sent down to do service here on earth.

Matt. xxii. 30, The Angels of God in Heaven. Rev. vii. 11, All the Angels stood round the throne and worshipped God. Psalm ciii. 20, Bless the Lord ye his Angels, that do his Commandments. Dan. vi. 22, My God hath sent his Angel, and shut the lions' mouth, that they have not hurt me.

69. Who, or what are devils?—They are evil spirits, who were at first Angels of God, but having sinned against him, they were cast out of Heaven, and now they are tempting men to sin.

Rev. xii. 9, That great dragon the old serpent, called the Devil and Satan, who deceiveth the whole world; he was cast out into the earth, and his angels were cast out with him. (This text bears allusion to the first sin and fall.) 2 Pet. ii. 4, God spared not the Angels that sinned, but cast them down into hell. 1 Thes. iii. 5, Lest by some means the tempter has tempted you. Even Christ himself was tempted of the Devil. Matt. iv. 1. See 1 Pet. v. 8.

70. But are not all these spirits, both good and evil, put under the dominion of Christ?—Yes; Christ is Lord over them all; he employs the Angels for the good of his people; and the Devils can do no mischief but when Christ suffers them.

1 Pet. iii. 22, Jesus Christ, who is gone into Heaven, Angels, Authorities, and Powers, being made subject to him. Acts xii. 11, The Lord hath sent his Angel and delivered me. Heb. 1. 14, Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation? Luke viii. 32, The Devils besought him that he would suffer them to enter the swine, and he suffered them.

71. What will become of the Devils at last?—They are now kept as prisoners, for some greater punishment after the judgment day.

## TRIAL OF JOHN SMITH, A MISSIONARY.

19

Eph. vi. 8, He led captivity captive. Jude 6, Angels that kept not their first estate, are reserved in everlasting chains under darkness till the judgment of the great day. See Rev. xx. 10.

72. When will this day of judgment come, when you said your body shall rise from the dead?—At the end of the world, Jesus Christ shall come down from heaven to judge all mankind; and for that purpose he shall raise all that are dead to life again.

2 Pet. iv. 7, The end of all things is at hand. 1 Thess. iv. 16, The Lord himself shall descend from Heaven. 2 Tim. iv. 1, The Lord Jesus Christ, who shall judge the living and the dead at his appearing. John v. 28, 29, The hour is coming in which all who are in the grave shall hear his voice and come forth. 1 Cor. xv. 52. The trumpet shall sound, and the dead shall be raised.

73. What shall be done to mankind when the dead are raised to life?—Christ shall call them all to appear before his seat of judgment, where both the righteous and the wicked must give an account to him of their behaviour in this world.

Matt. xxv. 31, 32, When the Son of Man shall come in his glory, before him shall be gathered all nations. Rom. xiv. 10, 12, We shall all stand before the judgment seat of Christ, every one of us shall give an account of himself to God.

74. How will the righteous appear in that day?—The righteous shall appear with courage and joy as the children of God, who have done the will of their Heavenly Father, and are made like him in holiness.

1 John iii. 10, In this the children of God are manifest, and the children of the Devil; whosoever doeth not righteousness is not of God. 1 John ii. 29, Every one that doeth righteousness is born of him. Eph. iv. 24, The new man, which after God is created in righteousness and true holiness. 1 John iv. 17, We may have boldness in the day of judgment, because as he is, so are we in this world.

75. And how will the wicked appear then?—The wicked shall stand before the Judge with fear and shame, like the children of the Devil; for they have done his will, and are like him in sinful works.

Dan. iii. 2, Some shall awake to everlasting shame, &c. John viii. 44, Ye are of your father, the Devil, and the lusts of your father ye will do. Acts xi. 10, Thou child of the Devil, thou enemy of righteousness.

76. And how will Christ the Judge dispose of men, and deal with them in judgment?—He will place the righteous on his right hand, and the wicked on the left, and will pass a sentence on them both, according as their works have been.

Matt. xxv. 33, He shall separate them one from another; he shall set the sheep on his right hand, but the goats on the left. 2 Cor. v. 10, We must all appear before the judgment seat of Christ, that every one may receive according to what he hath done, whether it be good or bad.

77. After the judgment what shall become of the wicked?—The wicked shall be driven into hell fire, both soul and body, to be tormented with the Devil and wicked spirits for ever.

Matt. xxv. 41, Then shall he say unto them on his left hand, Depart from me, ye cursed, into everlasting fire, prepared for the Devil and his angels. Matt. xiii. 42, There shall be wailing and gnashing of teeth. Rev. xx. 10, And they shall be tormented day and night for ever.

78. And what shall be done to the righteous?—The Lord Jesus Christ shall carry the righteous up with him to Heaven both soul and body, to live there with God the Father, and with his holy Angels, in everlasting joy. *Amen.*

Matt. xxv. 31, Then shall the King say unto them on the right hand, Come ye blessed of my Father, inherit the kingdom prepared for you. 1 Thess. iv. 17, And so shall we be ever with the Lord (that is Christ). Heb. xii. 22, Ye are come to the heavenly Jerusalem, and to the innumerable company of Angels. After judgment in Rev. xx. 11, 15, it is said, in Rev. xxi. 3, 4, God himself shall be with them, and be their God; and God shall wipe away all tears from their eyes, and there shall be no more death nor sorrow, crying nor pain, &c.

## DOCUMENTARY PAPERS PRODUCED ON THE

Examples of PRAYERS composed for Children, from Eight Years old to Ten or Twelve.

Call upon God, adore, confess,  
Petition, plead, and then declare  
You are the Lord's; give thanks and bless,  
And let Amen conclude the pray'r.

---

*The Child's Daily Morning Prayer.*

GREAT and gracious God, who hast created all things by thy power, and governest all things by thy wisdom, thou art the author of all our blessings, by day and by night. I give thanks to thy Majesty that thou hast given me rest the night past, and that I am brought safe to see another morning.

Preserve me this day, O Lord, from every thing that may do me hurt; and wheresoever I am, let me remember the great God sees me; that I may not dare to sin against him.

I praise thee that I have parents\* and friends to provide food and clothing for me, and every thing else I want. Do them good I beseech thee, both here and hereafter; and give me grace daily to learn what they teach me, and willingly to do what they command me; that I may please thee in all things, and live as becomes one of thy children.

I deserve no good thing from thee, because I offend thee so often; but I desire to be sorry for my sins, and I pray and hope thou wilt spare me, and shew me thy love, because thou art a God of mercy, and because *Jesus Christ* thy son died upon the cross to save such children as I am from the pains of hell.

Now he is gone to heaven to plead with God for them, and to bless them. Grant, O Lord, that I may see his face there hereafter, and sing his praises.

To thee, O Father, to thy Son, and thy Holy Spirit, I desire to pay all honour and obedience, now and evermore. *Amen.*

*The Child's Daily Evening Prayer.*

O Lord, our Heavenly Father, thou hast made the night for us to take our rest, I pray thee look down upon me while I sleep, for if thou take care of me, I need be afraid of nothing.

Accept the thanks of a child for all the good things I have this day received; and as I lie down in peace in the evening, so let me awake and rise again in peace in the morning to serve thee.

Let me learn to know thee while I am a child, and begin to fear thee and love thee, and to do thy will with delight; and I humbly ask, that thy Holy Spirit may instruct and assist me in all things needful for me to know and to do.

Help me to honour my father and my mother, to obey all my teachers and governors, to love my brothers and sisters, my friends and neighbours, as I would have them love me. Let me not be an enemy to any person whatsoever, and suffer not others to be enemies to me.

I intreat thee, O Lord, for Christ's sake, give me every thing that is best both for soul and body; for thou art wise and gracious, and able to do better things for me than I am able to ask.

And when I have served thee to my utmost in this world, then take my soul to live with thee in heaven, where I shall serve thee far better than I can do on earth, and give thee glory for ever and ever. *Amen.*

*The Child or Youth's Prayer for Lord's Day Morning.*

(To be used just after the other Morning Prayer.)

O God of power and grace, who raised thy son Jesus from the dead on the first day of the week, I pray thee raise my thoughts up to heaven where Jesus Christ is.

Thou hast taught me to call it the Lord's day: O may I serve the Lord Jesus much on his own day, and get more knowledge of him continually. Let me know him as the Son of God, and the Son of Man, whose name is Immanuel, or God with us, who redeemed sinners with the price of his own blood.

Let me love to hear and to read of God and Christ, and the things of heaven: Make me delight in thy worship, and learn what I must believe, and what I must do to be saved from hell.

Whether I am at church or at home, let me lay aside both work and play from morning to night, that I may honour thee in the best manner that I am able; and if I should die while I am a child, send thy blessed Angels to carry me up to the holy and happy children in heaven, for the sake of Jesus Christ thy beloved Son. *Amen.*

*The*

---

\* Here and in all other places, where kindred and parents are mentioned, it is necessary that children be taught to name only such kindred as they have living.

## TRIAL OF JOHN SMITH, A MISSIONARY.

21

*The Child or Youth's Prayer for Lord's Day Evening.*

[To be used just after the other Evening Prayer.]

Most holy and merciful God, who has given us this day chiefly to hear thy word, to pray to thee, and to praise thee.

