

NOTE.—*In consequence of press of matter, the acknowledgment of Contributions must be postponed to next month.*

## THE MISSIONARY HERALD.

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CONFERENCE OF FRIENDS OF THE SOCIETY AT  
BIRMINGHAM.

NOVEMBER 28, 1865.

THE Autumnal Session of the Baptist Union, and the Quarterly Meeting of the Missionary Committee, were held in Bradford, in October last. During the meetings, a social gathering was convened, which was found so profitable that it was adjourned to Birmingham, where, on Tuesday, Nov. 28, in the hall attached to Wycliffe Church some sixty or seventy brethren assembled out of a large number to whom invitations had been sent, and spent the day in social worship and conference; the Rev. W. Brock presiding, and with the Rev. Dr. Gotch and Mr. J. Cooke leading the devotions of the meeting.

In the unavoidable absence of Sir S. M. Peto, Bart., M.P., W. H. Watson, Esq., was subsequently called to the chair.

The Rev. J. P. CHOWN read a paper sketching out a plan for the more complete organization of the various districts in the country. It was then resolved that the topics for consideration should be—first, the recent lamentable occurrences in Jamaica; secondly, the means of interesting the churches more thoroughly and constantly in the Mission; and thirdly, the general management of the society. The Rev. S. G. Green was requested to act as Secretary, who introduced the conversation respecting Jamaica by reading a paper commenting on the occurrences so far as then known, and vindicating especially the course taken by Dr. Underhill in writing to Mr. Cardwell, and the conduct of the present and past representatives of the Baptist denomination in the island.

At the close of the paper Drs. Angus and Gotch were requested to prepare resolutions on the subject.

A free conversation followed, in which the Revs. J. T. Brown, F. Trestrail, G. Gould, W. Brock, Messrs. R. Harris, A. Brown, W. Morgan, J. Cooke, and others took part; after which it was—

Moved by the Rev. Dr. Angus, seconded by the Rev. W. Brock, and unanimously resolved:—

“That this meeting, having had under its consideration the letter of Dr. Underhill addressed to the Right Honourable Edward Cardwell, and the charge brought against him by Governor Eyre, of having largely contributed by that letter to the recent disturbances in Jamaica, desire hereby to express to their esteemed friend their hearty sympathy with him under what they cannot but feel to be a most unfounded charge, and

their confidence, both in the purity of his motives and in the propriety of the step he took in calling the attention of the Secretary of State for the Colonies to the condition of Jamaica."

Moved by the Rev. Dr. Gotch, seconded by J. Cooke, Esq., and unanimously resolved:—

"That in the opinion of this meeting a full and impartial inquiry should immediately be made by the Home Government into the causes of the late lamentable outbreak in Jamaica, and into the means taken for its suppression: and that such inquiry is demanded both by a regard for the character of the persons implicated, and in order to secure the general interests of the Island itself."

Moved by the Rev. G. Gould, seconded by E. S. Robinson, Esq., and unanimously resolved:—

"That a memorial embodying the foregoing resolution be presented to Earl Russell, as the first minister of the Crown.

"That the following gentlemen constitute a deputation to present the memorial, and to urge its prayer:—Sir S. M. Peto, M.P., Messrs. Watson, Kemp, W. Stead, G. E. Foster, G. H. Leonard, J. H. Hopkins, E. S. Robinson, A. Brown, R. Harris, H. Angus, the Revs. Dr. Angus, Dr. Gotch, Dr. Paterson, F. Trestrail, G. Gould, W. Brock, C. H. Spurgeon; with power to add to their number."

Dr. UNDERHILL, in acknowledging the vote of confidence, said that of late he had naturally suffered much anxiety, but that it was greatly removed by the warm and cordial manner in which, not only personal friends, but other members of our own and other Christian bodies, as well as gentlemen of high position, had expressed their sympathy with him under the charges brought by General Eyre. Personally, he felt he had no need to be ashamed of the course he had taken, or to retract anything he had said. He had no doubt that the character of all our brethren would come out, not only without stigma, but with honour, from the present trial.

The Rev. J. P. CHOWN then stated his views on the best method of arousing and extending the interest of the Churches in the Mission. Brethren in different places should act as "centres" of information, and be known as representatives of the Society; organizing the auxiliary mission work of their own neighbourhoods, and in every way promoting the Society's interests. To appeal to such brethren in any questionable matter would be a much better means of arriving at the truth than asking questions through the public press. Mr. Chown read a list of names as illustrative of his proposal.

The Rev. J. A. SPURGEON observed that a committee had already been appointed at the Mission House to consider this subject; and had even prepared lists very similar to Mr. Chown's, but had left the matter in abeyance until after the present meeting.

A long and interesting conversation followed, in which the Rev. W. Brock, Messrs. Whitehead, Wright, Stead, Hopkins, the Revs. Drs. Angus and Paterson, Revs. G. Gould, W. Walters, and T. A. Wheeler took part.

Mr. BROCK observed that the entire value of such service as that proposed would depend on its being gratuitous. He believed it would then work well.

Mr. GOULD suggested that the Lord's-day Services should occasionally be made available for giving Missionary information fresh from the field of labour, and so interesting persons who do not come to the Missionary Prayer-meetings.

Dr. PATERSON gave some interesting particulars of the methods by which several Churches in Scotland had connected themselves, by correspondence and otherwise, with a Mission in Prussia. Mr. WALTERS stated that since the Bradford Meetings he had, by a little exertion, succeeded in gaining several new subscribers, and in inducing old subscribers to double their amounts. He believed that the work must be done by ministers. In this Mr. STEAD agreed, but added that laymen might very advantageously help, instancing the results of appeals to Sunday scholars, and of Juvenile Missionary Societies systematically worked. Mr. HOPKINS, as Treasurer of the Birmingham Auxiliary, could testify that the Churches are not unwilling to respond to any intelligent appeal; but they need *continuous* information. The value of organization depends on its being persistently worked. Too often the work began when the annual meetings of a district were being arranged, and ended when the meetings were over. Laymen who had time and influence might do something; but the responsibility must ultimately rest with ministers. When the Mission began, the Churches were "permeated" with Missionary information; and so it must be again if there was to be a Missionary Church. The proper place for the Missionary appeal is the *pulpit*—not annually alone, but all the year through.

Dr. ANGUS remarked that our support should depend not so much on Missionary information as on a religion of principle. We do not subscribe because of the information, but because we have resolved to support God's servants doing God's work in the world. The Society ought to be associated with our Church organization; help to it, part of our Church work; consideration of its claims, an important department of Church business. Let the responsibility of Christians and of churches in relation to it be rightly expounded from the pulpit, and there will be no doubt about the needed support.

The Rev. W. BROCK had come up to this meeting with a burden lying heavily upon his soul. His conviction was that our great need was not for a better system, but for greater spirituality. We wanted another baptism in the Holy Ghost. From his heart he concurred with Dr. Angus. The appeal was made singly, simply to our sense of duty and to our love to Christ. "*There* lies the world in its wickedness, and *there* is the Commission, —Go and preach the Gospel to every creature!" We must begin anew, at the beginning; realize afresh the truth that we have been put in trust by

the Master for His work. It is for us all to seek a revival in ministerial and pastoral life. Something had been said of a resolution to be proposed to the Conference. A series of prayer-meetings, each pastor with his own church, would better meet the necessity which all must feel; and the best resolution would be the holy decision of every devout heart to consecrate itself anew to God.

