

THE
BAPTIST MAGAZINE.

MARCH, 1829.

MISSIONARY HERALD.

Subscriptions and Donations in aid of this Society will be thankfully received at the Baptist Missionary House, No. 6, Fen Court, Fenchurch Street, London: or by any of the Ministers and Friends whose names are inserted in the Cover of the Annual Report.

BAPTIST MISSION.

FOREIGN INTELLIGENCE.

JAMAICA.

(Continued from p. 14.)

The schools under Mr. Philippo's direction, are objects respecting which he feels a very anxious solicitude. We readily comply with the request of an esteemed friend at Oxford, to insert the following statement and appeal respecting them, lately received from Spanish Town:—

“There are two schools in connection with this station, a sabbath and a weekly one. The former has been in operation four years and a half, the latter since July, 1825. The object of their establishment was to afford moral and religious instruction gratuitously, and on the most liberal principles, to slave children, and those of the indigent free, both black and of colour. The Sabbath school is entirely a gratuitous institution, but owing to a total destitution of resources, children are admitted into the other on terms suitable to the circumstances of their parents, or corresponding with the benevolence or the pecuniary abilities of their owners. Thus of the 80 children this school now contains, 42 are admitted free, about 20 at the small sum of 2s. each per annum, and the remainder at the rate of from 2l. 8s. to 4l. 16s. per ditto, making the whole receipt per annum, as nearly as can be calculated, deducting for bad debts, about 70l. sterling.

“The Sabbath school contains 201 children, and 24 efficient teachers. Of the latter, exclusive of the superintendant and patron, five are whites. Both these schools are conducted principally on the Lancasterian plan. It might be said that they were conducted on a plan which embraced the excellencies of both the popular systems, as the person to whom their management is more especially entrusted, having previously superintended one in the army on the national plan, considers that by such a union

he has improved the discipline of the school, and in some degree facilitated the progress of the scholars.

Owing to the great proficiency of the children generally, the uniform consistency of the discipline maintained, the excellent qualifications of my assistant, together with my own and Mrs. Philippo's constant oversight, residing beneath the same roof, these schools are now highly interesting and prosperous; promising to be the greatest and most extensive blessing to this town and neighbourhood that can well be conceived, even by the most enthusiastic friend of education who is not personally acquainted with the moral and religious necessities of the inhabitants. And but one thing now exists, I hesitate not to say, as an impediment to the perpetuity of the establishment of these important institutions, or to the far more copious and extensive diffusion of their advantages. The instruction of negro children is no longer an experiment; their capacity to receive it is proved beyond a doubt. Difficulties too have vanished, prejudices are subsiding, and sufficient fruit has been collected to warrant the most sanguine hopes of an approaching rich and abundant harvest.

The obstacle to which I have alluded, it may be scarcely necessary to say, is of a pecuniary nature. *My efforts are circumscribed, and even rendered of doubtful continuance, from a lack of funds.* Hitherto my day school has been the only permanent source of my dependence, and such has been the disproportion of my receipts to the annual expenditure, that had I not been aided by occasional pecuniary and other grants, from a Society to which, from increasing demands on its resources, for objects more immediately connected with the design of its formation, all further applications would be useless, my own distress would have been unavoidable, and the complete annihilation of the day school inevitable.

During the three and half years since its establishment, I have maintained a perpetual struggle for its existence. Its paramount importance to a country like this it

is next to impossible but that I must have felt firmly convinced of. It was therefore my determination to make almost any sacrifice, rather than its operations should be discontinued. But my struggle is greater now than at any former period. This is owing partly to the inability of the Baptist Missionary Society to appropriate any part of their scanty resources to the purposes of schools, and partly from the circumstance that the person who now conducts them is entirely devoted to the work, and therefore solely dependent on them for support. The annual expenditure of these institutions, for salary and other requisites, on the most moderate calculation, amounts to 150l. sterling. The whole proceeds per year, as previously shown, amount to no more than 70l. sterling, leaving, as will be perceived, the great deficiency of 80l. per annum. That this deficiency should be supplied, I am concerned to state, is essential to the continuance of the establishment; and as I cannot endure the thought that an institution pregnant with such important blessings to this community should, for such a sum, be suffered to sink into annihilation, I feel myself bound, both as a Christian, a Missionary, and an ardent advocate for the education of children in the West Indies, (from five years' ocular demonstration of their important benefits,) to lay this simple statement before the friends of universal education, and the advocates for social order, most earnestly imploring them, by annual subscriptions or otherwise, (on the promise of being presented with an annual report,) to render aid as early as possible, equal to the exigencies of the case.