Remember not against me, O Lord, the transgressions of this day, but make me remember some of the good things I have heard or read at home or abroad, that I may hate every sin, and be more careful to perform thy commands.

Let me hope in thy mercy through the merits of Jesus Christ thy son in this world, and sing thy praises among thy saints and holy angels in the world to come. *Amen.*

*Grace before Meat.*

Bless us, O Lord, and bless the provisions of this table to our use, that whether we eat or drink, or whatsoever we do, all may turn to thy glory and our good, for Christ's sake. *Amen.*

*Grace after Meat.*

Let God be praised for all our supports and enjoyments on earth, and for all our hopes of heaven, through Jesus Christ our blessed Saviour. *Amen.*

## — N° 19. —

Pass Jupiter and his wife Asia, with two children, to Plantation La Resouvenir, requesting to be baptised by Mr. Smith.

Lusignan, 30th April, 1820.

*Frederick Cort.*

## — N° 20. —

The bearer, Flora, being desirous of baptism, and requesting a character for that purpose, I hereby certify that she is a well-disposed woman. *Frederick Cort.*

Lusignan, 3d Nov. 1822. To the Rev. Mr. Smith, La Resouvenir.

## — N° 21. —

The bearer, Rosetta, belonging to this estate, desirous of having her child named Charles christened, and requiring a character for that purpose, I hereby certify that she is a well-disposed woman. *Frederick Cort.*

Lusignan, 15th December 1822. To the Rev. Mr. Smith, La Resouvenir.

(True Copies.)

*I. A. Goodman,*  
Lt. Col. Com. & President.

*I. L. Smith, jun.*  
Assist. Judge Advocate.

## — N° 22. —

1.—Pass the bearer, Argyle, to Mr. Smith, to be baptized.  
Plantation Success. 5th January 1823.

John Stewart.

2.—Bearer hereof, Quashey, behaved himself to my satisfaction since he came to this estate, which is now about two years.

John Stewart.

Plantation Success. 24th September. 1820.

Quashey cohabits with Maria, who is also a good behaving woman. *John Stewart.*

3.—Dear Sir, The bearer, Alpha, wishes to be baptized, and all I can say to him is, that I know of nothing against his character to prevent.

John Stewart.

To the Rev. J. Smith, Le Resouvenir. Plantation Success, 3d September 1820.

4.—Pass the bearer Joe, and his wife Venus, to Mr. Smith, to be baptized.  
Plantation Success. 13th October 1822.

John Stewart.

## DOCUMENTARY PAPERS PRODUCED ON THE

5.—Dear Sir, The bearers, James and Flora, lived together as man and wife for some time back, and they now express a wish of being married; all I can say on this subject is, that they behaved themselves, as far as I have known properly, since they came to this estate, which is now nearly two years.  
John Stewart.

To the Rev. J. Smith, Plantation La Resouvenir. Plantation Success, 10th September, 1820. By James and Flora.

6.—Dear Sir, The bearer Quashey, informs me, that you desired him to get a note from me of his character, previous to his being baptized; if that is the case, I beg leave to say, that he has upon the whole behaved himself as well as I could expect since I have known him, which is now going on five years.—With best respects to Mrs. Smith.

To the Rev. J. Smith, Plantation La Resouvenir. John Stewart.  
By Quashey. Plantation Success, 31st March, 1820.

7.—Dear Sir, The bearer, Gracy, belonged to me since May 1819, and during that time her conduct, as far as is known to me, has been what it ought to be; she wishes now to be baptized.

To the Rev. J. Smith, Plantation La Resouvenir. John Stewart.  
Plantation Success, 24th Sept. 1820.

8.—Dear Sir, The bearer, Dumfries, informs me he cohabited with Eve, both the property of Mr. Gladstone, for some time back, and that he now wishes to marry her; I can only say, that their conducts have been such since I have known them, as puts it out of my power to say any thing to the contrary.

To the Rev. J. Smith, Plantation La Resouvenir. John Stewart.  
By Dumfries and Eve. Plantation Success, 10th Sept. 1820.

9.—Dear Sir, The bearer, Sally, informs me that she is very anxious to be baptized, as she is now in a sickly state of health, and her conduct, she says, was not formerly what it ought to be. All I can say on the subject is, that her behaviour has not been amiss since I came to this estate, and that I have no objections whatever that she may be christened.

To the Rev. J. Smith, Plantation La Resouvenir. John Stewart.  
By Sally. Plantation Success, Saturday afternoon.

(True Copies.)

I. A. Goodman.  
Lt. Col. & President.

I. L. Smith, jun.  
Assist. Judge Advocate.

— N° 23. —

1.—THE bearer hereof, named Venus, belonging to this estate, is desirous of having her infant child, named Madeline, baptized, and requesting a certificate of character for that purpose. I hereby declare her to be a well-disposed person. R. Murray, Manager.

The Reverend Mr. Smith, Bethel Chapel, La Resouvenir. Lusignan, 6th April 1823.

2.—The bearer hereof, named Janet, belonging to this estate, is desirous of having her infant child, named Olive, baptized, and requesting a certificate of character for that purpose. I hereby declare her to be a well-disposed person. R. Murray, Manager.

The Reverend Mr. Smith, Bethel Chapel, La Resouvenir. Lusignan, 6th April 1823.

3.—The bearer hereof, named Duncan, belonging to this estate, being desirous of having his infant child, named Donald, baptized, and requesting a certificate of character for that purpose. I hereby declare him to be a well-disposed person. R. Murray, Manager.

The Reverend Mr. Smith, Bethel Chapel, La Resouvenir. Lusignan, 6th April 1823.

4.—The bearer hereof, named Cudjoe, belonging to this estate, is desirous of having his infant daughter Leda baptized, and requesting a certificate of character for that purpose. I hereby declare him to be a well-disposed man. R. Murray, Manager.

The Reverend Mr. Smith, Bethel Chapel, La Resouvenir. Lusignan, 8th April 1822.

5.—The bearer hereof, named Mary, belonging to this estate, is desirous of having her infant child Josephine baptized, and having requested a certificate of character for that purpose. I hereby declare that she is a very well-disposed woman. R. Murray, Manager.

The Reverend Mr. Smith, Bethel Chapel, La Resouvenir. Lusignan, 3d May 1823.

6.—The bearer hereof, named Helen, belonging to this estate, is desirous of having her infant child, named Hypolito, baptized, and requesting a certificate of character for that purpose. I hereby declare that she is a well-disposed person. R. Murray, Manager.

The Reverend Mr. Smith, Bethel Chapel, La Resouvenir. Lusignan, 3d May 1823.

7.—The

TRIAL OF JOHN SMITH, A MISSIONARY.

23

7.—The bearer hereof, named Sophia, belonging to this estate, is desirous of having her infant child Emme baptized, and requesting a certificate of character for that purpose. I hereby declare that she is a well-disposed person.  
R. Murray, Manager.  
The Reverend Mr. Smith, Bethel Chapel, La Resouvenir. Lusignan, 18th May 1823.

---

(True Copies.)

*I. A. Goodman,*  
Lt Col. & President.

*I. L. Smith, jun.*  
Ass<sup>t</sup> Judge Advocate.

---

— N° 24. —

- 1.—THE holder of this, called Primo, wishes to be baptized; he has my permission.  
Chateau Margo, 22d July 1821. L. Cuming.
- 2.—The holder of this, named Hector, wishes to be baptized; he has my permission.  
3d September 1820. L. Cuming.

— N° 25. —

- 1.—THE bearer, Jem, has expressed a desire to become a christian, by the performance of the baptismal ceremony. I have therefore to beg the favour of your gratifying his wish to that effect, and oblige  
John Stewart, jun.  
North Brook, 6th September 1821. Rev. Mr. Smith.

— N° 26. —

- 1.—THE bearer hereof, named Demerara, and his wife, named Rebecca, are wishful of being baptized; and during my residence on this estate their conduct has been that of peaceable and well-disposed people.  
Samuel Orford, Manager.  
Plantation Industry, March 14, 1823.

---

(True Copies.)

*I. A. Goodman,*  
Lt. Col. & President.

*I. L. Smith, jun.*  
Ass<sup>t</sup> Judge Advocate.

---

— N° 27. —

- 1.—THE bearer, Bevenc, being wishful to get his children baptized, named Janet, Charlotte, Haig and Catherine. I therefore recommend them to your notice, on account of their father's good conduct; also the woman Mary, and a boy named John.  
N. O. Nassau, 6th January 1822. Ja<sup>s</sup> Todd.  
To the Rev. J. Smith, La Resouvenir.
- 2.—Pass Gilbert and Mary to La Resouvenir, to get baptized, and back to plantation Paradise, unmolested.  
W. Blackstock.  
August 4, 1822.
- 3.—The bearer Tom has permission from Mr. Shanks to be baptized.  
J. H. Hughes.  
Plantation Nooten Zuil, 25th November 1821.
- 4.—The bearers, Billy and Betty, having requested my permission to be baptized, they being of good character and obedient, have my permission.  
W<sup>m</sup> Massie.  
Brothers, 12 May 1822.
- 5.—The bearer, Sally, has been for some time back requesting me to beg you to christen her country woman's son Collin, who has been living with her for some time; and the lady in town to whom the boy belongs spoke to me on the same subject; and as I have promised to speak to you, I shall be obliged to you for a note of his christening, whenever you think it proper to have it done.  
John Stewart.  
Pl. Success, 15th October 1820. The Rev. J. Smith, Pl. La Resouvenir.