The Rev. C. VINCE, after expressing his deep sympathy with the truths just so fervidly enounced, referred to some remarks lately addressed to him by a Christian gentleman who had been twenty-seven years in India. "The craving for information at home is one of the greatest temptations in the way of Missionaries. Men are even under a ban because they dare to tell the simple truth." He (Mr. Vince) had been blessed by God with fair success as a pastor; but, supposing his support here in Birmingham came from Calcutta, and he was expected from time to time to send over to India, in return, some striking and palpable facts for the peroration of Missionary speeches, would he not often be at a loss? We should not do to others as we would not like them to do to us. He thought that ministers might urge the Missionary claim much oftener, and with more effect. Let them occasionally preach directly on the topic, in fact, give a Missionary speech with a text to it. His experience was that Christians did not lapse into infidelity so soon in regard to anything, as in regard to Missions.

The Rev. J. T. Brown, Mr. Franklin, Rev. J. Russell, the Rev. J. P. Chown, Dr. Underhill, and Rev. G. Gould severally followed in the strain of Mr. Brock's earnest and thrilling remarks.

The Rev. J. P. CHOWN then offered solemn prayer.

Several friends afterwards suggested that Mr. Brock should be requested to embody the substance of his appeal in a written form. Mr. BROCK, however, suggested that it would not be possible to write and print and send abroad what had been *felt*. It would be better for all to go home and act in the spirit which had so evidently pervaded the assembly.

The question of the management of the Society occupied the remainder of the sitting; a frank, outspoken, yet fraternal conversation being sustained by the Revs. T. A. Wheeler, W. Brock, J. Russell, J. A. Spurgeon, J. P. Chown; Drs. Gotch and Angus; G. Gould, C. J. Middleditch, W. Walters; Messrs. Pearce, Kemp, W. Watson of Bradford, W. Whitehead, E. S. Robinson, W. Stead, with the Chairman, and the Secretaries of the Mission. Questions as to the manner of conducting the committee business of the Society, the attendance at committees, the arrangement and expenses of deputations, &c., were freely asked and answered.

It was thought by some speakers that too little official zeal had been shown in appealing to non-contributing Churches, the Secretaries stating in reply that letters had, in fact, been sent to every Baptist Church in the kingdom, though by many never answered; the total correspondence amounting

to about 6,000 home, and six hundred foreign, letters per annum, or double what it had been when the present Secretaries entered on their office.

Much was said also of the double secretariat. Was it advisable? Or would not one head be better? In answer to this, the reasons were stated which had led to the change from one secretary to two. If there were but one, he could never go out to visit the Churches. Fifteen years ago there was a great outcry against the single-handed secretariat. In fact, there were disadvantages on both sides; but the advantages of the present system were thought by many to preponderate. The two secretaries were, in every important sense, one—one in purpose, thought, and heart.

The constitution of the Committee was very generally criticised. On the present system of election, great improvement could not be expected; but it must be plain to all that the country was not equally or proportionately represented; while the attendance at all, except the quarterly meetings, when country brethren came up, was small and irregular. Could any change be made? it was asked by several speakers, and especially in the mode of election.

As a proof that the management of the Society of late had neither been careless nor inefficient, the Rev. F. TREESTRAIL presented a financial statement, from which it appeared that the income of the Society had risen considerably of late years, and the agency greatly increased in the Mission field, without any increase in the home expenditure; and

Dr. UNDERHILL was thankful that so much had been said about the official management of the Society in the presence of the Secretaries. Criticism was what all public men might expect. Yet honestly he was somewhat aggrieved that so much seemed to be expected of them which no man could perform. Let it be remembered that they had no control over Churches—no agency at command to secure co-operation; often, indeed, they had to “push” a dead passive resistance. There were 140 Baptist churches in London. Of these some seventy or eighty supported the Mission, and the number was steadily increasing, chiefly through the influence brought to bear from headquarters. Churches and pastors too were often inconsiderate, leading to increased and useless expenditure in many ways; in fact, Secretaries might complain, if complaints were to begin, as well as others. When difficulties, or delicate questions arose, the proper method was to write to the officers, not to circulate reports and surmises through the country. It could not be right to drag everything in the transactions of the Committee, or of any Committee, before the public. Frankness and confidence were required on both sides.

It was then—

Moved by the Rev. W. Walter, seconded by the Rev. Joshua Russell, and unanimously resolved:—

“That our warmest thanks are due, and are hereby tendered to the Secre-

taries of the Baptist Foreign Missionary Society for their faithful and valuable services during the many years they have held office, and that we express our entire confidence in our esteemed and beloved brethren."

Resolutions of thanks to the Birmingham friends for their kind hospitality, and to W. H. Watson, Esq., for his conduct in the chair, were then passed, and the meeting separated.

### THE OUTBREAK IN JAMAICA.

THE mail of December 15th has brought us numerous letters from the Missionaries, dated from November 16th to the 23rd. As martial law had ceased, the brethren felt more at liberty to write on the subject of the outbreak, although it would seem that their letters were still liable to be intercepted and read by the Colonial Government. On the opening of the Legislature, Governor Eyre did not hesitate to attribute the outbreak to the "misapprehension and misrepresentation of pseudo-philanthropists" in England and Jamaica. In "hard and harsh words," as he himself terms them, the Governor went on to say that "the misdirected efforts and misguided counsel of certain ministers of religion, sadly so-called, if the Saviour's example and teaching is to be the standard, have led to their natural, their necessary, their inevitable result amongst an ignorant, excitable, and uncivilized population—rebellion, arson, murder."

It is in vain to ask for the proof of these heavy accusations against our missionary brethren. Governor Eyre, in a message to the House of Assembly, admits that he has none, except rumour. Some passages from the letters before us, which we shall presently quote, will sufficiently disprove these charges; but we cannot repress our indignation—first, at the utter falsehood of the Governor's statements, and secondly, at the attempts he has made, by violating correspondence, to obtain evidence which he must have known could not exist.

Immediately on the sitting of the Legislature, the Government of Jamaica introduced various bills, some of which have passed, the object of which is to destroy the present Constitution, and to endow the Governor and his Council with powers of the most arbitrary and despotic kind. With these we have nothing here to do. There was, however, one measure introduced of a kind so fatal to the religious liberties of the people, that a few words must be said about it. It purports to be a bill to "Regulate Places of Meeting for Religious Worship, and other Purposes." It provides for the registration of all buildings used for worship and education, and of the persons employed in preaching and teaching in them, imposing a heavy stamp duty for registration, and inflicting, for every breach of its provisions, heavy fines and imprisonment, at the discretion of the magistrates by whom the parties were convicted. And even when registered, any place of meeting could be closed,

and the preacher or teacher arrested at the mere will of the Governor and his Privy Council; but the clergy of the English and Scotch Establishments, and of the Roman Catholic Church, were exempted from its provisions. It was, in fact, a bill of pains and penalties against Nonconformists. It was a blow aimed at the influence and usefulness of every missionary body in the Island.

Although the House of Assembly had shown itself sufficiently subservient to pass many violent measures, this one met with so much opposition, stimulated by the ministers of the various bodies in Kingston, that it was withdrawn before the second reading, but with the announcement that another of similar tenor would be brought in. The new bill, it is understood, is to be limited in its operation to the meetings of those native religionists who are unconnected with the missionary churches. But even in this form such a measure is obnoxious. Because a black man chooses to preach or teach apart from European superintendence, that is no reason why his liberty should be curtailed. If he teach sedition, the ordinary laws can reach him, as they do all others. But his freedom of worship and education is as sacred a thing as that of the white man; and the project is only another of the many painful instances in which the negro has been falsely supposed to need more stringent government than other men; in which the ruling classes of Jamaica have shown their hatred for the black man, and their contempt for justice when the interests of the freedman are in question. We rejoice to know that any measure of this sort, however modified, will have the most strenuous opposition from the friends of religious liberty. Already a memorial has been sent to Lord Russell, from a large meeting which was held at Freemasons' Hall on the 15th ultimo, praying that her Majesty's Government will direct the Governor of Jamaica to refuse his assent to any and every such bill, for the limitation of the religious rights and privileges of the people of Jamaica.