"I deem it of importance further to add, from a firm conviction of its truth, that the object of school establishments in the West Indies would be more abundantly answered by their being entirely gratuitous. *Then every application from the poorest classes might be received, and as 150l. sterling per annum would be the utmost these institutions would require, even were the scholars to increase to three times their present number, I cannot forbear expressing my most sanguine hopes, that the benevolence of British Christians will speedily enable me to accomplish so desirable an object. All who would feel disposed to give the case their favourable consideration, I beg leave to remind of our Lord's promise—'And thou shalt be blessed, for they cannot recompense thee; for thou shalt be recompensed at the resurrection of the just.'*"

In the same letter we perceive the following testimony to the usefulness of tracts, and the strong desire for obtaining them:—

"I here beg to acknowledge, in the most grateful manner, the receipt of the tracts Mrs. C. was so kind as to procure for

me from the Tract Society. I had long wanted them, but never more than at the time they arrived. I have distributed several of them to culprits and others in the gaol, but as they are of a superior order, I now almost exclusively confine their distribution to the teachers in the Sabbath school at their monthly meetings, having received their promise, by every possible means to facilitate their usefulness, and to report at each succeeding meeting any instance thereof they may be able to ascertain. The measure of good now to be effected here by the distribution of tracts, no one I believe can accurately estimate. Could I but obtain an annual or a half yearly supply from the Society, I have no doubt of being able to forward the Committee some gratifying instances of their usefulness. For a considerable time before the reception of those from Mrs. C. I had scarcely any but what were so torn by frequent use as to be almost unintelligible, and for a week or two previously to receiving them, I was so destitute as to be obliged to negative a written application for some from the lady of Captain T. for a poor criminal (a soldier), who was then in prison for a voluntary confession of murder. And now I fear my stock will very soon be exhausted, for however few I may possess, I cannot reject an application for them—the last must go. Probably the Committee of the Tract Society, on the condition of my sending them an account of their utility, &c. occasionally, would send me a half yearly supply. It is impossible, I conceive, that religious books can be any where more needed than they now begin to be here. Without a sufficient number to put into the hands of those who have already learned to read, and with which to supply the children now in our schools, on their leaving them, it is my opinion that education will prove a curio to them, rather than a blessing. Religious books of all descriptions, the Bible not excepted, from what a man can learn, are peculiarly scarce; and such I thirst for reading must be in some measure allayed.

"If good books are not to be obtained, it will not be long ere bad ones will be imported. The Bible Society, Tract Society, and every religious book Society, should follow closely in the rear of School Societies.

"There are children in our schools from almost every part of the island; dwellers upon the mountains, and in the vallies. When travelling into the interior of the country, I have been more than once accosted by a little ragged or dirty negro, or coloured boy, (in places too where I had not the smallest idea of being recognized, or of seeing a human habitation,) with a smile playing on his cheek, and shewing his

teeth in all their whiteness, and bowing and scraping his foot all the while, 'How do, Massa Coolinassan,' (Schoolmaster) accompanied in general by the request, 'Please Massa, go me one book.' In many instances the children from our schools in town and country, are in the habit of reading to groups of persons assembled for the purpose, the books which have been there given them as rewards. How often have I regretted from this circumstance, as well as others, when any have left the school to go to their trades, or for any other purpose, that I have not had some useful books, such as the Pilgrim's Progress, Advice to Servants, Cottage Sermons, &c. and particularly the book of God, to put into their hands! What good might not be rationally calculated upon, by the divine blessing, from the operation of so many means, when the few hitherto used have been so remarkably succeeded!"

