

Christian Messenger.

HALIFAX, DECEMBER 13, 1865.

THE CHURCH NOT A VOLUNTARY ASSOCIATION.

If the Church of Christ were a voluntary association, resting upon the mere will of the parties composing it, its great glory would consist in the number and respectability of its members...

Faithfulness to our Lord and Master demands that we shall "come out" from the world of unbelievers "and be separate." It is only in their associate capacity that believers can experience to the fullest extent the blessings promised to his people...

Persons sometimes enter into church relationship more on account of the friendship they entertain for certain persons in its membership, than from love to Christ; or a conviction that it is an imperative duty connected with their own salvation and that of others...

The Church is a Divine institution and cannot be either brought into existence or destroyed by Act of Parliament or by combinations of unconverted men. The Holy Spirit operates on the heart of men, applying the word with power, changes them so that they become subjects of the Kingdom of Christ...

All who depend on Jesus for salvation should be in the Church on earth, not only as a matter of choice, but of thankfulness to Him who died to give them an inheritance with the Church in heaven.

Further respecting Jamaica. SIR MORTON PETO TRIUMPHANTLY DEFENDS THE BAPTISTS.

The R. M. Steamer Asia arrived on Friday morning, after a very boisterous passage having experienced some damage from the violence of the weather.

The political news from Europe is very scanty, accounts of the Jamaica Insurrection, with most of the details up to time of its suppression, had reached England. A very strong feeling of disapproval is exhibited in most of the public papers of the indiscriminating cruelty and recklessness of human life with which the rebellion has been put down...

thousand and more shot down unarmed, or otherwise destroyed. As the disparity in the numbers of whites and blacks in the Island is said to be as great as thirty to one, and a perfect reign of terror prevailed in Kingston the metropolis, no doubt the utmost vigour and severe retribution was justifiable...

The commencement of the riots, we are informed, arose from a prosecution for trespass in which the decision is believed to have been a piece of flagrant injustice to the negro.

We give in another column the letter of Dr. Underhill, which, it appears, was written privately to Mr. Cardwell, and not intended for publication. It was sent by him, the Colonial Secretary, to the Governor of Jamaica, for his opinion and report thereon.

The London Times in taking up the question, with singular acerbity, charged the Baptist missionaries with inciting the negroes, when slaves, against their masters.

Sir Morton Peto, on the following day, wrote to the Times, denying the statement, and proving from documents quoted, that the missionaries not only did no such thing, but actually were the means of preserving peace, and preventing any outbreak.

"It is perfectly true that an attempt was made to fasten upon Baptist missionaries the guilt of the slave insurrection of 1831-2. But in every instance the case broke down, although the basest efforts were made, by suborning false testimony, to secure the conviction of the accused missionaries."

"I cannot adduce better evidence of this than the following extract from the editorial columns of The Times of the 15th of September, 1832:—

"No instance of insubordination or outrage has ever occurred throughout these colonies since the abolition of the slave-trade, whence prompt occasion was not taken to charge the guilt of it upon the unfortunate missionaries. In the late insurrection of Jamaica some missionaries were subjected to trial under similar charges; but, notwithstanding the clamour raised against them, and the excitement then prevailing in the island, no misconduct was substantiated against any one of them—not one conviction could be obtained, however ardently it was wished for and diligently sought."

Further, Sir Morton says to the Times' editors:— "I might refer you, with perfect assurance that the evidence will establish the extreme inaccuracy of your assertion, to the Parliamentary Bluebooks of 1832; but will satisfy myself with two brief quotations from replies of Sir Lionel Smith, Governor of Jamaica, to addresses from the Baptist missionaries, and the Society in 1839. He says:—

"Even with the aid of a vicious and well-paid press, both in England and Jamaica, such a case may be presumed, some habitual confidence in Jamaica juries, the enemies of your religion have never dared to go to the proof of their audacious accusations against you. The admirable conduct of the peasantry in such a crisis has constituted a proud triumph to the cause of religion, and those who contributed to enlighten them in their moral duties, through persecutions, insults, and dangers, have deserved the regard and esteem of the good and just in all Christian countries."

To the Society said Sir Lionel Smith:— "The ministers of your Society in the Jamaica have not only deserved well of the oppressed negroes, but have been of the strongest support to her Majesty's Government in that colony, by giving effect to those measures of amelioration which ultimately terminated in freedom. The calumnies so industriously circulated by the planters against the ministers of your church have been proportioned to the good in exposing oppression, and in guiding the negroes in their moral and religious improvement. The abuse of such men is quite harmless, and will never, I hope, deter the friends of the negroes in this country from watching over their interests."

In another column of your paper occurs the following passage:— "They (the rebels) had left for the Baptist chapel to have a prayer meeting, and to thank God for their success. After half an hour spent in praise singing by those blood-stained wretches, one of their leaders addressed them, pointing to the favour which the Almighty had shown in delivering their enemies into their hands."

With regard to this statement, I have only

to say that there is no Baptist chapel or congregation connected with the Baptist missionaries of the island, or the Society in this country, in Morant Bay, or within eighteen or twenty miles of it.