These few explanatory remarks are necessary to understand some of the allusions in the following letters. As last month, we are constrained for the present to withhold the names of the writers. The first letter we shall quote, dated November 20th, after describing the events at Morant Bay, proceeds to speak of the causes of the outbreak:—

“Now let us look back and see where the blame lies. Dr. Coke's History of the West Indies, and the works of Duncan and Samuels, will show you the fierceness of the white persecutors of former days in St. Thomas-in-the-East. The Insurrection of 1831 and 1832, and what followed after it in 1833, will show you the fixed determination of magistrates and rectors to allow no Baptists, if they could prevent it, in that parish. I had to go there to take the late devoted Joseph Burton out of gaol; entering with him into heavy bail. Thus faithful ministers were persecuted, and some of another description established themselves; a few gave good instruction, others gave much aside from the Gospel of Christ, and *four-fifths* of the people were without religious instruction at all. Thus the fear of God was in very few. Then Governor Eyre took from Mr. Gordon the office of magistrate, which he held in four parishes, because the baron and the rector

wished him to do so. This was soon after Mr. Eyre came as Lieutenant-Governor. This led to a spirit most bitter between Mr. Gordon and the Governor, the late Custos, Baron Kettlehodt, and the Rector; and most unscemly assaults, contentings, and lawsuits were the result. The letter of Dr. Underhill next came in the way—was circulated by the Governor that it might be contradicted—was spoken against strongly in most of the papers—but defended and praised by two, one at Montego Bay, and one in Spanish Town. Meetings were got up all over the Island. Resolutions were put in as advertisements in most of the papers, and so the spirit of fiery opposition in the editors was kept up; and when the outbreak arose at Morant Bay, the connection sought to be established was Dr. Underhill's letter, with G. W. Gordon's meetings and teaching, Haitian refugees, and Baptist agitators.

“The whole of the black inhabitants are charged with intended sedition; but the proof of anything of this sort has not appeared, and will not, for no such state of things has been in existence. A great slaughter of probably about 2,000, by shooting and hanging, has taken place—there was no standing to fight.

“Martial law has now ceased; and the Governor proposes new laws, and a change in the Constitution, to the Legislature. The spirit of vengeance, and the result of the last month's bloodshed and alarm, seem still to affect the minds of many who have influence in the House. I have read over many accounts in newspapers, but cannot yet see the proof of the horrible hypocrisy charged upon G. W. Gordon, and his instigating to bloodshed, &c., charged upon him. That he was an agitator in the House of Assembly and out of it, there is no doubt; but that he contemplated other than redress and alteration by peaceable and legal means, has not yet been made evident.”

The next letter describes the painful position in which the outbreak has placed our missionary brethren. It is dated November 21st:—

“In my last letter to you I intimated that we were likely as missionaries, and as a denomination, to be the subjects of a deep and bitter hatred, because of our sympathy with the people of Jamaica ever since freedom, and *now* because of our supposed complicity with the wicked and cruel rebellion in St. Thomas-in-the-East. Already efforts are being made to estrange the people from us, and to fasten the vile and false stigma upon us, that we by our teaching, &c., have been the cause of it. To meet this new difficulty and trial we are all but helpless and powerless. We have no friends. The Governor and the whole force of the Government officials are against us. Our conduct is carefully watched. Our letters, I believe, are opened. Our mouths for a time are stopped. The press, with only one exception, is bitter in its opposition.

“Unless, therefore, we are now sustained by your sympathy, prayers, and help our path will be indeed one of difficulty and sorrow. We are afraid to write even to you with our accustomed freedom.

“Her Majesty has no more loyal subjects in the world than the Baptists of Jamaica. I would not for a moment attempt to palliate robbery, arson, murder—brutal, cruel murder of which the insurrectionists have been guilty—not a word in favour of those who, on sufficient evidence, have been found legally guilty of planning and executing this horrid affair. Many that have been hung and shot may have richly deserved their punishment and the ignominy to which they have come; but I cannot help expressing the fear that large numbers have been destroyed carelessly, thoughtlessly, revengefully, and without sufficient evidence. It is only necessary to read the despatches of the military officers engaged, and the writings of the special reporter of the *Standard* newspaper, to come to the conclusion indicated. These, without doubt, you see or will have the opportunity of seeing—there you will see how persons on the road, in their own houses, defenceless, totally taken by surprise, have been flogged, shot, hung; their houses burnt to the ground, and every evil inflicted on them that revenge could dictate. I would suggest that efforts be made to obtain all the documents on this painful affair, as soon as the House of Commons meets, and they will reveal a state of things to make the ears tingle, and the heart grow sad.”



It will gladden the hearts of our brethren to know that they enjoy our sympathy and confidence, and that the inquiry these proceedings so loudly demand will be made.

One of the oldest missionaries in the Island thus speaks of the Bill already alluded to:—

“I can hardly trust my pen to make comments on this atrocious Bill, brought in by the Governor through his Executive Committee to the House of Assembly. If it passes it will come into operation on the 1st of January, 1866. So you will see the necessity of *immediate action*—not *an hour must be lost*. Let me beseech you to get some of the friends of Civil and Religious Liberty to go at once to the Colonial Office, with the Bill in your hand, to represent the case, so that by the first packet some instructions may be at once sent out to the Governor. It is as bad, if not worse than the Sectarian Clauses, as they were called, in the Slave Laws that were so frequently disallowed by the Home Government,—ten times worse than the infamous Bill that was introduced by Lord Sidmouth in 1811 into the House of Commons, and it is fully equal to, if it does not surpass, the illegal Colonial Church Union in 1832: that was against all law, and this is to be under the sanction of law.

“If the Bill comes into operation my last sermon in Jamaica will be preached December 31st; after which the chapels will have to be shut, the day-schools closed, and the Sunday-school teachers forbidden to instruct their scholars, either in our chapels or in the class-houses on Sunday evenings. The Bill is full of pains and penalties, and in my case how many places would have to be licensed—the expense, the annoyance—the many evils, I need not enumerate; the Bill speaks for itself. Let any one read the Bill without being told the country in which it was proposed that it should be enacted, and he would be astounded when told that it was to be in any part of our beloved Queen Victoria’s dominions.

“Legislation is going on at a railroad speed, and there is no opportunity for the expression of public opinion. No time for consultation or public meetings, and, indeed, I suppose they would not be allowed to be held.

“If our chapels are closed there will be no alternative but for your missionaries to go home, as the supplies from the people of our charge will cease.

“I have no fear that her Majesty’s Government will allow it when it goes home, but what are we and the people of our charge to do in the meantime?”

#### EFFECTS OF ADVOCATING THE CAUSE OF THE POOR.

“In advocating as you did the cause of the poor, you committed an offence for which you will never be forgiven. Deep, bitter hatred will ever be the reward meted out to those who dare to point out to the Negro that he might be better employed than working upon a sugar estate for sixpence or ninepence per day.