The last of our Jamaica Correspondents whom we have now to notice, is Mr. Joseph Burton, who has been stationed, almost ever since his arrival on the island, at Port Maria, on the northern side. Here, too, the attention excited by the preaching of the Gospel has been such as to demand the erection of a house for the worship of God.

"Since my last letter (writes Mr. Burton, August 26.) through the great blessing of God upon us, our congregation has more than doubled in number, and the place in which we have been accustomed to worship is so much too small, that besides crowding the people in a very uncomfortable manner, there are always many before, and behind, and on both sides, who have to content themselves standing without. Such an increase rendered it necessary to look out for another more commodious place for meeting in on the Sabbath; and as there was no single room to be obtained but at considerable expence, about two months since a lot of land was purchased for 75l. and shortly after carpenters were obtained from a neighbouring estate, to commence the erection of a chapel. The new building is to be sixty feet long and forty wide; if nothing unforeseen of an afflictive nature occur, it is likely to be opened the first time for worship next Sabbath fortnight or three weeks. It stands at the foot of a hill, and half way up the ascent, directly behind the chapel, is to be a house for the missionary to inhabit. As nearly as I can calculate, the total expence will not exceed 500l. currency, and for this sum there will be a comfortable habitation to live in, and a chapel sufficiently large, I suppose, to contain five or six hundred persons."

In a subsequent letter, dated Oct. 6, Mr. Burton announces that his newly-built chapel had been just opened. He had preached twice on the occasion, and administered the ordinance of the Lord's Supper, but indis-

position had prevented him from baptizing about fifty applicants for membership, who had been previously examined for the ordinance. His friends had exerted themselves in the most praiseworthy manner, but still it was found necessary to solicit a little temporary aid from the Committee, which they have not thought it right to refuse.

A sentence in Mr. Burton's letter of August 26, will furnish an appropriate termination to this lengthened series of extracts from our Jamaica correspondence. We sincerely unite in the request it conveys, and trust that the view now given of our whole sphere of operations in that important island will lead many to thank God for the manifest indications of his power and mercy, and vigorously to aid the Society in these new exertions so urgently demanded—without which, indeed, we seem in imminent danger of losing the things which we have wrought.

"I hope, my dear Sir, that the sincere Christians in England do not forget to pray for your Missionaries. Their money may keep us from want, and purchase for us those comforts of life which in this country are so requisite; but it will be a poor substitute for their prayers, if they leave us without an interest in them. We have so many trials to endure, and so many dangers to encounter—we are exposed to so much opposition, and are so constantly liable to death—we need so much prudence, humility, zeal, and spirituality of mind—that without the merciful care of God and his blessing, we are always in danger of putting a stop to our own usefulness, and of bringing a reproach upon the name of the ever blessed Redeemer."

VERY RECENT INTELLIGENCE.

Fan Court, Feb. 20.

At the commencement of the article in our last Number, of which we have now given the conclusion, we slightly adverted to "various methods of pitiful hostility which the opponents of Missions in Jamaica had stooped to employ." Our readers will bear us witness, that this is a subject on which we have hitherto said little, and for the sake of those who lend themselves to such disgraceful proceedings, we should be glad still to maintain that silence. It would give us pleasure to perceive, among this class of persons in Jamaica, as we have perceived elsewhere, some symptoms of compunction and remorse; since where there is shame, there may in time be virtue. But at present this is a *hops deferred*; for we have just received intelligence from Kingston, proving that the spirit of hostility exists in all its virulence, and has assumed a form and shape which imposes on us the painful task of disclosing what otherwise charity

and the love of peace might have prompted us to conceal.

