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cation of the gospel, not indeed to an undue pre-eminence, but in such a manner as to throw a shade over the written communication by means of tracts and scriptures.

In examining the annals of modern missions, it is difficult to ascertain which mode of communicating the gospel among a reading nation has received the greatest share of the divine blessing, and has been instrumental in bringing most souls to the knowledge of the truth.—*Extract from his speech at New York, May 16, at the public meeting of the American and Foreign Bible Society.*

SKETCH OF THE MISSIONARY LABOURS AND DEATH OF THE REV. THOS. BURCHELL.

MR. BURCHELL was a member of Mr. Winterbotham's church, at Nailsworth. On the 14th of October, 1823, he was publicly set apart to the missionary work at Trowbridge, and shortly after sailed for Jamaica. His labours were devoted to the towns of Montego Bay and Crooked Spring, on the north-western part of the island. The location was a good one, as the former place was the chief town in that part of Jamaica, and the success of Mr. Burchell was, as might be expected, eminently great. On the 29th of February, 1824, he formed a church of twelve members at the Bay. So great was the interest he excited that the accommodation hitherto provided was found totally inadequate. In 1826, being necessitated to visit England on account of his health, Mr. Burchell returned the following year with means sufficient to erect a commodious chapel for his people. A year or two after his return, he again visited his native land, "at which period he left one thousand six hundred in full communion with the church at Montego Bay, and about three thousand inquirers, including the town and the district around."

The labours this indefatigable missionary undertook at this time may be learned from the following account, compiled from his own narrative:—At Montego Bay, there was service only every alternate Sabbath, when he was engaged with the people from six o'clock in the morning till eight in the evening, with very little intermission. The other Sabbath was employed in attending to the requisite services at Gurney's Mount, Shortwood, or some other place.—Prayer-meetings, preaching, conversing, and other duties, occupied the week, besides journeys into the interior of twenty and thirty miles. For thirteen successive weeks in the previous year, he states that he journeyed at an average of one hundred and three miles per week on the concerns of the mission; and during ten months travelled three thousand one hundred miles,—no mean exertions and toils in such a climate, and where there were no public means of conveyance. It was in consequence, as Mr. Burchell himself says, of the number of persons connected with the churches that the plan of employing approved individuals united to the church, as "leaders," and of dividing the people into classes, was adopted.

On his return from England in January, 1832, he found the island in a state of insurrection. For the following account of the events which then took place with respect to Mr. Burchell, we are indebted to Dr. Cox:—

"The notoriety he had acquired by his missionary zeal and success, occasioned a report that the leaders of the rebellion had used his name to further their designs. This exasperated the sufferers, and the missionaries on shore were assured there was little doubt that on his landing he would be assassinated. Before coming to anchor, an officer from the *Blanche* frigate required Mr. Burchell to accompany him to that ship, where he was confined a prisoner, without any other information than that 'it was

martial law.' The marine on guard walked in his apartment with his bayonet drawn, and remained there the whole night. This continued to the third day, when the bayonet was sheathed, and permission obtained for the visits of Mrs. Burchell, in the presence of a third person. His desk was broken open, and papers seized. He was kept in this confinement for eleven days, during part of which time he was exceedingly unwell. He was then transferred to the *Garland Grove*, the ship in which he had arrived; and permission was given for the visits of some of the missionaries.

On the 10th of February, an order was issued for his release, but with a recommendation from the Captain and another gentleman to quit the island, as he feared his (the Captain's) interests, and those of his owners, would be injured, on account of his unpopularity, and that his life would be endangered on shore. The strongest expressions were reported of a determination to assassinate him; and all the missionaries concurred in recommending him to proceed to America. At this crisis, a boat came alongside with the head constable to take him and Mr. Gardner before the civil authorities at the police office, on a charge preferred by Samuel Stennett, to the effect that he had advised the negroes that freedom was theirs, and they must fight and pray for it. He went on shore with the full expectation of being murdered, after having taken a most painful leave of his family and friends on board. On his landing, the mob closed round him, hissing, gnashing their teeth, and some crying out, 'Have his blood;' 'shoot him;' 'hang him.' Several coloured persons, however, interposed, and averted the danger.

The missionaries Burchell and Gardner were then committed to the gaol to await their trial, with an interdiction from even walking in the yard. A letter was sent by the

Custos on the 9th of February, stating that no legal evidence was found against Mr. Burchell, and he, with others, was discharged from the gaol. Still the Attorney-General expressed a determination to send in an indictment against him on the evidence of the perjured Stennett; but the Grand Jury, on the 14th of March, after an appeal to the Judge, were reluctantly obliged to ignore the bill, and Mr. Burchell was restored to his friends. On the morrow, however, it was found that a murderous assault was meditated against him, and, under military escort, headed by the Chief Justice, he was conducted to the beach, and took refuge from the mob on board H.M. Ship *Ariadne*, when he was induced to promise to sail for America the next day. Accordingly, on the morning of the 16th of March, he left the inhospitable shores of Jamaica for New York. It appeared that the mob had agreed to tar and feather him, an indignity which, according to Jamaica usage, must have terminated in his death.

Besides his personal hazards and annoyances, Mr. Burchell sustained severe losses in property. His private residence and furniture in the mountains were burned by the militia, and the malice of his enemies wreaked itself upon other buildings in which he had, or was supposed to have an interest."