“It is a fact that none can gainsay that, with two exceptions, none of the so-called Underhill meetings were held in Baptist chapels, or called by Baptist missionaries. At Savanna-la-Mar, at Lucea, at St. Ann’s Bay, at Kingston, at Spanish Town, at Port Maria, at Black River, in St. David’s, there was not a Baptist missionary who signed the requisition calling the meeting. In all these places the meetings were got up by persons in no way connected with us. Besides, they were meetings called by the custodes of parishes, and presided over by magistrates. They would not have been called at all had not the Kingston papers, in the most violent manner, denounced the statements made in your letter, and tortured the language so as to make it mean what it never intended. It will be gratifying to you and our friends to know that in those parishes where the missionaries have influence, not only are the people quiet, but are longing for an opportunity of expressing their loyalty, and detestation of the horrible deeds which have been done.

#### THE RETRIBUTION.

“The retribution that is being meted out to the inhabitants of the district where the outbreak occurred is fearful. It is said that before martial law ter-

minates not less than two thousand lives will be sacrificed. That the outbreak was a serious one there can be no question, that there were also some fearful atrocities committed will also, I fear, prove too true. So that it was undoubtedly necessary that prompt measures should have been taken, and some fearful examples made, but that the whole district should have been regarded as in a state of rebellion, and every man with a black face treated as a rebel, was I think going too far, and will, if I mistake not, call forth a feeling of indignation from the better portion of the English people. You have only to read the *official despatches*, especially those from Colonel Hobbs, to ascertain how little value has been set upon the life and property of the black man, even when there was not a particle of evidence that he was at all involved in the guilt of robbery or murder. As I expected, beyond the district in which the outbreak happened, the people have all remained quiet."

#### TREATMENT OF THE PEOPLE.

"To say a word in favour of the mass of the people, who continue orderly and quiet, is to expose yourself to insult and almost to arrest. So confident do I feel, however, in the people who are in any way under our influence, that I shall stand by them and speak for them whatever may be the personal consequences to myself. I dare say that our friends at home will find it hard to understand how people in Jamaica could do what has been done in the one parish, St. Thomas-in-the-East. It seems to me easily explained. First, there can be no doubt that the people there have been very greatly oppressed. Secondly, they have been left almost without any proper religious teaching. Our Wesleyan brethren have done their best, but they were only two amongst many thousands. The clergy of the Establishment were what their class was in country parishes in England fifty or sixty years ago. Thirdly, a large, a very large portion of the population was composed of African immigrants, none of whom were ever brought under the influence of religious teaching; the whole district was emphatically without schools. (*Vide* Report of Inspector of Schools presented to the Assembly a few months ago.)

"Every day that passes tends to increase the feeling that there has been no rebellion, no intention whatever to be disloyal to the Queen. To use the words of one of the members of the House, who seeks to inquire into the cause, it was simply 'an outbreak amongst a portion of the labourers in St. Thomas-in-the-East.' They had suffered great oppression (*vide* a despatch of Sir H. Barkly), justice was again and again denied them; the stipendiary magistrate in whom they had confidence was removed because he complained to the Governor of the wrongdoing of the Clerk of the Peace, and all hope of getting redress from home was cut off by the publication of Mr. Cardwell's letter."

#### THE ARRESTS.

"The people have now been overcome and crushed, and one planter already writes that good is coming out of the rebellion, as people will now work for any wages offered to them. '*In three days,*' to use the Governor's own language, 'from the first intelligence of the rebellion reaching Kingston, it was headed, and checked, and hemmed in; within a week it was fairly crushed, and arrangements made for scouring the whole district to capture and punish the guilty who had not yet met their just doom. So wide-spread a rebellion so rapidly and effectually put down is not, I believe, to be met with in history, and speaks volumes for the zeal, courage, and energy of those engaged in suppressing it.' Of course his Excellency must be called upon for evidence upon which he has made the extraordinary statements to be found in his speech. It is my conviction that martial law ought never to have been proclaimed, that there was no necessity for it, and I am informed upon good authority, that this also has been the opinion of the Attorney-General throughout. That martial law did not remain in force longer is no fault of his Excellency. It was no doubt his intention to try all who were sent to Morant Bay by that Court, including Mr. Levien, Dr. Bruce, D. P. Nathan, Mr. Palmer, and a host of others; but now they can only be tried in a proper way. What is happening? Why, one by one they are being dismissed because there is no evidence against them. Already upwards of twenty, who

would have been hanged or flogged had they been tried by court martial, are now quietly told that there is nothing against them, and they can go home. The feeling of the better classes, which was at first with the Governor, because they supposed he spoke that which he knew, is fast turning against him, because they feel that their fears have been most unnecessarily aroused.

"The Governor's speech will of course be noticed. Two facts should not be overlooked—first, not a soldier has been killed or wounded. The court-martial which condemned Mr. Gordon and others to death was composed only of three persons, Lieutenant Brand, Ensign Kelly, and Lieutenant Errington. Though martial law was only declared in Surrey (excepting Kingston), persons were arrested in all parts of the island without warrants, and sent at once to Morant Bay for trial and death. No wonder that the Governor at once calls upon the Legislature to pass a bill of indemnity! Will all these things be allowed to pass unnoticed? If so, send for us home at once, for the country will be no longer safe to dwell in. Nothing will so quiet the population as a fair and impartial investigation into all matters by a Royal commission.

"The Governor has just got a bill passed authorizing him, with the advice of his Privy Council, to declare martial law whenever he pleases. I do not believe the lives and liberties of myself and brethren are safe. If we have done wrong tell us so, and call us home; if right, tell us, and let us know that you will stand by us; and by the help of God, come what may, we will strive to do what we believe to be right in His sight."

#### BRETHREN CHEERED BY SYMPATHY AND AID.

"The assurance of your deep interest in Jamaica is to us very encouraging, especially in these critical times, when political excitement is high, when the very name of Baptist to large numbers outside of our body is most offensive, when religion among our own people is at a low ebb; when we, as Baptist ministers, are accused of keeping the whole island in a sad state of social ferment, and as being accountable for all the massacres and outrages in St. Thomas-in-the-East.

"We are truly glad to know that the Committee are not willing that we retire from the post. The question seems to be, what can be done to meet the case?"

"Something, perhaps, could have been devised to meet the existing pressure. If, however, some measure could be adopted to enable the Committee to supplement the salaries of some brethren, when not raised by the Churches, it would be well. The special appeals for Jamaica have been nobly responded to, do the Churches honour, and have been of material benefit to us. The fresh spontaneous call from the Bradford Committee meeting is truly noble. But if frequently repeated they will fail. If the amounts coming in could go to create a fund, to be assisted by an annual subsidy from the general funds to a not very serious amount, out of which to render aid, perhaps the case could be met more satisfactorily. At any rate I do hope that the Committee will see their way clear to enable brethren to maintain their ground. If times improve, Jamaica resources increase, a new interest be awakened in the Churches generally, the demands on the liberality of the Committee would be proportionately fewer and smaller; and we must hope for the best, while we may have to prepare for the worst."