We stated, last month, various particulars respecting the illegal measures adopted against two Wesleyan Missionaries in the northern part of the island, and the consequent dismissal of the magistrates concerned, by his Honour the Lieutenant Governor. It seems that, among the steps taken by the Missionaries in their own defence, they had stated on oath that bail for their appearance had been offered prior to their commitment, and refused. This statement, their opposers had the hardihood to deny; and not simply to deny, but actually to indict one of these good men for wilful and corrupt perjury, in making affidavit of the fact! The matter was brought into court, when the evidence adduced in corroboration of the Missionary's statement was so full and conclusive, that he was honourably acquitted of the foul charge thus preferred against him, and which was, of course, transferred with aggravated odium to his unhappy accusers.

While these scenes were taking place in the remoter parts of the island, the same spirit discovered itself in the general legislative body. The Consolidated Slave Act of 1826, which his Majesty refused to sanction, and the unconstitutional nature of which was so ably pointed out by Mr. Huskisson, in his well known despatch, was re-enacted in the House of Assembly, and after some opposition in the Council, tendered to Sir John Keane, the Lieutenant Governor, for his assent. That assent, however, he refused to give, thus affording a new proof of the steady firmness of his character, and paying due regard to a minute of the Privy Council, sent nearly twenty years ago to all our Colonial Governors, requiring them to withhold their assent to any law respecting religion, until the draft of such bill shall have been laid before his Majesty, and his directions received thereon.

Foiled thus in their design of bringing the Missionaries under the arbitrary clauses of the act before mentioned, another plan was adopted. A Committee was appointed by the House of Assembly, "to inquire into the establishment and proceedings of the Sectarrians in this island," of which Mr. George Marshall was elected Chairman, a gentleman who suffered himself, we understand, so completely to forget all which belongs to that character, as on one occasion publicly to affirm, that our Missionaries baptized seventy-five persons in the Rio Cobre, "bare as nature made them." This wanton calumny, however, was instantly contradicted by another Member of Assembly then present.

By this Committee our friends Mr. Coultart and Mr. Baylis were examined, at se-

veral times, in the month of December last, being required to attend at Spanish Town, (the seat of Government) much to their inconvenience and expense. Mr. Coultart was ordered to exhibit to the Committee his book of accounts, which he declined doing, as a matter of compulsion, though he was quite ready to shew it to any individual gentleman, as an act of courtesy. Several individuals were examined (on oath, if we understand rightly) before this Committee,* by whom a report was subsequently made to the House of Assembly, gravely stating, as the result of their investigations, that the principal object of the Sectarrians is to extort money from their congregations by every possible pretext, and by the most indecent expedients—that they inculcate the doctrines of equality and the rights of man, and preach and teach sedition, even from the pulpit—that they occasion abject poverty, loss of comfort, and discontent among the slaves frequenting their chapels, and deterioration of property to their masters:—and that, such was their outrageous thirst for gain—they recommended females to prostitute themselves to get money for contribution!

We blush, while compelled to make this statement—not for our much injured brethren, oh no! they serve a master who hath said, BLESSED are ye when men shall revile you, and say all manner of evil against you falsely for my sake—but that any who bear the honorable name of Britons should degrade themselves by resorting to methods like these, in the vain hope of arresting the progress of religious instruction. But it seems this Report is not designed to enlighten the good people of Jamaica—they know something of the character and proceedings of the "Sectarrians" before it was drawn up—but to convince the public and the Government at home, how necessary it is that the restrictive clauses of the Slave Act should be passed into a law. For this purpose, it is said, the Report and these clauses are to be widely re-published in this country, and then, undoubtedly, instructions will immediately be issued to suppress at once these men, who, if their accusers are to be believed, while they teach the doctrines of equality, contrive at the same time to contradict those doctrines by plunging their disciples into the most abject poverty.