6.—Je



## 24 DOCUMENTARY PAPERS PRODUCED ON THE

- 6.—Je grant permission au nègre, nommé Ponto, à être baptisé.  
La bonne Intention, le 10me. Febr. 1822. N. G. Tholen.
- 7.—Permit is hereby granted to the negro Jupiter, and the negro woman Vesta, to be baptized.  
La bonne Intention, 20th January 1822. N. G. Tholen.
- 8.—Permit is hereby granted to the negro Otto to be baptized.  
La bonne Intention, 15th January 1822. N. G. Tholen.
- 9.—Permit is hereby granted to the negro woman Theresia to be baptized.  
La bonne Intention, January 21, 1822. N. G. Tholen.
- 10.—Plantation Vigilance, June 4th 1820. The bearers, Cabina, Harry, Juliet, Bella, Chloie, with the man and wife, Berry and Caroline, and their children, Betsy, Patty, and Bampfield, have been requesting me to recommend them to you for baptism, I therefore offer them to your consideration.  
To Rev. J. Smith, La Resouvenir. W. D. Couchman.
- 11.—Plantation Vigilance, April 2d, 1820.—The bearers, Parker, Tabatha, Love, Wilhelmina, Lucy and Cornelia, with her children, have been applying to me to be recommended to you for baptism, with which request I have much pleasure in complying.  
To Rev. J. Smith, La Resouvenir. W. D. Couchman.
- 12.—The bearer, Diana, waits upon you with her infant, named Anthony, for the purpose of having him baptized.  
Vigilance, 27 May 1822. Rev. J. Smith, Resouvenir. John G. Abbott.
- 13.—The bearer, Faith, with her infant, named Nancy, waits upon you for the purpose of having it baptized.  
Plantation Vigilance, Sunday, 19th August 1821. Rev. J. Smith, La Resouvenir. John G. Abbott.
- 14.—The bearer, Strephon, waits upon you with his infant, named Samuel, for the purpose of having it baptized.  
Vigilance, 19th May 1822. Rev. J. Smith, Le Resouvenir. John G. Abbott.
- 15.—Plantation Vigilance, Sunday morning, 25th March 1821. At foot, I beg leave to hand you a list of negroes belonging to this estate, who wait upon upon you for the purpose of being baptized.  
John G. Abbott.
- |                                     |                                       |
|-------------------------------------|---------------------------------------|
| Judy and child Charles              | Nelson                                |
| Liffy and children, Eliza and Ann   | Hebe and children, Sylvia, Robson and |
| Pamelia and ditto, Sophia and Agnes | Magdelane                             |
|                                     | Castor                                |
| Juno                                | Bacchus                               |
| Minerva                             | Henry                                 |
| Aurora                              | Welcome                               |
| Yarico and child Simon              | Romeo                                 |
| Emily                               | Sarah                                 |
- Parson Smith, Pl. La. Resouvenir.
- 16.—The bearer Parry, and his wife Dorah, are well disposed people; so if you think proper, they may be christened, along with their child Pomella.  
Plantation Industry, 10th October 1819. George Donaldson.
- 17.—The bearer Juno, has applied to me for some time back for a pass to be baptized. She is a decent, quiet, well-behaved woman, and if you think proper to baptize her, this will serve as a character.  
Industry, January 16th, 1823. Geo. Donaldson,  
To the Rev. Mr. Smith, La Resouvenir. Manager Plantation Industry.
- 18.—Frederick informs me, that the pass I gave him before this was not sufficient; I therefore let you know his wife is a well-disposed woman, as are all their children, and if it please you, you may gratify their request.  
Industry, September 12th, 1819. Geo. Donaldson.
- 19.—Strathspey, 22d July 1821. The bearer, Patience, a slave belonging to this estate, being desirous of baptism, and having also informed me that she understands the "Lord's Prayer and the Creed," I beg leave to recommend her to you as a well-behaved woman.  
The Rev. Mr. Smith, Chapel. Will. B. Parrye.
- 20.—Strathspey. 23d March 1822. Six of the Creoles of this estate, one male and five females, are desirous of receiving the rites of baptism. Wishing to comply with their desires so far as is proper, I beg leave to require of you what it is necessary for them to know previous to their being baptized, and the time when it will be most convenient to yourself. I beg you will excuse this liberty in  
The Rev. Mr. Smith, La Resouvenir. Will. B. Parrye.

## TRIAL OF JOHN SMITH, A MISSIONARY.

25

21.—The following people request to be baptized, to whom I have no objection :—Doris; Lubin, his wife Melinde, and child Terenne; Frances and her child Theresia; Plato and his wife Cornelia; Louis; Marrian and her child Luciade, and twin children Bonaparte and Napoleon; Johanna; Susette.  
H. V. Cooten.

Vryheid's Lust, 24th June 1823. Rev. Mr. John Smith.

22.—I understand from Aher, that a negro woman (Nancy) of mine, lying dangerously ill, is very desirous of being baptized; I wish to say, in case you think it proper, that I have no objection to it, or rather would wish you to comply, to relieve her from uneasiness about it.  
H. V. Cooten.

Vryheid's Lust, 4th June 1822. Rev. Mr. Smith.

She was one of those that would have been baptized with the last, had she not fallen sick.

23.—My people, named Thomas, *widower, good.* Susetta, *good.* Amsterdam, *widower, good.* Israel, *good.* and Leah; *Quashey, good.*  
*widow, good.*

Thomas, her three children, named Rebekka, Hercules and Lucas; and also Elizabeth, belonging to Mrs. Van Cooten; all wish to be baptized (to which we have no objection) whenever you shall think fit and proper.—Elizabeth wishes also to include her daughters Hagar, Ellen and Wilhelmina.  
H. V. Cooten.

Vryheid's Lust, 18th February 1821. Rev. Mr. Smith, Missionary, La Resouvenir.

24.—The following people of La Resouvenir wanting to be baptized, I have no objection to if you think it right :—Galant, Joseph, and his wife Kitty, and her two children Daniel and Dinah, and Venus—*hus. Galant.*  
H. V. Cooten.

Vryheid's Lust, 4th February 1824. Rev. Mr. John Smith, Missionary, La Resouvenir.  
All approved.

25.—Pass, February, Cecilia and the child Luke, to be baptized by the Rev. Mr. Smith.  
Plantation La Bonne Intention, 21st January 1821. Le Forestier, M<sup>r</sup>.

26.—Pass the negroes Bonevento and Justina, to be baptized by the Rev. Mr. Smith.  
Plantation La Bonne Intention, 14th January 1821. Le Forestier, M<sup>r</sup>.

27.—Pass the negroes Daniel and Fronica, to be baptized by the Reverend Mr. Smith.  
Plantation La Bonne Intention, 18th February 1821. Le Forestier, M<sup>r</sup>.

28.—Pass the negro Bienvenu, to be baptized by the Rev. Mr. Smith.  
Plantation La Bonne Intention, 14th January 1821. Le Forestier, M<sup>r</sup>.

29.—Pass the negroes April and Rachel, to be baptized by the Reverend Mr. Smith.  
Plantation La Bonne Intention, 10th February 1821. Le Forestier, M<sup>r</sup>.

30. Pass the negro Corry and the woman Philida, to be baptized by the Rev. Mr. Smith.  
Plantation La Bonne Intention, 18th June 1820. F. M. Le Forestier, M<sup>r</sup>.

31.—Pass the woman Rosie, to be baptized by the Rev. Mr. Smith.  
Plantation La Bonne Intention, 26th February 1821. Le Forestier, M<sup>r</sup>.

32.—Plantation Industry, 21 April 1820. I must again trouble you, at the request of the negro Fremys, who is the bearer of this, whose wish is to be baptized, and I believe him to be a true Christian.  
R. H. Matthews.

Rev. — Smith.

33.—Plantation Industry, 15th April 1820. I have taken the liberty to write to you, upon the application of the negroes whose names are underneath, belonging to the above plantation, stating their wish to be baptized, and, from my observation of their conduct, I think them real Christians.  
R. H. Matthews.

Loveless	Names :	Fanny
Colin	London	Polly
Prince	Peet	Codjey
Adolph	Nelson	Fanequa
	Jenny	

To Rev. — Smith.

34.—Lusignan, February 18, 1821.—Mr. Jack's compliments to Mr. Smith, and has to request the favour of him to baptize the under-named people, who are all well behaved.

Daniel.	Lemon.
Peggy.	Rosett; <i>husb. Richar.</i>
Mento.	Helen, <i>husb. Quako.</i>
Pamelia.	Parose, <i>husb. Wentworth.</i>
Adonas.	Hannett.
Jannett.	Sanks, <i>widower.</i>
Crolbull.	Venus, <i>hus. Bob.</i>
Marry.	Smith, <i>Venus's son.</i>
Mercy, } <i>children of Crolbull.</i>	Malvina, <i>Venus's child.</i>
Carlo, }	Charlott, <i>Cesar.</i>
Capprea.	Sidney, <i>Charlotte's child.</i>
Sophia.	