#### TERROR STOPS THE EXPRESSION OF OPINION.

"I am not sure that you will at present get a correct expression of opinion from any one. The terror has been universal; not so much of rebellion, but of giving utterance to words which might by any possibility of construction be construed into sedition. A gentleman from town assured me a few days ago that every man was afraid to speak to his neighbour—that no one would venture to comment on passing events with freedom, except to his nearest and most confidential friends. On this side of the Island it is not so bad; but even here it is bad enough. One of our most honoured brethren, whose name I have never heard spoken of but with respect and confidence, received a friendly intimation that he had need be careful, for he had been suspected of sympathy with the rebels. It has been thought advisable everywhere to postpone missionary meetings; and several of us

have felt it to be a necessary precaution to put off for a few weeks meetings for business, which had been summoned just before the outbreak. To this I may add the confident belief that letters are opened at the post-offices, so that every one is most guarded in his utterances even under the sacred seal of letter correspondence."

#### WHERE IS THERE DISAFFECTION ?

"Before this comes to hand you will have read the Governor's speech. I shall make no comment upon it as a whole—no doubt you will criticize it freely enough at home. I may, however, state some facts to aid your judgment of its statements relative to the condition of the Island; and in general I may state that very few persons on this side of the Island appear to apprehend any danger. It so happens that since the outbreak I have taken three journeys from home—one to Lucea, another to St. Ann's Bay, and the last to Montego Bay. On these journeys I have closely observed every man I have met, and marked every observable incident by the way, and not a sign of disquiet, even the slightest, has been anywhere visible. Men, women, and children have been seen everywhere peacefully pursuing their occupations; the markets have presented the same aspect of order and bustle; and the people have been going to and fro, and buying and selling as usual. If they have had any thoughts of sedition and rebellion their powers of concealment must be almost miraculous. Moreover, in a circular which the Governor himself issued to each member of the Legislature, requesting their attendance at the opening of the session, he assured them they might leave their families, their homes, and their parishes in safety. And so satisfied do members appear of our security, that almost to a man those not off the Island are at their posts in Spanish Town. In my travels I have made inquiries of every intelligent man I have met; and I have conversed with a much larger number of persons than is my wont. I have gone to almost every one in my way, worth talking to, and asked as to the state of things around them, and the testimony has been unanimous in favour of the quiet and orderly condition of the peasantry. Here and there a loose fellow or two has been detected in the use of threatening language; but that is all.

"My conviction is that through all the districts I have named the people are as a class perfectly loyal to the Government, and as free from sedition as any community in Britain."

#### INFORMATION WANTED.

"People generally are becoming anxious for the information of which the Government is said to be in possession. As yet we know nothing of the data on which general statements are based. The trials, being by court-martial, the evidence has in few cases been published. The deliberations of the Legislature are frequently conducted with closed doors; and we are told that the Executive decline to explain the grounds on which they ask for some measures which they wish to pass. I suppose we shall know at some time; but if we do not here, it will be for the British Parliament to demand it at the hands of the Home Government.

"What the intention of some other proceedings is I cannot divine. You will read with deep sorrow the account of the glorification of the Maroons, with their dresses of 'green bush,' and their fierce war-whoop. They were as a class in many parts losing their distinctiveness, and commingling by marriages with the general population. Now they are to be brought out again; and besides, white being set against black, and black against brown and white, we are to have one caste of black men set against another; and old animosities and heart-burnings revived. I grieve from my very soul over these things."

#### OUR NATIVE MINISTERS.

"I may here make reference to our native brethren in the ministry. In my last I told you how strong the prejudices against them as a class were likely to become, as the consequence of recent events. We shall have a hard struggle on their behalf, but we are comforted in them as in the people generally, that as a body they have no complicity in the dark deeds which have been done in the East. Only two of their number have had even suspicion pointed at them.

One of these is Mr. Palmer. He is still a prisoner; and, with others, is to be tried by special commission.

"Not long before the outbreak I had a letter from him, which I feel sure he could not have written had complicity with a plot for rebellion been in his heart. The other native brother who has suffered is Mr. Service. He was arrested without the shadow of a ground of suspicion against him; and having been detained as a prisoner for several days was acquitted with honour, not having been brought to trial. Out of twenty native brethren, pastors of churches in the Union, this is all that prejudice has been able to allege against them. I am persuaded they will be the more strongly placed in your confidence."

#### THE UNDERHILL MEETINGS.

"Public meetings to consider your letter have hardly in a single instance been called by Baptist missionaries. In the parish of Trelawny, in which there are seven Baptist ministers, with nearly 4,000 church members, no meeting whatever was convened, except a small one by a pastor with his own people. In St. Ann's, in which there are six Baptist ministers, and upwards of 3,500 church members, a public meeting was convened, but Baptist ministers unanimsly refused to take part in it, and were never consulted, and did not sign the requisition in accordance with which the Custos called it. Nor had Baptist ministers any hand whatever in the Memorial from St. Ann's, to which Mr. Cardwell replied in the famous despatch, headed, "The Queen's Advice." At Lucea, the pastor of the Baptist church was in England; and no Baptist minister whatever had anything to do in getting up the meeting held there. At Spanish Town the meeting was held independently of Baptist missionaries, nor did any Baptist missionary take part in it. At the Kingston meeting only one Baptist minister was present, and he was not a European. No Baptist minister took part at the meeting held in Vere. At the Savanna-la-Mar and Port Maria meetings there was a Baptist minister at each. The meeting at Montego Bay was convened, not by Baptist missionaries, but by a parish requisition numerously signed by all classes; and it was addressed by a member of the 'Assembly,' who read a letter expressive of the views of two of the most estimable and wealthy planters of Trelawny. Out of the twenty-one parishes in which regular Baptist missionaries labour, only in eleven have public meetings been held; and out of thirty-six recognised Baptist ministers, only seven Europeans and four natives have taken any part whatever. At the same time it is a fact that the class of meetings referred to have been attended and participated in, and in most cases addressed by, three clergymen of the Church of England, two Wesleyan ministers, three Presbyterian ministers, and one Secession Methodist minister.

"In the parish of St. Thomas-in-the-East, the seat of the outbreak, the Baptist Mission has scarcely any influence. The Baptist chapel at Morant Bay, as you know, never was connected with us. The total number of Baptist church members is under 300, and for a great number of years there has been only one recognised Baptist minister; and he had to flee with his family, and place himself under the protection of the authorities."

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#### MR. READE AND AFRICAN MISSIONS.\*

Victoria, Cameroons Mountain,

West Coast of Africa, July 28, 1865.

Dear Sir,—At first it was my intention to write you a public letter; but as I am not a public man, and am ignorant of newspaper formality, I thought it would be better to give you a private account of two and a-half years' experience along the West Coast of Africa. I have some accounts of a meeting which had taken place in Exeter Hall, as published in the *Patriot* in May last. It is not my intention to depreciate what is termed the Anthropological Association. I will simply content

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\* From the *African Times*.

myself in relating a few leading facts from my own private journal, which will more or less show the fallacy of such works as those of Reade and others. But before entering upon this subject, I wish you to understand that I am not a missionary, nor in any way interested with missionaries or missionary societies. I am exploring Equatorial Africa for a scientific purpose.

Mr. Reade tells us that the missionaries are lazy and vicious. You will see, and you can judge for yourself, in the course of this letter. As a vindication, I find it will be necessary, before trying to confute such an accusation, to relate what may be considered—

#### A MISSIONARY'S WEEK'S WORK.

As Old Calabar was my maiden ground, I will begin with the Scotch United Presbyterians. It is usual for travellers to pay a tribute of respect to missionaries and their wives. And, like others, I made the best of my way to Duke Town station, where I found the Rev. William Anderson, surrounded by a group of intelligent boys from eight to fourteen years of age. Some were at A B C; others were reading and working out rules of arithmetic. The girls, in another school, under Mrs. Sutherland, were sewing and mending. In one of the outhouses a number of the house girls were washing and ironing. Those girls are frequently brought up from childhood in the mission-houses. They become good scholars and useful domestic servants, and, with few exceptions, they get married to the young men associated with the Church, and, upon the whole, turn out respectable members of society.