On the appearance of this Report, Mr. Coultart applied, in due form, to the clerk of the House of Assembly, for a copy of the depositions on which it was founded,

* As a specimen of the evidence procured on this occasion, it is stated that one of these witnesses was brought up by a constable, being in custody on a charge of assault and robbery.

that he might be in possession of the requisite means to expose their true character. This was, however, denied him. Subsequently, a spirited comment on these absurd charges was published in the Watchman of Dec. 27, signed by all our missionaries in the island, together with an able letter on the same subject by the Rev. John Barry, one of the Wesleyan brethren. But we rather select, for the close of this article, some remarks which appear in the Montego Bay Gazette, of Dec. 31, because we are anxious our readers should understand that the conduct it has been our painful duty to record, must not be ascribed to the colonists generally. They will see that, in Jamaica itself, the same feelings have been excited by these measures as will pervade a large circle at home. The extract is as follows:—

“The most determined, the most unprincipled hostility which record ever established, we conceive, has been evinced in the report of the Sectarian Committee to the House of Assembly, and we hesitate not to say, that subornation the most gross must have been resorted to, in procuring the evidence, unsubstantial as it is, of the witnesses examined, and a portion of whose testimony has been made public. The head and front of the offence committed by the Missionaries, appears now in its true light—the *evil of instruction*, and it will hereafter be a fruitless endeavour, a profitless assertion, to urge sincerity of purpose in any deceptive provision, professing amelioration for its object, emanating from the Island Authorities. From their own Journals must they be convicted of an intent, under the mask of solicitude for the corporeal welfare of the slave population, of retarding their mental advancement; for to this alone can be attributed the obstinate adherence of the Assembly, *verbatim et literatim*, to the Slave Code of 1826. We cannot suppose that a proper and independent sense of privilege has really occasioned it, because a reference to the Colonial records proves, that vapourings as loud as those emitted on this subject, have heretofore yielded to a sense of expediency, or the force of circumstances; but here a determined stand is to be made, and upon what grounds? Why certainly upon no other, than that mental improvement encourages a knowledge of physical force. For disguise it as they may, such is the uncoloured amount of all the argument urged against sectarians and their purposes. Malice and fear, inseparable adjuncts, have thus tortured the voluntary contributions of the Flock into extortions by the Pastor—the mild and beneficent tenets of Christianity, when inculcated or taught by Dissenting Ministers, have thus been perverted

into incitements to sedition and treason—and the endeavour to restrain, if not abrogate, a system of concubinage, alleged to be an attempt to encourage prostitution! Malicious indeed must have been the motives which could have induced, we believe we should here say extorted, even a shadow of evidence to sanction the colouring given to it; disgraceful and infamous must be those individuals, who by the incitements of interest could be prevailed on, even by extortion, to lend their aid to such nefarious intents. The acceptance of Building Contracts may attend the Whitewashed or Privileged Mason, or the providing of Tavern Entertainments reward the Publican for his services, on this occasion, but the execration of all unbiassed, all liberal minds must be excited towards them, and their names henceforth become as bye-words to denote infamy and falsehood. By a fatality which providentially attends the most of double dealings, we find, that the examinations of these uninfluenced, disinterested witnesses, and the clear, liberal, and unprejudiced conceptions of the Committee, are to be transmitted to the mother country, printed and distributed in aid or as argument of the necessity of persevering in the 83rd, 84th, and 85th Clauses of the Slave Law of 1826, reprints of which are to accompany the Report and evidence in which it has its emanation. We rejoice at this, as we are convinced that in no other shape could the cause of religious liberty, and the true intent and meaning of the restrictions on it, attempted to be imposed, be so clearly manifested. An enquiring public, like the population of Great Britain, will not content themselves with the mere allegations of witnesses, of whose veracity they can have no opportunity of judging; but rather consider, in what manner or under what motives the doctrines of Christianity could have been so far departed from as it is alleged they have been by Missionaries, whose positive instructions prohibit political interference between the master and his slave, as to create ‘abject poverty, loss of comfort and discontent among the slaves frequenting their chapels, and deterioration of property to their masters.’ Reflection would infallibly teach them the absurdity of the supposition, and convince the most incredulous, that the only doctrines of equality and the rights of man, impressed upon the negro mind, must be those relative not to *temporal*, but to *spiritual* equality and right. That they preach and teach sedition even from the pulpit, is too ridiculous an assertion to need contradiction; its fallacy is notorious; nor of its being so can stronger proof be afforded than the very withdrawal of the usual Christmas guards, a protection which antecedently to the progress