Rev. Mr. Smith.

35.—The bearer has permission to get his child Dolly baptized, born in September last.  
Lusignan, 24th December 1820. M. Jack.  
To Rev. Mr. Smith.

36.—I fear you will think I am very troublesome, but I trust you will excuse the liberty I now take in sending the bearer Capprea, his wife Sophia, and Lemon, as they seem extremely anxious to be baptized; in fact, they have been at my door all the morning lamenting, and I cannot prevail on them to desist for a week or two. They are three well-behaved people, and I trust their being admitted to receive the sacrament of baptism will have a good effect on their minds. I would come over your length on Sundays, but at present I have no horse able to go your length. I will be extremely glad to see you here when convenient; mean time I am,  
Lusignan, February 25, 1821. Rev. Mr. Smith. M. Jack.

37.—The woman Hanna, wishing to have her three children baptized, has my permission to that effect, should Mr. Smith think fit.  
22 May 1820, N. Van Cooten.

38.—The woman Madelaine, wishing to have her two children, Sally and Paget, baptized, has my permission for such purpose, should Mr. Smith think fit.  
6 May 1820. Nicholas Van Cooten.

39.—The bearer Hendrick, and his wife Celinda, wishing to be baptized, have my permission, should they be found fit subjects by their pastor. Also the following names:—Milly, and her two children Yetta and Abram; Christina, and her two children August and Fanny; Nancy.  
19th March 1820. Rev. J. Smith. Nicholas Van Cooten.

40.—Having been informed you are wishful of some testimony as to the characters of the four negroes whose names you are already in possession of, I beg leave to state, that their conduct in general is as good as can be expected, and I make not the least doubt but they will eventually prove themselves worthy of your notice and protection.  
Sunday Morning. Rev. J. Smith. Nicholas Van Cooten.  
These are the names—Hooft, Harriette, Ruiter, Madlaine.

41.—Permission is hereby granted to the negro woman Concubina to be baptized.  
Beter Verwagting, 19th January 1822. C. A. Van Grovestins.

42.—Permission is hereby granted to the negro Daniel to be baptized.  
Pl. Beter Verwagting, the 1st of July 1821. C. A. Van Grovestins.

43.—Permission is hereby granted to the negro man Tammi to be baptized.  
East Coast, Demerary, the 27th February 1822. C. A. Van Grovestins.

44.—Permission is hereby granted to the negro man David, his wife Margerita, his daughters Augustina and Alziera, his son Quamy, and his two grand-children Andires and Belinda, to be baptized.  
Pl. Beter Verwagting, 29th of December 1821. C. A. Van Grovestins.

45.—Permission is hereby granted to the negro boy Donwe to be baptized.  
Pl. Beter Verwagting, the 29th December 1821. C. A. Van Grovestins.

46.—Permission is hereby granted to the negro woman Amelia to be baptized.  
Pl. Beter Verwagting, 29th of December 1821. C. A. Van Grovestins.

47.—Permission

## TRIAL OF JOHN SMITH, A MISSIONARY.

27

47.—Permission is hereby given to the negro woman Jaba, and child Rosanna, to be baptized.  
East Coast, the 18th August 1822. C. A. Van Grovestins.

48.—Permission is hereby given to the negro man Wida to be baptized.  
East Coast, the 18th August 1822. C. A. Van Grovestins.

49.—Pass the bearer, John Piere, to be baptized by the Rev. John Smith, if found fit for the same.  
Mon Repos, 22d May 1820. James Kelly.

50.—The bearer, Sarah, is wishful of being baptized; and as she has been in general a well-behaved woman (if found fit) I hope you will comply with her desire.  
Mon Repos, 27th February 1820. James Kelly.

51.—Lusignan, May 14, 1820. The under-named people have solicited permission to wait on you to receive the benefit of baptism; as I know no cause why they should not be admitted, recommend them to you for the above purpose. A. Mackie.

good	Alexander	} <i>husb. &amp; wife</i>	Debora,	<i>Phoenix's child</i>
good	Fany		Catto	} <i>husb. self-righteous</i>
good	Heneryetta,	<i>young woman</i>	Catherina	} <i>&amp; wife good</i>
good	Hendrick	} <i>husb.</i>	Catherica,	<i>child in the care of Catto</i>
good	Sylvia	} <i>&amp; Sylvia, wife</i>	Lora	} <i>wife, good</i>
	Lewis,	<i>Hendrick's child</i>	France	} <i>husb. middling, dont speak English.</i>
	Margo,	<i>widow</i>	Polly,	<i>widow, good</i>
	Phoenix,	<i>cook</i>	Phillis,	<i>Melville's wife, good</i>
	Lettice		Molly,	<i>Duncan's wife, good</i>

To the Rev. Mr. J. Smith.

52.—Permission is hereby granted to the bearer, Poly, who at her own request, waits on the Rev. Mr. Smith for the purpose of being baptised. A. Mackie.  
Lusignan, May 4th, 1820.

53.—Permission is hereby granted to the bearer, Phillis, who at his own request waits on the Rev. Mr. Smith for the purpose of being baptised. A. Mackie.  
Lusignan, May 4th, 1820.

54.—The bearer, Melvil, is wishful of being baptised, and has permission to wait on the Rev. — Smith for that purpose. A. Mackie.  
Lusignan, Feb. 19th, 1820.

55.—Lusignan, August 20th, 1820. Permission is hereby granted to the bearer, Cressy, to wait on Mr. Smith for the purpose of being baptised. A. Mackie.

56.—Lusignan, August 13th, 1820. Permission is hereby granted to the bearers, Montroes, Bob, Lamerez and Europa, to wait on Mr Smith for the purpose of being baptised. A. Mackie.

57.—Permission is hereby granted to the negro women, Bess and Betty, to wait on the Rev. Mr. J. Smith for the purpose of being baptised. A. Mackie.

(True Copies.)

J. L. Smith, jun.  
Assistant Judge Advocate.

S. A. Goodman, Lt. Col.

— N° 28. —

INSTRUCTIONS from the Directors of the Missionary Society to Mr. Smith,  
Missionary to Demerary.

Dear Brother,

Missionary Rooms, London, 9th Dec. 1816.

HAVING devoted yourself to the service of Christ among the heathen, you are now going, under the direction and patronage of the Missionary Society, to the colony of Demerary, in which place (at Le Resouvenir) our missionaries, with some intervals of late, have laboured about nine years. It was at the earnest request of the late Mr. Post, that a missionary was first sent; and Mr. Wray was, for a long time greatly blessed in his ministry,

ministry, and many of the poor negroes were hopefully converted to God. Mr. Wray thought it his duty to remove to the neighbouring colony of Berbice; since which the mission has suffered very severely. It is not necessary to detail the particulars, nor to inquire who were the instruments of this failure; and we would advise you, on your arrival at the station, not to enter upon the disagreeable subject.

You are now going, dear brother, as a minister of Christ, to declare his gospel to the negroes. Ever remember that *they* are the first and chief object of your ministerial attention; to their conversion and edification must the energies of your mind be directed. You will doubtless have opportunities of preaching the word to the white people also; and we wish you to do this with faithfulness, prudence and affection. Many of them greatly need instruction, and we trust that you will be made the minister of God to them for much good. Yet remember that as this society is formed for the purpose of "Spreading the gospel among heathen, and other unenlightened nations," your first, your chief, your constant business is with the poor negroes.

You need not be informed that they are deplorably ignorant; you will probably find them mere babes in understanding and knowledge; and that you must teach them as you would teach children. Such discourses as might be well understood in a country congregation in England, would perhaps be unintelligible to them. You must study to exhibit the great things of the gospel in the plainest manner, and with simple easy language. By conversing with them in private you will find out what ideas and words are best understood by them; and in every public sermon let the method and order be as clear and distinct as possible, that their memories may better retain what they have heard; and perhaps it will be very useful to repeat, towards the end of your sermon, in a few words, the substance of what you have delivered, and then conclude with a close but affectionate appeal to their consciences.

Similitudes, well chosen, may be very useful. Let them be familiar allusions to what they well understand; but while they are familiar, let them not be so low or vulgar as to degrade the divine truths they are designed to illustrate. The parables of our Lord will be your best model, and an acquaintance with the notions and customs of the people will afford you much direction in the proper use of similitudes.

In those friendly conversations which you may hold with Mr. Wray, or Mr. Davies, who have long been preachers to the negroes, you will doubtless receive much information, which may greatly facilitate your labours. With both of them you will we hope maintain a brotherly intercourse, but without taking any part in the unhappy contentions of past times.

The directors have long been of opinion that the negroes are likely to derive far greater advantages from catechising, accompanied with familiar conversation, than from formal sermons, though they would by no means undervalue them; and doubtless many may hear your sermons to whom you cannot have access in private. Still, however, labour daily and diligently, visiting them from hut to hut, and receiving them at stated seasons, especially in the evenings, when they have done work, at your own habitation (a certain class, perhaps at a time) and repeat, again and again, every important truth of the gospel, asking them questions, and trying whether they understand you; and when you see them the next time, inquiring if they remember what they heard before: a few leading truths, both as to doctrine and practice, well learned, in this manner, will be of more real use, than hearing a hundred discourses.