Mr. Winwood Reade tells a wretched falsehood when he calls this "a wretched bubble." It is certainly not a point of missionary policy to clothe and educate a people for the purpose of converting them into what Mr. Reade terms "*thieves and liars*," and their young women into "*prostitutes*." Mr. Reade, perhaps, is not aware that most of the gentlemen traders at Old Calabar are members of Mr. Anderson's church. Upon Mr. Reade's next visit to Africa he will be telling us that Mr. Anderson is trying to corrupt the minds of those young gentlemen who stand far above Mr. Winwood Reade in moral worth. My next visit was to Old Town station, where I found a respectable school under Miss Edgerly, and in Dr. Hewan's house several girls were employed in domestic work; I could also see Dr. Hewan's well-filled dispensary, with a temporary hospital near at hand, with a number of sick persons.

We will now pass seven miles further up the river, and find ourselves at Creek Town, which is the most important station on the Old Calabar river. The Rev. Hugh Goldie has the management of this station. It is also the home of the Rev. M. Robb, who is occupied in translating the Scriptures. As I found this place likely to be an interesting field for botany and natural history, it became my head-quarters for many months, consequently I had many opportunities of watching missionary operations.

#### A SUNDAY'S WORK.

Here is what may be considered a Sunday's work: At six A.M. the bell rings for morning worship in the schoolroom; I have frequently found it crowded to excess with people of all ages. At ten A.M. the bell again rings for the morning school, and I have often found myself amongst eighty or a hundred happy little children, divided into classes, and headed by white and native teachers. At eleven A.M. the bell rings for church, which is generally filled with well-dressed people. At two P.M. the bell again calls the children to school; at three P.M. the people to church; and at seven P.M. an examination of the children takes place in the mission-house.

I have already noticed that the Rev. Mr. Robb is translating the Scriptures, notwithstanding he often preaches, and is always present at the different sacramental tables; he seldom fails travelling ten to twelve miles on the Sabbath to preach amongst the inland plantations. This is hard work in a climate like that of Western Africa. The rest of the week is spent by the Missionary in holding nightly meetings, and by travelling to the surrounding villages, preaching and administering medicines to the sick, and giving consolation to the dying; he must

also superintend the building and other alterations which he might require at the station.

During all this time the missionary ladies have their part to play upon the stage of civilization. They have their private classes of young and old belonging to their sex; on Sundays they go to the women's houses, preaching to those who do not feel inclined to attend church. But this is not all. I have known Mrs. Goldie to be up night after night in the towns attending the accouchement of such women as were supposed to be likely to have twin children. I have known her reach the station at midnight with the new-born babes swaddled in her lap. She had now saved the lives of those children, and prevented the banishment of the mother to the solitude of a twin village. Mrs. Goldie is not an exception to the rule. The other missionary ladies are always too ready to obey the calls of mercy. There are other two stations further up the Calabar river, viz., Ikoneto and Ikorifong. All the stations are conducted upon the same organised system as that of Creek Town. Now, sir, is this system of Church government likely to turn out what Mr. Reade calls a failure? It is certainly not a hopeful method for aiding the demoralisation of the negro.

Again, Mr. Reade tells us that the negroes are decent enough without missionaries. Such might be the case according to Mr. Reade's fancy; but they have at least benefited by missionary labour. I know a great number of young negro traders who can read, write, and keep their books in the English tongue, and conduct a considerable trade with European traders. Surely, sir, this is part of a missionary success.

#### THE RELIGION FOR NEGROES.

The English public are also told by Mr. Reade that Mahomedanism is the only religion adapted to those races. Let me ask Mr. Reade what he knows about the religious feeling of the negro? Where did he obtain his information? In what part of the world did he gain his knowledge of negro character? He was a short time at the Gaboon, not more than four months, and at what he erroneously calls Cames. Most of the young men at the Gaboon can both read and write, and seldom does a native from the interior visit the Gaboon, as they do all their trade in trading boats and canoes, which ascend the river. This cannot be a field for pure negro character. At the same time such is the groundwork of Mr. Reade's book. Walker's book has also been founded upon Gaboon experience. It causes only a smile of contempt when we hear the English public term Reade and Walker "African travellers," and points out the incompetency of flying authors.

But to return to the religious feeling of the negro. I can tell Mr. Reade that I am meeting a class of negroes that would be Protestants to-morrow for one pound of tobacco, and the next day turn into Mahomedans for a gallon of rum. The negro is not an exception. We will find the same sort of people surrounding the doors of Exeter Hall.

Let me again, for a few moments, return to Old Calabar. I will be brief. While on my way to the Qua Mountains, I reached a small village in the Uwit Country. It was late on a Saturday night. I made arrangements to remain over Sunday, but was somewhat at a loss how to spend the day. But what was my astonishment on the following morning to find in the Palaver-house a number of well-dressed people with books in hand for morning worship. In this way the day was spent. Those people had travelled from twelve to twenty miles, to spend the day with a few fellow-Christians belonging to Creek Town church, and at the time I speak were some eighty miles distant; on the following morning they returned to their plantation towns to resume the labours of the week. When I got to the towns at the base of the Qua Mountains I found people connected with the Duke Town church. They brought me food in abundance, and mats to lie upon, and gave me their advice and protection. Those people are spreading the Gospel amongst the inland tribes which never saw the face of white men. And also let me add that the Christians at Ikorifong are taking their share to the banks of the Niger.

Is this like a failure? Does it look like the demoralization of the negro races? Has it anything to do with lazy and vicious habits, which are so unjustly laid at

the door of the missionaries? Let them be of good cheer, and in spite of the fictions of "Reade," their work will yet spread over the continent of Africa.

#### THE MISSION AT CORISCO.

I will now take a long jump and pass over the island of Fernando Po, and land amongst the American Presbyterians at the island of Corisco. They have four stations planted on different parts of the island, all in a good healthy condition, but, unfortunately for the missionaries, Corisco belongs to the Spaniards, and the disheartened Americans, after all their labour, have been ordered to leave within five years. Such is the command of the Spanish Government, and on that account they are planting stations along the coast of the mainland. My next leap was to Glass Town, Gaboon, where I found a large missionary station also belonging to the American Presbyterians, conducted by three missionaries and their wives, and, like Corisco, managed more or less upon the same principle as that of Old Calabar. I have already remarked that the Gaboon and Cama, or rather Fernan Vas, formed the boundary of Mr. Reade's travels. He is well known at the Gaboon, and let any one go and see what that gentleman did for the moral advancement of the negro. Mr. Reade should bear in mind the old adage, they who live in glass houses should be careful in throwing stones. Believe me, sir, it is not the missionaries that corrupt the minds of the natives, it is others who throw the halter of licentiousness round the necks of their victims.

Mr. Reade also speaks about his visit to the Cama Country. We all know in Africa that he was at the head of the Rainbow river, and placed himself under the protection of "Ogandu," the Rainbow King, at the town of Gumba.