of Sectarian instruction, was deemed an expedient to the safety of the island, as the highly prized privilege of Colonial Legislation itself. We repeat again what we have before said to the opponents of 'Sectarian Missions,' Declare openly your opposition to these Missionaries to have its origin in the consideration of religious instruction, having a tendency too rapidly, for your views, to enlighten the negro mind, and to militate against the continuance of Slavery. Say at once, and manfully, We consider your influence as detrimental to our interests—we desire and covet the brute labour of our slaves alone. They labour for us contentedly if in ignorance, but open their eyes to the comforts of human life, of divine salvation, and we cannot extort from them one third of that emolument which they anteriorly accomplished for us. This we say would be compressing the lengthened arguments used against their Ministry into a few words—candour would then prevail over deception; and, instead of resorting to subtleties and restrictions to cause their expulsion from the island, you might more ingenuously, if not so politically, exclaim "Go hence, we need you not." For these means for their egress might as constitutionally be resorted to, as those now adopted. Vituperation, calumny, and perjury might be avoided, and force in their ejection be used with, at least, more manliness, than the assassin-like endeavours of the 'Sectarian Committee' to attain that object."

We must be permitted to add, as a postscript, that the *Committee are most earnestly desirous to send three additional missionaries to Jamaica, for whose help the most pressing applications are made, but that money is wanted to send them.* We would use no 'indecent expedients' to 'extort,' but surely the statements given will furnish powerful arguments to persuade Christians to new exertions in this good cause.

DIGAH.

From Mr. Burton to Mr. Dyer,
dated Digah, June 23, 1828.

My last communication, in which I gave you a short account of a journey to some of the Western stations and to the Melah at Allababd, was dated March. During the three months which have succeeded I have remained stationary; and as you

know my usual round of duties here, I need not describe how I have been employed. Two of these months have been so dreadfully hot (such a season has not been known in India for 60 years) that it has been quite a trial to do any thing at all. Just imagine two months without a drop of rain, the thermometer by day in the shade from 102 to 100; by night, from 90 to 96; a strong wind, bearing up clouds of dust, blowing all the day, which needs but the colour to be called a flame. Imagine this, and you will not wonder that India proves the grave of so many Europeans; that any exist through such a season seems much more astonishing. A few delightful showers on the 7th inst. and three following days have cooled the air a little, but at this moment the thermometer in the shade stands at 103. Blessed be God, my health has been tolerably good. For some days last month I was laid up with a severe cold and bilious fever, which threatened to injure my lungs, but through the kindness of my friends, Mr. and Mrs. Stevens of Patna, who took me to their home and nursed me, and that of Dr. King, who constantly attended me, I soon got over it, and was only prevented preaching two Sabbaths. Last week I had another bilious attack, but taking it in time, with a smart dose of calomel, no fever ensued. These repeated illnesses must of course weaken the constitution space, and humanly speaking, shorten life; but I generally recover from them so rapidly, that I give them not much heed, and perhaps ought to apologize for saying so much on the subject. Good Dr. King told Mr. Stevens yesterday that he *must* go to the Cape, and that I *ought* to accompany him; but I have set my mind much upon making a journey up the country this next cold season as far as Delhi, in company with brother Smith, to spend it as last year, and hope that nothing will occur to frustrate the plan.

Since I last addressed you, eight Europeans and country born persons have been added to us by baptism; but whilst in these additions we have had cause for joy, a few that seemed to run well for a season, have gone back to the world, and rank no longer amongst the followers of the Lamb. I have mourned too the departure of some of our friends to distant stations: yet the Lord is able there "to keep them from falling," and I trust may make them, by this means, more extensively useful. Three of our friends have been in the same period removed by death, I trust to a better world; one of whom was the senior member of the household I spoke of, as being baptized together last year, a very good old woman, who having in a remarkable manner "seen the salvation of the Lord," departed in peace. In the other three members of this