You must not take it for granted, as we are apt to do in England (perhaps too much) that the people know common truths already: every thing must be taught, and inculcated over and over again, and perhaps placed in a variety of views, and expressed in a variety of ways, till it be understood.

The Moravians, in their extensive practice, have found that dwelling much on the love and sufferings of Jesus Christ, has proved the most effectual means of doing good. You will do well to read their accounts of their proceedings and success, that as far as they maintained the truth, you may imitate them.

In the discharge of your missionary duty, you may meet with difficulties almost peculiar to the West Indies, or colonies where slaves are employed in the culture of the earth, and other laborious employments. Some of the gentlemen who own the estates, the masters of the slaves, are unfriendly to their instruction; at least, they are jealous, lest by any mismanagement on the part of the missionaries, or misunderstanding on the part of the negroes, the public peace and safety should be endangered. You must take the utmost care to prevent the possibility of this evil. Not a word must escape you, in public or in private, which might render the slaves displeased with their masters, or dissatisfied with their station. You are not sent to relieve them from their servile condition, but to afford them the consolations of religion, and to enforce upon them the necessity of being "subject not only for wrath, but also for conscience sake." Rom. 13. 5. 1 Pet. 2. 19. The holy gospel you preach, will render the slaves who receive it the most diligent, faithful, patient, and useful servants; will render severe discipline unnecessary, and make them the most valuable slaves on the estates: and thus, you will recommend yourself and your ministry, even to those gentlemen who may have been averse to the religious instruction of the negroes. We are well assured that this happy effect has already been produced in many instances, and we trust you will be the honoured instrument of producing many more.

The Directors hope, that Mrs. Smith will consider herself not merely the wife of a missionary, but a female missionary; also, Mrs. Wray has set her an excellent example, which the negroes will doubtless expect Mrs. Smith to follow; and we trust, she will be equally useful.

## TRIAL OF JOHN SMITH, A MISSIONARY.

29

useful. To the female slaves and children she may have better access than yourself; and on some topics, can more properly insist. It is of great importance that the negro mothers be taught how to bring up their children in the fear of God, and that the girls be warned against the temptations so prevalent in the colony.

That you may so conduct yourself, dear brother, so as both to "save yourself and them that hear you;" how necessary is it to attend, in the first place, to personal religion. Take heed to thyself, said Paul to Timothy; though probably he was not exposed to such dangers as yourself. Your work is arduous; O! seek help from God, by daily fervent prayer. You will be deprived, in a great measure, of those religious advantages which you have enjoyed in England; you will not be able to associate, as you have done, with judicious and lively Christians, and probably may feel no small disadvantage from the loss. You will have then the more need to improve the privileges that remain, and of these, access to the throne of grace is the chief. The grace of Christ is sufficient for you, and he will give his Holy Spirit to them that ask him. Pray then, and study your Bible daily, especially the New Testament, and then go to the instruction of the poor negroes, and out of the abundance of your heart, declare the whole counsel of God.

Thus will you be the means of repairing the breaches which have happened at Le Resouvenir, of restoring the station to its former prosperity; yea, we trust, of widely extending the blessed cause of truth and holiness in that place, and in the regions round about.

The Directors hope, that the same advantages towards your support as were granted by our invaluable friend Mr. Post, to Mr. Wray, will be continued to you by Mrs. Vanderhaas, or the present occupier or manager of the estate, if she is absent. The Directors will be ready to make up the unavoidable deficiencies, but which we hope and trust will be kept within the strictest bounds of economy. You will not fail to write as soon as possible, what support you can obtain at Demerary, and what further supplies, if any, will be needful from home. We shall also expect, every quarter, or half-year at most, an abstract from the journal which we wish you to keep of your proceedings, and all memorable occurrences.

As various inconveniences have in some cases arisen from missionaries leaving their appointed situations, the Directors expect that you will not desert your post, or exchange it for another, without imperious necessity, nor take any step which may incur additional expense, without the consent of the Directors, first obtained in writing. It is also necessary to add, that they will not be responsible for any debts contracted on the score of building either chapels or houses, without their consent in writing, as before mentioned.

These things are mentioned, not on account of any suspicion entertained by the Directors that you will act contrary to their wishes, but in the same cautionary manner as they mean to address every new missionary.

And now, dear brother, we most sincerely and affectionately commend you to God, whose you are, and whom you serve, praying that he may ever preserve you from all evil, supply you with all spiritual blessings, and crown your missionary labours with great success.

By order of the Directors,

Mr. John Smith, Missionary to Demerary.

*Geo. Burder*, Secretary.

— N° 29.

To his Excellency John Murray, Lieutenant Governor and Commander in Chief in and over the United Colony of Demerara and Essequibo, &c. &c. &c.

The humble Petition of John Smith,

Sheweth,—That your petitioner, a missionary of "The London Missionary Society," residing at plantation Le Resouvenir, is desirous of extending his ministerial labours more widely among the negroes on the East Coast than he has heretofore been able to do; that to effect this object, he wishes to erect a chapel, in which he may be permitted to perform divine service; and that he has obtained of John G. Reed, esq. the gift of a piece of land in front of plantation Lowlands, as the accompanying letter will show.

Your petitioner therefore humbly prays, that your Excellency would be pleased to grant permission to erect a place of worship on the said plantation Lowlands, for the accommodation of the negroes in that neighbourhood.

And your petitioner, as in duty bound, will ever pray, &c.

Demerara,

September 17, 1822.

(s.) *John Smith.*

Great complaints existing against the conduct of the petitioner, in his mission on the East Coast, especially as to the hours of his flocks congregating, or his chapel being open; and having perused a correspondence between this petitioner and the Burgher Captain of the district, in which the petitioner has not evinced a conciliatory disposition, I cannot grant the prayer of this petition, without having an opportunity of satisfying myself of the reasonableness of the petitioner's projected system of conduct, with respect to this newly intended establishment.

King's House, Sept. 23, 1822.

(s.) *Jn Murray.*

By command,

(s.) *T. C. Hammill*, Gov. Sec<sup>r</sup>.

Ent<sup>d</sup> L. fo. 148.

## 30 DOCUMENTARY PAPERS PRODUCED ON THE

— N° 30. —

Dear Sir,

Plantation Vigilance, 8th July 1822.

YOUR letter by Strephon I have received, and in answer beg leave to inform you what caused him to abscond; he was ordered as watchman to our middle-path bridge on Friday night last, and in place of acting conformable to his orders he went carousing, in consequence of which the bridge was much injured; finding that the case, he took himself off.

Strephon transgressed at a very early period after my taking over the management of this property; but I must acknowledge, that he has lately behaved very well, and I was never more astonished than when he was returned as an absentee.

There is seldom a Sunday morning that himself and several others, do not come and ask permission to attend service, which I make it a rule never to refuse, in the full conviction that it must prove beneficial to some of them; I cannot say all.

The pardon you ask for Strephon, Sir, I of course shall grant, and I hope you will see the justice of your admonition and wholesome advice.

Addressed outside,

An answer will oblige,

Your's respectfully,

Reverend John Smith, Le Resouvenir.

John G. Abbott.

True Copies,

I. L. Smith, jun.  
Assistant Judge Advocate.

S. A. Goodman,  
Lt. Col. and President.

— N° 31. —

1.—Permission is hereby granted to the bearer, Swida, to get herself baptized.  
Plantation La Bonne Intention, 7th January 1822. N. G. Tholen, Manager.

2.—Permit is hereby granted to the negro, Lindor, and his wife Bella, and two children, names, Dinkie and Phoebe, to be baptized. N. G. Tholen.  
La Bonne Intention, 20 January 1822.

3.—Permit is hereby granted to the negro woman, Queen, to be baptized.  
La Bonne Intention, 20 January 1822. N. G. Tholen.

4.—Permit is hereby granted to the negro woman, Eliza, to be baptized.  
La Bonne Intention, 20 January 1822. N. G. Tholen.

5.—Permit is hereby granted to the negro, Zoutman, and his two children, boy Hope and girl Monimia, to be baptized. N. G. Tholen.  
La Bonne Intention, 20 January 1822.

6.—The following negroes have applied to me for permission to be christned; I have given them leave to wait on you to-day for that purpose, and see no cause why baptism may not be administered to them. A. Mackie.  
Lusignan, 13th September 1818. The Rev. J. Smith.

Owen and Grace, with their children,	Dick, Eve, Suckee, Ned.
Jeamy, and two children	- - Monimiah and Margo.
Casandra - d° - d° - - -	- - Rebecca and Countis.
Bell - - - d° - d° - - -	- - Madge and Frank.

7.—The negroes, Queen, Princes, Cordeliea, Franky and Queen, wait on you for the purpose of being christened.  
Lusignan, 20th September 1818. The Rev. J. Smith. A. Mackie.

8.—The bearer hereof, named Aurora, and her daughter, named Betsey, and grandson, named Jacob, are wishful of being baptized; and during my residence on this estate, the above-named Aurora and Betsey have conducted themselves in a quiet and well-disposed manner.  
Plantation Industry, March 12, 1823. Samuel Orford, Manager.

9.—The bearer hereof, named Peter, his wife, named Sylvia, and children, named Klass, George, Antoinette, Thomas and Sally, are wishful of being baptized; and during my residence on this estate their conduct has been very regular and becoming.  
Plantation Industry, March 15, 1823. Samuel Orford, Manager.