#### MR. READE AT CAMA.

In a long article termed "Courtship and Matrimony," in the *Christian World* of May 7, 1865, the article goes on to say that on Mr. Reade's visit to the Cama Country, the chief, with more politeness than prudence, sent his daughter to wait upon the white man. I know the King of the Rainbow; he is the most intelligent native that I have met in Africa. I also know the Princess Anangu, no doubt a good specimen of her race, and likely to have a powerful influence over the mind of such as our "traveller," but I don't believe that Anangu would wash any man's feet, and I am also certain that the King, her father, would not allow it if such had been wanted, as a thousand slaves are at the command of the King. For my part I don't believe one word of what Mr. Reade says. It is rather amusing when he tells us that this young lady was so unsophisticated that she supposed that the traveller's face must have been painted white; and great was her astonishment, says Mr. Reade, when she found, upon wetting her fingers, that she had left no impression. What balderdash! The same young lady has seen white men from the hour of her birth. Trading factories were established by the whites at Cama and Brooklyn Island many years before Anangu was born, and at this moment a factory exists at Gumlie, beside Anangu. Does Mr. Reade forget that the house in which he lived at Gumlie is called by the natives "the white man's house;" Du Chaillu, Mr. Curtis, and myself have all lived in the same house, and many others. In the same article of the *Christian World* the traveller tells us that kissing is unknown on the West Coast of Africa. It is plain that he knows nothing about the habits of the Negro; kissing is as common as in the southern counties of England. But I am not astonished at Anangu flying from the serpentine embraces of the traveller; he had a few more kisses to bestow upon the ladies of the Rainbow besides Anangu. I have written all this to show the hypocritical character of Mr. Reade's book. It would be some consolation if the "Antichristian Association" were better acquainted with the fallaciousness of such publications as those associated with Mr. Reade's work of fiction, which is only fit to be turned into waste paper. I am quite astonished that such a paper as the *Christian World* should copy remarks from such a class of authors.

#### THE BAPTISTS AT CAMEROONS.

I will finish up this long letter with the proceedings of the Baptist ministers on the Cameroons river. It is, without doubt, one of the most flourishing stations



on the West Coast. The natives are a wild and warlike race. Great must have been the patience and perseverance of Mr. Saker and the devoted band who have toiled with him. What a change must have taken place! At five A.M. I have heard the morning hymn in the schoolroom, and at half-past six the school bell rings for the children to assemble in the school, which is conducted by Miss Saker. It also rings at ten A.M. There is a general meeting every night during the week, with the exception of Saturday. These meetings are conducted by Mr. Smith. On Sundays they have general service at seven A.M. and at three P.M.; from eighty to one hundred is the average that attend church, and about sixty children meet in the schoolroom. In the usual way they are divided into classes; Mr. Saker's family of young ladies have all their classes, and Mr. Smith has his. In fact, Mr. Smith is always to be found in church and school; Mr. Saker is translating, attending the workmen, and preaching in the towns. It is all work and no play here. For instance, after a jolly fight, Mr. Smith has to go to the towns to bind up the wounds of the warriors. Mr. Saker has taught many of his young men to be brickmakers, brickburners, and bricklayers; he has also taught several to be carpenters, therefore he has the command of good tradesmen to execute necessary alterations. A brick schoolroom and church are in due course of erection; and Mr. Saker's daughters assist in setting up type in the printing-office. Mrs. Saker, on the other hand, is teaching a class of young women to be good housewives. Like those at Calabar, they are good scholars; I have seen specimens of their writing which would shame many of our home girls. True, they know nothing of French nor German, nor the mazes of the dance; but, what is far better, they become good Christians, kind wives, and affectionate mothers. There is another station further up the river, but I don't know much about it, therefore I will say nothing. Another station is also planted at a place called Bimbia; I know as little about it as the last. But at Victoria, at the base of the Cameroons Mountain, where I am at this moment, the Rev. F. Pinnock and Mr. Johnson, now Governor of Victoria, have a large congregation; from sixty to seventy children attend the daily school, and from eighty to a hundred attend church. The people are, with few exceptions, emigrants from Fernando Po, and originally from the coast, and have been brought up in the Protestant faith, which they cannot enjoy at Fernando Po, being strictly Roman Catholic; and what is of more importance, their children have the benefit of a Protestant education. *Victoria is the healthiest locality on this part of the coast.* Night and day the people can inhale the exhilarating sea breeze, while Fernando Po is a den of pestilence and death. I will now conclude, and from the hurried manner in which this long letter has been written, I am not insensible to its many faults. If you think any of my observations will be of use, you are quite at liberty to do what you like, either publish it in full or in part, and make full use of my name. I am not afraid to meet Mr. Reade on his own ground. The worst feature in missionary character is that wretched habit of intermeddling with other people's affairs. This is an everlasting complaint amongst strangers, and the cause of much bad feeling. Men naturally become spiteful, hence magnified exposure. Missionaries seem to inherit this disposition; I found them the same during my travels amongst the South Sea Islands. It would be well if missionaries would leave the outer world more to itself, and strictly adhere to their own spiritual calling. It would prevent hasty remarks.

I am, dear Sir, yours truly,

WILLIAM GRANT MILNE.

#### A GOOD SUGGESTION FOR THE NEW YEAR.

AN ardent friend of the Mission, who loved and served it many years, wrote a letter which appeared in the *Freeman* some weeks ago, containing some suggestions of practical importance, to which we think it desirable to recall the attention of our readers. Adverting to the able sketch of the early history of the Mission which appeared in that journal, the writer observes:—

"I was forcibly reminded of two facts, which ought never to be forgotten by

the people of this country, but which have well-nigh lost their influence upon us. With your permission, I will place these before your readers, and very briefly show their practical bearing.

"The first of these facts is, that it was the spirit awakened in our churches at the dawn of what is called the Missionary Enterprise, which first stirred up the hearts of God's people at home to pity and help the masses of ignorant and destitute persons living and dying in their midst. Hence arose in our country towns and great cities a class of spiritual and benevolent labour hitherto unknown in this country. I need not stop here to name or enumerate the institutions which owe their origin mainly to this enterprise, and which will continue to bless our land so long as the ignorant, the ragged, the outcast, and the perishing are found amongst us.

"The second fact is, that for many years after the formation of our Society the missionary spirit was the very life of our religion,—a glory and joy in the midst of us. It was at the missionary altar that God's people renewed their vows to be the Lord's; and thence caught a flame which has ever since burnt more or less brightly, as the Holy Spirit, author in us of both love to God and our neighbour, has ruled in our hearts. It was at missionary prayer-meetings that the members of our churches learnt to sing and pray with a fervour to which they had before been strangers; and hence we find, while the prayers, the fastings, the self-denials of Dr. Carey and his companions brought, under God, untold benefits to the heathen abroad, in their reflex action they scattered blessings broadcast amongst the people at home.

"In this two-fold respect, then, we are debtors to the Baptist Missionary Society as the first in the field of modern missions; and are, moreover, laid under the most solemn obligations to maintain it in honour and increasing usefulness. It is wonderful how often we recall the story of Dr. Carey's devotion; we recall it again and again, and it never fails to warm our hearts and quicken our pulse. We read, too, that other story as told with all the glowing eloquence of the great apostle when pleading for the poor saints at Jerusalem. (2 Cor. viii. 9.) Yet we look in vain from year to year for the growing capabilities of this Society to enlarge its field of labour. We know who said to his brave companions, "If you will hold the rope I will go down into the mine." Is this mission rope in our day a strong one? and have we fast hold of it?

"Let the present state of the Society's funds answer this question; and let all other questions be deemed by us unimportant, until we have, by most earnest and prayerful efforts, raised the annual income of the Society to some forty or fifty thousand pounds.