In 1832 Mr. Burchell, in company with Mr. Knibb, was in England, engaged in pleading the cause of the slave, and in raising contributions for the erection of the houses destroyed during the insurrection. The success of these appeals is well known. The feeling they produced will not soon be forgotten.

In 1834 Mr. Burchell returned to the people of his charge, and was by them received with the utmost affection and enthusiasm. Tranquillity had now succeeded the storm, and, as a consequence, success and prosperity almost unparalleled pleasingly characterised the period immediately

preceded by violent persecution and obloquy.

“ Before 1836, Mr. Burchell's congregation had increased by at least one-half, and he had added to his church in Spanish-town between five hundred and six hundred souls. Still his labours were pursued amidst much obloquy and personal affliction. In 1839, his health gave way under the pressure of occupation. His toils, however, were still sweetened with success. During the year, one hundred and ninety-nine members were added to the church; and in the following year it was calculated that, in seventeen years, the parent church with its affiliated branches, had grown from thirteen members to upwards of three thousand, with nearly as many inquirers.”

It need not surprise us that numerous duties, increased responsibilities, and past distressing anxieties had done much to undermine Mr. Burchell's constitution. His health was in fact in a precarious state. An attack of fever in February last left him in such a languid state, that a voyage to England was considered indispensable.

“ Mr. Ebenezer Smith, his medical adviser, gave him hopes that if he could escape the atmospheric uncertainties of the spring, the warm weather of July might effect a cure; nor until a few days before his death did any symptom appear to forbid this pleasing anticipation. Even as lately as the Tuesday before his death he was able to pay Mr. Smith a visit at his residence in Billiter-square, and to return to his lodgings at Mrs. Moore's, in Queen's-place, Southwark-bridge, by way of the Baptist Mission-house, in Moor-gate-street. But on Wednesday we found him in bed, from which he never rose again. The next day the hue of his countenance betrayed a decided jaundice, with such strong symptoms of lethargy, that Mr. Smith gave special instructions for engaging his attention and preventing sleep.

Every attempt to effect this was unavailing, and, before Friday morning, he was in a state of insensibility. As a last resource, he was cupped in the temple; but he appeared utterly unconscious of the manipulations of the operator. At two o'clock on Saturday morning, he expired in the presence of Mrs. Moore and her family, by whom no sign of returning consciousness could be detected. The remains of this honoured servant of God were removed on Saturday night to the Baptist Mission-house, preparatory to interment in Abney Park Cemetery, on Wednesday afternoon.”

Dr. Cox, who knew Mr. Burchell well, describes him as having possessed sterling sense, unbending integrity, great determination and resoluteness, a keen sense of wrong-doing in others, and a perfect sympathy in the sufferings of his brethren, together with the love of souls, which like a sweet and heavenly light was thrown over all the sterner virtues of his character.

The piety of the deceased missionary was exemplified in his life and sustained in his death. One who visited him on the Thursday before his departure thus writes:—

“ After a little conversation on matters of business, I offered to engage in prayer; he gladly consented. During the exercise he appeared much affected, and sobbed repeatedly, joining in the petitions from time to time. After I had done, he buried his face for a moment in his hands, and then said, with deep feeling, ‘ It's all well; I know it's all well. I should have—but, no! it's all well.’ On my saying, that, painful as it was that this illness should visit him when far away from his family, still if he were not now their guardian and comforter, they were under God's guardianship; he assented, and repeated, ‘ Oh, yes; and it's all well.’ I then asked him, if the gospel he had preached to others was still his support, and if Christ was precious to him. ‘ He is

precious, and I can trust him—I feel
I can trust him.'

I thon said, 'You feel that the mercy
which has sent a Saviour is equalled
by the mercy which has led you to
trust him.' He paused a moment;
his lip quivered with strong feeling,
and all I heard was, 'He made me.
I *can* trust him.'

The end of this Servant of Christ

was peace; his happy spirit, says a
revered minister, seemed like the bird
of evening winging its way, amidst the
gathering shadows, homeward to its
resting place."

"Now, traveller in the vale of tears
To realms of everlasting light,
Through thine's dark wilderness of years
Pursue thy flight!"

B.

Poetry.

THE SLIGHTED INVITATION.

2 Chron. xxx. 10; and Luke xiv, 16—18.

"Oh come to the long slighted passover feast,
Ye woe-stricken remnant of Israel draw near;
Come Judah attend with the Levite and priest,
The gracious Jehovah will meet with you here."

Thus good Hezekiah the message sent forth,
Through the borders of Israel, all ravaged and torn;
But the stiff-necked tribes, from the south to the north,
Insulted his heralds, and laugh'd them to scorn.

Yet divers gave heed to the message, and came
To bow with contrition on Zion's blest hill;
For past loving-kindness to honour his name,
And pray for his mercy to follow them still.

Now Jesus addresses the victims of sin,
And shews the provision his mercy has made;
"Oh! come to the fountain of grace and be clean!
Oh! come to the table of love and be fed!"

But many make light of the message; the charm
Strikes but the deaf adder that stoppeth her ear;
For some to their merchandise, some to their farm,
And some to their wedding prefer to repair.

Yet is there a number which no man can tell,
From every kindred and every place,
Who love on the mercy of Jesus to dwell—
Who press to partake of his riches of grace.

They are gathering around his table below;
'Tis a feast where the foretaste of glory is given;
Yet girding their loins, and preparing to go
To sit with the Lamb at his marriage in heaven.

D. I.