10.—The

## TRIAL OF JOHN SMITH, A MISSIONARY.

31

- 10.—The negroes, Betsey and Keis, are wishful of being baptized; and during my residence on this estate their conduct has been very regular and becoming.  
Plantation Industry, 9th March 1823. Samuel Orford, Manager.
- 11.—The bearer hereof, named Daatye, is wishful of being baptized, together with her three children, named Johanna, Charles and Friday. During my residence on this estate the conduct of Daatye has been that of a quiet and well-disposed negro woman.  
Plantation Industry, March 12, 1823. Samuel Orford, Manager.
- 12.—Permission is hereby granted to the negro woman, Juno, to be baptized.  
Beter Verwagting, the 19th January 1822. C. A. Van Grovestins.
- 13.—Permission is hereby given to the negro man, Klein Joseph, to be baptized.  
Pl. Beter Verwagting, the 21st April 1821. C. A. Van Grovestins.
- 14.—Permission is hereby granted to the negro woman, Diana, her daughter Lea, and grand-children, Frans, Leonard, Richard and Fanny, to be baptized.  
Pl. Beter Verwagting, the 4th January 1822.
- 15.—Permission is hereby given to the negro woman, Portia, and her two grand-children Patia and Frederick, to be baptized.  
Pl. Beter Verwagting, the 21st of April 1821. C. A. Van Grovestins.
- 16.—Permission is hereby granted to the boy, Jan, to be baptized.  
Beter Verwagting, 19th January 1822. C. A. Van Grovestins.
- 17.—Permission is hereby granted to the negro woman, Luna, to be baptized.  
Pl. Beter Verwagting, the 3d of June 1821. C. A. Van Grovestins.
- 18.—Permission is hereby granted to the negro man, Biram, his wife Johanna, his sons Stoppel and Jeremias, and his daughter Jeannette, to be baptized.  
Pl. Beter Verwagting, 24th June 1821. C. A. Van Grovestins.
- 19.—Friendship, January 25, 1818.—The bearer, Liverpool, and his wife Molly, beg to go to you to be baptized. I have only to say, that I think very good disposed negroes.  
To the Rev. John Smith. John M<sup>c</sup> Lean.
- 20.—Friendship, January 25, 1818.—The bearer, Liverpool, is the principal driver on this estate, and I consequently have an opportunity of knowing his disposition; and I feel no hesitation in saying, that I think him worthy of being baptized.  
To the Rev. John Smith. John M<sup>c</sup> Lean.
- 21.—The bearer, Jacuba, expresses an earnest wish of being baptized; she is a very inoffensive woman, and never have I seen any thing in her behaviour that could be considered reprehensible; I therefore hope you will think proper to realize her wish.  
Pl. Friendship, July 26, 1818. The Rev. John Smith. John M<sup>c</sup> Lean.
- 22.—The bearer, Joert, belonging to Le Resouvenir, is wishful to be baptized, to which I have no objection, and leave it to you to judge if his moral character will entitle him to it.  
Vryheids Lust, 8th October 1820. Rev. Mr. John Smith, Le Resouvenir. H. V. Cooten.
- 23.—The Rev. Mr. John Smith, Missionary, is requested to baptize Mietje, and her four children, Agnes, Lemon, Jem, Manet; and also her father Tom; by his most obedient servant.  
Vryheids Lust, 24th December 1818. H. V. Cooten.
- 24.—I am requested by Jason, of Belerhup estate, to allow to be baptized Nancy, his grand-daughter, and her two mulatto children, Richard and Joseph; also Jason's own child, Harriet, by Theresa; which I have no objection to, and may be done when you think fit.  
Vryheids Lust, 23d November 1817. H. V. Cooten.
- Richard born the 10th October 1811; Joseph born 27th December 1813; Harriet born 9th January 1815. Nancy was born the 10th December 1794.  
Rev. Mr. Smith, Le Resouvenir.
- 25.—There are four people more, who wish to be baptized, and to whom I have no objection; being Sultan De Wit and his wife, Hester and Rosina.  
Vryheids Lust, 5th April 1822. Rev. J. Smith, Le Resouvenir. H. V. Cooten.

26.—The



## 32. DOCUMENTARY PAPERS PRODUCED ON THE

26.—The bearer, named Favoriet, belonging to plantation Wittenburgh, tells me he is very desirous of being baptized, and wishes me to have leave for that purpose, which I have no objection to; and it rests therefore only with you to allow him or not, and when, that secret rite.—Hoping you and Mrs. Smith are in good health. H. V. Cooten.  
Vryheids Lust, 1st February 1822. Rev. John Smith, Le Resouvenir.

27.—The holder of this, Aurianna, wishes to be baptized; she has my permission. L. Cuming.  
Demerary, 10th June 1821.

28.—The bearers will be Frederick and his wife Ann, and their two children, wishing all to be baptized, and the man and wife to be married. Also Columbus and Nancy, to be baptized and to be married, and mulatto child of Nancy to be baptized. All which, when you think fit, I have no objection to be performed. H. V. Cooten.  
Vryheids Lust, 30 March 1822.

I have omitted above, Sultan, who wishes to be baptized. N. V. C.  
Rev. Mr. John Smith, Le Resouvenir.

29.—The bearer, my negro, Mars, wishes to have his sister Adriana's child baptized; to which I have no objection, H. V. Cooten.  
Vryheids Lust, 24th December 1820. Rev. Mr. John Smith, Le Resouvenir.

30.—My sick nurse, who is the bearer of this, wishing to be baptized, I beg leave to recommend her to you, her general conduct having been such as to give much satisfaction. Nicholas Van Cooten.  
Plant. Vryheids, December 21st, 1817. The Rev. J. Smith, Le Resouvenir.

31.—The bearers, Europa and Manet, being wishful of becoming Christians, will you have the goodness to baptize them (when you shall think them qualified.) H. V. Cooten.  
Vryheids Lutt, 20th December 1821.  
Rev. Mr. John Smith, Missionary, Le Resouvenir.

32.—Pass the woman, Messie, to be baptized by the Reverend Mr. Smith. Le Forestier, M<sup>r</sup>.  
Plantation La Bonne Intention, 26th February 1821.

33.—Pass the woman, Jenny, to be baptized by the Reverend Mr. Smith. Le Forestier.  
Plantation La Bonne Intention, 25th December 1820.

34.—Pass the woman, Europa, and the girl, Mary Ann, to be baptized by the Reverend Mr. Smith. F. M. Le Forestier, M<sup>r</sup>.  
Plantation La Bonne Intention, 18th March 1821.

35.—The bearer, Louis, has my permission to be baptized. L. Cuming.  
Demerary, 18th January 1818.

36.—The bearer, Bess, has my permission to be baptized. L. Cuming.  
18th January 1818.

37.—The holder of this, Christina, has my permission to be baptized. L. Cuming.  
Demerary, 23d April 1821.

38.—Judith, the holder of this, has my permission to be baptized. L. Cuming.  
Demerary, 23d April 1821.

39.—Pass the bearer, Granada, and his wife, Grace, to Mr. Smith, to be baptized. John Stewart.  
Plantation Success, 13th October 1822.

40.—The bearer, Isaac, wishes to be baptized; he has my permission. L. Cuming.  
Demerary, 11th June 1821.

41.—The bearer, Ann, has my permission to be baptized. L. Cuming.  
18th Jan. 1818.

42.—The undernamed have asked my permission to be baptized, which is granted. L. Cuming.  
Peggy, Frank, Podre, Sally, Harriet.  
15th April, 1821.

43.—The bearer, Polly, has my permission to be baptized. L. Cuming.  
Demerary, 15th May 1822.

44.—The holder of this, Massy, has my permission to be baptized. L. Cuming.  
Demerary, 23d April, 1821.

45.—The

## TRIAL OF JOHN SMITH, A MISSIONARY.

33

45.—The bearer, Joe, has been to me this morning, asking for a note to request you to baptize his daughter, Sarah Grace, and his two grand-children, Cyrus and Abel; I can only say that I have now no objection to your doing so whenever you consider it proper.  
Pl. Success, 25th February 1821. John Stewart.

46.—Pl. Success, 23d Dec. 1821.—The following people have been at me this morning for a certificate of their characters, that they may be baptized; I therefore take the liberty to say that their behaviour in general have been pretty good.  
George and Patty; William and Kitty; Inverness and Clementina; Harriot and Scot, Jack and Cudjo. John Stewart.

47.—Pass the bearer, Rose, to Mr. Smith, to be baptized.  
Pl. Success, 17th Feb. 1822. John Stewart.

48.—The bearer, Anchilla, has this moment requested me for a certificate of her conduct, that she may be baptized. I can only say that she belonged to me for nearly eighteen months back, and during that period had no fault to find with her behaviour.  
Pl. Success, 15th Oct. 1820. John Stewart.

49.—Pass the bearer, Richard and his wife Peggy, to Mr. Smith, to be baptized.  
Pl. Success, 14th Dec. 1822. John Stewart.

50.—Pass the bearer, Michael, to Mr. Smith, to be baptized.  
Pl. Success, 10th February 1822. John Stewart.