"As only one of your numerous correspondents on this subject has proposed a remedy for this lamentable state of things, may I ask, why should not our Missionary Treasury be open to receive *gifts in kind*, as well as that successful institution at Bristol, of which you recently gave us a report? Moreover, in pleading for the Mission, we do not present the case of two thousand orphans without the bread that perisheth; but that of hundreds of millions of our fellow-creatures without the bread which endureth unto everlasting life.

"And now, by all that is precious to us in the Gospel of God's grace and love, let us, every one of us, man and woman, rich and poor, in our numerous churches, lay well to heart the above facts; and remember that two missionaries are remaining at home because funds are wanted to send them out.

"We have come to a time of year in which it is most opportune to make a general appeal to the benevolence of the people. We have national blessings to record. The harvest is safely housed, or threshed for the market, and God has, in great mercy, averted the cholera from our land. We have individual blessings to record, and which of us shall reckon up these in order before Him? To some of us, beloved relatives have been restored from the bed of death; to others, in parting from loved ones, God has been a very present help. Others have been blessed in basket and store; the fields to them have yielded their crops, the garden and orchard their sweet and refreshing fruits. How much do these owe unto their Lord? And for health and strength given,

during the year about to close, to multitudes amongst us, in their various professions, businesses, and labours, what shall these render to their Lord?

"An object worthy of regard is close at hand. Christmas looks us benignly and cheerily in the face. It is the time of all others to send presents one to another. In good old Jewish (real Christian) style, let every one prepare his gift, and take or send it, free of cost, to the Baptist Mission House. And whether of little or much value, let it be a noble gift in that it comes from the heart, for 'God loveth a cheerful giver.' I propose sending one pound as a thank-offering, for the fruitfulness of my garden.

"In a word, let gifts of all sorts, and dedicated things, follow each other to Bedford-row so quickly that our good Secretaries shall have to proclaim throughout our camp, 'The people bring much more than enough for the service of the work which the Lord commanded us to make.' The first Lord's-day in the year will be the best time for preaching, in all our chapels, thank-offering sermons; and may the Lord, to whom belong the silver and the gold, and the cattle upon a thousand hills, pour out His Spirit upon the people, that they may come, 'their silver and their gold with them,' and confess unto the Lord, 'Of thine own have we given thee.'"

We commend this stirring appeal to the *consciences* of our friends. It has the ring of the good old time in it. The spirit it breathes is the right spirit, and if widely cultivated the work must prosper. It will bring the men, and it will bring the means—for it is the spirit of faith and prayer.

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#### HOME PROCEEDINGS.

THE Rev. J. Gregson completed his Berkshire and Oxfordshire engagements in the beginning of the last month, and was subsequently occupied in attending meetings in Cheshire. Mr. Bion, who is recovered from his late accident, attended, with Mr. Trestrail, the annual meeting of the Juvenile Auxiliaries at Battersea; and Dr. Underhill met the friends connected with Upton Chapel, and gave a lecture to the students at the Metropolitan Tabernacle. Mr. Sampson has had a fortnight's work in South Devon, and Mr. Robinson has rendered a similar period of service in visiting the Churches in Shropshire. Mr. Gamble has paid a visit to Edenbridge, and attended a service at Cottage-green, Camberwell.

In compliance with the resolution passed at Birmingham, October 28th, a deputation, consisting of ministers and gentlemen from London, Rochdale, Bradford, Cambridge, Glasgow, Bristol, Leicester, Birmingham, Norwich, and Newcastle, waited on the Right Hon. Edward Cardwell to present a memorial to Earl Russell, founded upon that resolution. The deputation was introduced by Sir Morton Peto, who read the memorial, urging an immediate and searching inquiry into the late deplorable events at Morant Bay, to the Colonial Secretary, who was subsequently addressed in support thereof by Revs. J. H. Hinton, W. Brock, G. Gould, Dr. Paterson, Dr. Angus, F. Trestrail, Dr. Hoby, and E. C. Robinson, Esq. Mr. Cardwell expressed his regret that Earl Russell was prevented by indisposition from meeting the deputation, and informed them that the Government had resolved to institute an inquiry, which should be searching and impartial. The utmost courtesy was shown by the right hon. gentleman, who listened with great attention to the statements laid before him; and in his reply expressed very strongly the concern which he and all his colleagues felt at these occurrences, which would continue to have their most earnest attention. Sir Morton, on his own behalf and of those present, thanked him for the kind and patient attention which he had given to the representations they had felt it their duty to make, and the deputation retired.

As soon as tidings reached this country of the introduction of a Bill to regulate religious worship into the House of Assembly—a Bill which threatened to extinguish all freedom of worship and teaching in the island, the Committee directed the Secretaries to communicate with the officers of the other mission societies,

with the view of holding a meeting for conference and united action in regard to it. Accordingly a meeting was called for Friday, the 15th ult., and a number of gentlemen belonging to the London, Baptist, Wesleyan, Moravian, and Presbyterian denominations were present.

The Rev. Dr. Raleigh was called to preside, who, having opened the meeting with prayer, the object of the meeting was stated, and several gentlemen present took part in the discussion, and gave important information on the subject.

It was resolved :—

“That this meeting has heard with surprise, and indignation, that a Bill has been laid before the Legislature of Jamaica by the Government of the Island for the Regulation of Religious Worship; a Bill which would destroy the liberty of worship and teaching hitherto enjoyed by the people of that island.

“That, notwithstanding the withdrawal of the Bill by the Government, there is reason to believe that another of somewhat similar tenor will be brought forward.

“This meeting therefore begs respectfully to request of her Majesty’s Government that they will, in this and every such case, instruct Her Majesty’s representative, the Governor of Jamaica, to refuse his sanction to any interference with the religious liberties of the people, and that Her Majesty’s Government will continue impartially to secure to every class of Her Majesty’s subjects in that island equal religious and educational privileges.”

It was then resolved that the resolution should be forwarded to Earl Russell in a letter, to be signed by the Chairman on behalf of the meeting, a copy of which we subjoin :—

“To the Right Hon. Earl Russell, K.G.

“My Lord,—I have the honour to forward to your Lordship a copy of a resolution passed at a meeting of gentlemen of the various Nonconformist and Wesleyan denominations in the metropolis, convened to consider the course taken by the Government of Jamaica with respect to the religious liberties of the people of that island, and to commend to your Lordship’s most earnest consideration, and that of Her Majesty’s Government, the important subject to which it relates.

“Your Lordship’s long and tried attachment to the principles of religious liberty renders it unnecessary for me to urge the subject further on your attention.

“I have the honour to be, your Lordship’s obedient and humble servant,

ALEX. RALEIGH, Chairman.

A committee of gentlemen has been formed, consisting of friends of the societies interested in Jamaica, but acting independently, to send out competent persons to that island to watch the proceedings of the Court of Inquiry, so as to secure a full and searching investigation. The Committee have instructed the Secretaries to retain the services of a solicitor and counsel in Spanish Town to act on the behalf of Dr. Underhill, who has been implicated by Governor Eyre in his despatch to the Home Government, the Society, and missionaries. These gentlemen will place themselves in communication with those who are to go from this country, and it is hoped that they will materially aid in securing a full inquiry into the whole case.

It will be seen from these statements that the Committee have lost no time in taking the most effectual measures to vindicate the Society, its officers, and their honoured brethren in Jamaica from the aspersions cast upon them.

#### WIDOWS AND ORPHANS FUND.

We trust the pastors and deacons of the Churches will not fail to lay the appeal which has been sent out soliciting their usual or increased contributions on the first Sabbath of the new year, when they assemble to commemorate the death of their risen Lord.