51.—Pass the bearer, Amelia, to Mr. Smith, to be christened.  
Plantation Success, 8th October 1820. John Stewart.

52.—The bearer, Harry, has been employed on this estate as carpenter, for the last ten months; his behaviour during that period, as far as is known to me, has been unexceptionable.  
Plantation Success, 26th December 1817. John Stewart.

53.—Pass the bearers, James and his wife Phœbe, to Mr. Smith, to be baptized.  
Plantation Success, 14th Dec. 1822. John Stewart.

54.—Pass the bearer, Windsor and his wife Nancy, with her son Pitt, to Mr. Smith, to be baptized.  
Plantation Success, 26th Dec. 1821. John Stewart.

55.—Pass the bearer, Isabella, to Mr. Smith, to be baptized.  
Plantation Success, 25th Dec. 1821. John Stewart.

56.—Pass the bearers, Smart and Flora, to Mr. Smith, to be baptized.  
Plantation Success, 25th Dec. 1821. John Stewart.

57.—Pass the bearer, Belinda, to Mr. Smith, to be baptized.  
Plantation Success, 17th June 1821. John Stewart.

58.—Pass the bearer, Bonny, to Mr. Smith, to be baptized.  
Plantation Success, 25th Dec. 1821. John Stewart.

59.—Pass the bearer, Mary, to get christened.  
Bellefield, 24th Feb. 1822. John M<sup>c</sup> Bean.

60.—Pass the bearer, Simon, to Le Resouvenir, to get christened  
Bellefield, 4th March, 1822. John M<sup>c</sup> Bean.

61.—Pass the bearer, Ben, to plantation Le Resouvenir, to get christened.  
Bellefield, 30th March 1822, John M<sup>c</sup> Bean.

62.—The bearer (Cumba) being desirous of baptism, I beg leave to recommend her to your notice, as a deserving character.  
Plantation Vigilance, June 28th, 1818. Rev. J. Smith, Le Resouvenir. W. D. Couchman.

63.—Plantation Vigilance, April 13th, 1817. A negro of this estate wishing to be baptized, I take the liberty of sending him to you; should any reference as to character be required, I beg leave to bear ample testimony of his good conduct since I have known him; and am further authorized to say it has been universally good, by a gentleman who has known him since his birth.

From the short time I had the pleasure of being in your company, you will not probably recall my name to your memory; I will therefore add, that a few Sundays since I was favoured with an introduction by Mr. L. Van Cooten. W. D. Couchman.

To the Rev. — Smith, Plantation Le Resouvenir.

## 34 DOCUMENTARY PAPERS PRODUCED ON THE

64.—The bearer (Nancy) has made several applications to me for a recommendation to be baptized, which I have hitherto refused, as her moral character was not such as to authorize me. As she has lately altered much for the better, and been a very regular visitor at chapel, apparently with the anxious desire of improvement, I now submit her to your consideration, and doubt not a little encouragement will bring her to answer every expectation.  
—With compliments to Mrs. Smith. W. D. Couchman.

Vigilance, December 7th, 1817. Rev. J. Smith, Plantation Le Resouvenir.

65.—The bearer (Bristol) has made application to me to request you would baptize him; his conduct and character are such that I can with much confidence and pleasure recommend him to your notice; and I feel convinced, that after such examination and instruction as you may think necessary, he will not be found the least deserving of your candidates; as he is a leading man on this plantation, this will probably be one step to the fulfilment of your wishes with the rest. I have for some time since promised myself the pleasure of paying you a visit, but Sunday is the worst day of the week for a person leaving the estate that has charge of it, as the negroes having nothing to do, require some one with authority to be constantly with them, and the present pressure of business precludes the possibility of being absent on any other day.  
W. D. Couchman.

Vigilance, July 13th, 1817. To the Rev. J. Smith, La Resouvenir.

66.—The bearer (Faith) is anxious to get her husband and four children baptized, herself having attended the font before; I therefore recommend them to your notice.

Plantation Vigilance, November 8th, 1818. W. D. Couchman

*Strephon about 20; Diana about 15.*

Rev. J. Smith, Plantation La Resouvenir.

67.—The bearer (Polly) has been baptised, and is very anxious that her children should be. I have no hesitation in recommending them to your notice. With respects to Mrs. Smith. W. D. Couchman.

Plantation Vigilance, October 11th, 1818. Rev. J. Smith, Plantation Resouvenir.

68.—Plantation Vigilance, July 5th, 1817. I beg leave to recommend Polly Primo, and Cupid (two candidates for the font) to your consideration, as worthy any pains which may be taken with them.  
W. D. Couchman.

To Rev. J. Smith, La Resouvenir.

69.—The bearer (Mercy) has applied to me to speak to you in behalf of her being baptized; and her general character being as good as any woman on the estate, I beg leave to submit her to your consideration. With compliments to Mrs. Smith.

Plantation Vigilance, February 8th, 1818. W. D. Couchman.

Rev. J. Smith, Plantation La Resouvenir.

70.—The bearer, Cudgo, with Lubin, John, Lucy and Nelly, seems wishful to be baptized, and therefore inform you, that they have behaved themselves soberly and inoffensively since they have been under my direction.  
James Todd.

N. O. Nassau, 25th Dec. 1821. To the Rev. J. Smith, La Resouvenir.

N. B.—And Kitty, Cudjo's wife.

71.—Arthur's child, Wilson, born 6 June 1817, aged four months and six days.

Eendraght, 12th October 1817.

John Tullo.

To be baptized by the Rev. Mr. Smith.

72.—The bearer hereof, named Julia, has her master's permission to be baptized,

Cuming Lodge, 23d Feb. 1818.

Colin Campbell, Manager.

73.—By permission of the proprietor, the bearer, a good woman, requests you will baptize her Ann.  
Colin Campbell, Manager.

Plantation, Cuming Lodge, 7th Dec. 1817. The Rev. Mr. Smith, La Resouvenir.

74.—C. F. Milne's best respects to Parson Smith, and takes the liberty to inform him, that the three women, Bellona, Sally\* and Constance, are very wishful of being baptized, if the parson thinks them qualified. M. has no objections to it.

29th May 1818.

\* *Sally's hus Fortune.*

75.—The bearers hereof, belonging to plantation Friendship, have requested of the undersigned to give them a pass, for the purpose of going to be baptized.

10th June 1821.

John Appleton.

Mungo; Jack; Rebecca; Eve; Isabella; Johnny, infant; Duchess.

76.—N. O. Nassau, 4th October 1817.—The under-mentioned negroes, belonging to this estate, have for a considerable time been applying for a letter to be baptized, which I have hitherto not granted, in consequence of a few individuals, whom Mr. Wray baptized some years ago, not having conducted themselves in a proper manner afterwards.

## TRIAL OF JOHN SMITH, A MISSIONARY.

35

As they have now, however, come to a sense of their duty, if you think it right, may I request the favour of your baptizing those mentioned below; some of them are very old people, and in general they are well behaved, and promise in future to act as faithful servants.

The Rev. Mr. Smith, Le Resouvenir.

W. Haig.

Zemera; *hus. Marke; learn little better.*

Adriana; *hus. Mars; - d' - d' - d'.*

Samson; *pretty well; wife Lora.*

Bevene; *little better than Sampson; Lucy is his wife.*

Colin; *not so well as Bevene; wife Nancy.*

Nancy; *very indifferent.*

Fortune; *pretty well; wife Belzarah.*

Hercules; *very indifferent; no wife.*

Nelson; *must learn little better; wife Elizabeth.*

Coletta; *she must learn a little better; hus. Will. of Lusignan.*

*Fredrick.*

77.—Plantation Vigilance, 30th December 1821.—At foot I beg leave to hand you the names of some people belonging to this estate, who wait on you for the purpose of being baptized.

Reverend ——— Smith, Pl. La Resouvenir.

Jno. G. Abbott.

Beram, Hood, Bob, Petit, Duncan, Catherine, Jeannette, and her children, Arianti, Princess, Popea and Cecelia.

78.—The bearers, Jannet, Judy and Francis, are wishful of being baptized, to which I have no objections, and hope they may be found fit for it. If the weather holds up to-day, I hope to have the pleasure of seeing you and Mrs. Smith.

Mon Répos, 20th February 1818.

J. S. Kelly.

To the Rev. John Smith, Le Resouvenir.

79.—Lusignan, 25th December 1820.—The bearers of this, King and Richard, has permission to be baptized, by desire of Mr. Jack, manager.

For the Reverend Mr. Smith.

John Garden.

*Richard is a Creole, about 19; answers well; is apprenticed in town to Mr. King.*

80.—The under-mentioned negroes have requested a pass, to beg the Rev. Mr. Smith to baptize them.

Friendship, 10th February 1822.

Jn° Appleton.

Davy, Pitt, Quashey, Tory, Buck, Doll, Margaret.

81.—Pass Kitty, with three children, to get baptized.

	Y.	M.	D.
Natty, born 30th July 1806, aged - - - -	11	2	19
Brutus, born 11th September 1809, aged - - -	8	1	8
Patrick, born 1st November 1810, aged - - -	6	11	11

*Patrick is dead.*

Endraght, 19th October 1817.

John Tullis.

82.—The bearer hereof, named Jupiter, belonging to this estate, is desirous of having his child named Cassius christened, and requesting a certificate of character for that purpose; I hereby declare that he is a well disposed person.

R. Murray, Manager.

Lusignan, 17th November 1822.

To the Rev. Mr. Smith, Bethel Chapel, La Resouvenir.

83.—The bearer hereof, named Owen, belonging to this estate, is desirous of having his infant child, named Providence (aged six months) christened; and requesting a certificate of character for that purpose, I hereby declare that he is a well-disposed person.

Lusignan, 18th May 1823.

R. Murray, Manager.

To the Rev. Mr. Smith, Bethel Chapel, La Resouvenir,

84.—The bearers, Jupiter, Queen, King, Elizabeth, Jack, Stantia, Midas, Philis and Clarissa, wishes to be baptised, which rites you will be pleased to perform if you find them fit objects.

N. M'Kinnon.

Demerary, 20th January 1818.

True Copies,

I. L. Smith, jun.

Assistant Judge Advocate.

S. A. Goodman, Lt. Col.

## A.

Certified Copy of Court Martial Trial of *Telemachus*, Demerary, on 2d September 1823.

CHARGE preferred by order of his Excellency, Major-General John Murray, Lieutenant-Governor and Commander-in-Chief in and over the United Colony of Demerara, Essequibo, &c. &c. &c. against *Telemachus*, a Negro employed on Plantation Bachelor's Adventure.

Charge. For having on or about the night of Monday, the 18th August last, being in open revolt and rebellion, and actively engaged therein, against the peace of our Sovereign Lord the King, and the laws in force within this colony, and also for aiding and assisting others in such rebellion; and further, for causing, exciting and promoting such revolt and rebellion, by acting as a chief, or leader, or headman.

(s.) *Rich<sup>d</sup> Creser*, Assist. Judge Advocate.

Opinion and Sentence.

The Court having most maturely and deliberately weighed and considered the evidence adduced in support of the charge preferred against the prisoner *Telemachus*, as well as the statement made by him in his defence, is of opinion, that he, the prisoner *Telemachus*, is guilty of the charge preferred against him, and does therefore sentence him, the prisoner *Telemachus*, to be hanged by the neck, until he be dead, at such time and place as His Excellency the Commander-in-Chief, may deem fit, and then to be hanged in chains.

(s.) *Rich<sup>d</sup> Creser*,  
Assist. Judge Advocate,

(s.) *S. A. Goodman*,  
Lt. Col. Com. & Pres.

I approve the finding, and confirm the sentence, of this court-martial, and direct the execution of the prisoner *Telemachus*, on the Parade Ground in Cumingsberg, on the evening of Friday, 12th September inst.

(s.) *John Murray*, Commander-in-Chief.

Head Quarters at Camp House, Demerary, 11th September 1823.

## B.

Certified Copy of Court Martial Trial of *Sandy*, Demerara, on 3d Sept. 1823.

CHARGE preferred by order of his Excellency Major General John Murray, Lieutenant-Governor and Commander in Chief in and over the United Colony of Demerara and Essequibo, &c. &c. &c. against *Sandy*, a negro of plantation Non-Pareil;

Charge. For having, on or about the night of Monday the 18th August last, been in open revolt and rebellion, and actively engaged therein, against the peace of our Sovereign Lord the King, and the laws in force within this colony; and also, for aiding and assisting others in such rebellion; and further, for causing, exciting and promoting such revolt and rebellion, by acting as a chief, or leader, or headman.

(s.) *Rich<sup>d</sup> Creser*, Assistant Judge Advocate.

Opinion and Sentence.

The Court having most maturely and deliberately weighed and considered the evidence adduced in support of the charge preferred against the prisoner *Sandy*, as well as the statement made by him in his defence, is of opinion, that he the prisoner *Sandy*, is guilty of the charge preferred against him, and does therefore sentence him the prisoner *Sandy*, to be hanged by the neck until he be dead, at such time and place as his Excellency the Commander in Chief may deem fit, and then to be hanged in chains.

(s.) *Rich<sup>d</sup> Creser*,  
Assistant Judge Advocate.

(s.) *S. A. Goodman*,  
Lieut. Colonel and Commandant,  
T. B. M. and President.

Approved,  
(s.) *John Murray*, Commander in Chief.

## TRIAL OF JOHN SMITH, A MISSIONARY.

37

## C.

Certified Copy of Court Martial Trial of *Paul*, Demerara, 11th Sept. 1823.

CHARGE preferred by order of his Excellency Major-General John Murray, Lieutenant-Governor and Comanader in Chief in and over the United Colony of Demerara and Essequibo, &c. &c. &c. against *Paul*, a negro of Plantation Friendship ;

For having, on or about the night of Monday, the 18th August last, been in open revolt and rebellion, and actively engaged therein, against the peace of our Sovereign Lord the King, and the laws in force within this colony ; and also, for aiding and assisting others in such rebellion. Charge.

(s.) *Rich<sup>d</sup> Creser*,  
Assistant Judge Advocate.

The Court having most maturely and deliberately weighed and considered the evidence adduced in support of the Charge preferred against the prisoner Paul, as well as the statement made by him in his defence, is of opinion, that he, the prisoner Paul, is guilty of the charge preferred against him ; and does therefore sentence him the prisoner Paul, to be hanged by the neck until he be dead, at such time and place as his Excellency the Comanader in Chief may deem fit ; and then to be hanged in chains. Opinion and Sentence.

(s.) *Rich<sup>d</sup> Creser*,  
Assistant Judge Advocate.

(s.) *S. A. Goodman*,  
Lieut. Colonel Commandant and President.

I approve the finding, and confirm the sentence of this Court Martial, and direct it to be carried into effect on the Parade Ground, in Cummingsburg, on the evening of Friday, 12th September instant.

(s.) *J<sup>n</sup> Murray*, Commander in Chief.

Head quarters at Camp-house, Demerary,  
11th September 1823.

## D.

Certified Copy of Court Martial Trial of *Quamina*, Demerara, 10 Sept. 1823.

CHARGE preferred by order of His Excellency Major General John Murray, Lieutenant Governor and Commander-in-Chief in and over the United Colony of Demerara and Essequibo, &c. &c. &c. against *Quamina*, a negro of Plantation Nootens Zuyl.

For having on or about the night of Monday the 18th of August last, been in open revolt and rebellion, and actively engaged therein, against the peace of our Sovereign Lord the King, and the laws in force within this colony ; and also, for aiding and assisting others in such rebellion. Charge.

(s.) *Rich<sup>d</sup> Creser*.  
Assist. Judge Adv.

The Court having most maturely and deliberately weighed and considered the evidence adduced in support of the Charge preferred against the prisoner Quamina, as well as the statement made by him in his defence, is of opinion that he, the prisoner Quamina, is guilty of the charge preferred against him ; and does therefore sentence him, the prisoner Quamina, to be hanged by the neck until he be dead, at such time and place as his Excellency the Commander-in-Chief may deem fit. Opinion and Sentence.

(s.) *Rich<sup>d</sup> Creser*,  
Assistant Judge Advocate.

(s.) *S. A. Goodman*,  
Lieut. Col. and Com. and Pres.

I approve the finding, and confirm the sentence of this Court Martial, and direct it to be carried into effect on the Parade Ground, in Cummingsburg, on the evening of Friday, the 12th September instant.

(s.) *John Murray*,  
Commander-in-Chief.

Head Quarters at Camp-house,  
Demerary, 11th Sept. 1823.

## E.

Certified Copy of Court Martial Trial of *Jack*, Demerara, 18 to 22 September 1823.

## Charge.

**CHARGE** preferred by order of His Excellency Major General John Murray, Lieutenant Governor and Commander-in-Chief in and over the United Colony of Demerara and Essequibo, &c. &c. &c. against *Jack*, a negro of Plantation Success.

For causing, exciting, and promoting revolt and rebellion, against the peace of our Sovereign Lord the King, and the laws in force within this colony; and also for having, on or about the night of Monday the 18th of August last, been actively engaged in such revolt and rebellion; and further, for acting as a chief, or leader, or headman, in such revolt and rebellion, and also aiding and assisting others therein.

(s.) *Heyliger*, Judge Advocate.

## Opinion and Sentence.

The Court having most maturely and deliberately weighed and considered the evidence adduced in support of the charge preferred against the prisoner *Jack*; as well as the statement made by him in his defence, and the evidence adduced in support thereof, is of opinion, that he, the prisoner *Jack* is guilty of the charge preferred against him, and does therefore sentence him the prisoner *Jack*, to suffer Death, at such time and place as His Excellency the Commander-in-Chief may deem fit.

(s.) *Heyliger*, Judge Advocate.  
Approved, (s.) *John Murray*, Commander-in-chief.

(s.) *S. A. Goodman*,  
Lt. Col. Com. and Pres.

---

(A true Copy.)

*I. L. Smith, jun.*  
Assistant Judge Advocate.

*J. A. Goodman*,  
Lt. Col. and Pres.





III.

DEMERARA.

FURTHER PAPERS:

*viz.*

DOCUMENTARY EVIDENCE:

*Sc.*

\_\_\_\_\_

*Ordered, by The House of Commons, to be Printed,*  
*24 May 1824.*

338.