I remain, Sir, your obdt. servt. S. MORTON PETO, Treasurer of the Baptist Missionary Society, Chipstead-place, Sevenoaks, Nov. 14."

To the foregoing The Times appends a note:—"We wish to know whether Knibb was, or was not a Baptist minister?" Friday morning's Times contains a second letter from Sir M. Peto, answering the question about Mr. Knibb. "He was one of the most esteemed and devoted missionaries in Jamaica, sent out by the Baptist Missionary Society." In a further note The Times asks whether Mr. Gordon, just hanged, "was a Baptist or not?" The following is Sir Morton's reply:—

Sir, In reply to your questions in your issue of this day, I am happy to tell you that the Rev. W. Knibb, although arrested, and (as was proved) witnesses were suborned to swear against his life—a Jamaica grand jury on such evidence bringing in a true bill—was not subjected to a trial, because the Attorney-General refused to prosecute.

Subsequently he rendered important services to the Government, and was summoned to give evidence relating to the insurrection before a committee of the House of Commons, for which I refer you to the Blue-books of 1832.

With regard to Mr. Gordon, I am able to say, from letters received by this mail, that he never joined a Baptist church, and lately in a court of law declared himself a member of the Church of England.

I am, Sir, your faithful servant, S. MORTON PETO, Treasurer of the Baptist Missionary Society, 9, Great George street, Westminster, Nov. 17."

We have also Dr. Underhill's own explanation of the circumstances under which he wrote the letter to Mr. Cardwell. He says:—

"Last January, in the depth of the distress then existing in Jamaica, it occurred to him that a letter to Mr. Cardwell might be of some service. He had private reasons for knowing that anything he might address to Mr. Cardwell would meet a very kind consideration. After consulting with Sir Morton Peto the letter was drawn up in a private way, as a letter from himself to Mr. Cardwell, describing the condition of the island, and suggesting what seemed to him the proper remedies. It was drawn up for Mr. Cardwell's private information, and that gentleman replied, acknowledging its receipt with thanks, and stating that he had forwarded it to the Governor of Jamaica for his consideration and to report upon."

"It was really too bad, to impute these events to him through the instrumentality of that letter, when its publication was the act of the Governor of Jamaica himself. If the letter had had anything to do with it Governor Eyre was the party responsible for exciting the people and stirring them up to those acts. As to Mr. Gordon, alleged to be the principal in the rising, it was said that he was a Baptist, but it was only a few months ago that he himself had declared in open court that he was a member of the Church of England. The despatch did not give the slightest clue to what Mr. Gordon's share in the rising was. (Hear.) It might be that he had some connection with it; but it might also be that he had not. (Hear.) Let them look, however, at the illegality of the whole proceedings against him. He is taken from Kingston to Morant Bay, and there, without legal trial, he is hastily sentenced and executed. A more cruel, illegal, and unjust thing had never been done under the reign of our beloved Sovereign."

The meetings called by the Custodes for the purpose of giving answers to the statements in Dr. Underhill's letter as requested Governor Eyre, are designated by him "Underhill" meetings, and resulted generally in affirming that the allegations it contained were true. It appears that Mr. G. W. Gordon was the Chairman of the one held in Kingston. This is doubtless the ground of offence. Although it was duly conveyed by the Hon. E. Jordan C. B. mayor of the town, by requisition. As to whether the charge against him of disloyalty has any foundation or not on which to rest, the following resolution, which is the last of those passed at said meeting, will be sufficient to shew:—"That three cheers be given in honour of our most gracious Majesty the Queen, and the philanthropists of Great Britain, for their watchfulness over the interests of the people of this colony, whom they in their magnanimity emancipated twenty-six years ago."

A letter from one of the Baptist Missionaries in Jamaica to the London Freeman gives some clue to the strange proceedings of the Governor and his associates. He writes:—"Of course I cannot say a word in justification of those who appeared in arms against constituted authority, but I have no hesitation in declaring that had the people been treated with consideration and kindness the outbreak would not have occurred."

"Our House of Assembly—our curse—and its powers, should be suspended for at least twenty years, for in the nature of things it must become worse instead of better. The masses of the people are not fit to exercise the franchise, and if they were, there are no persons willing to enter the House of Assembly qualified to represent them."

Our present Governor is altogether unfitted for the post he fills. He has made enemies of

every class in the Colony. He is, I believe, a good man, but was never intended for a ruler. His conduct is mean and petty, and everything he does has the effect of irritating some one. He makes resolutions and publishes proclamations, and almost before the ink is dry he alters his mind and breaks them. We owe much of our present misery to the course of action which he has adopted. Under his rule everything seems to have got out of order. His recall should be speedy, for no one, either planter, merchant, or peasant, has the least confidence in him."

New Publications, OF THE AMERICAN TRACT SOCIETY, RECEIVED FROM N. E. KEMP, BOSTON.

- 1. THE GLEN CABIN; or away to the hills. An exceedingly interesting story of the early settlers in the backwoods of New Hampshire.
2. SAVE THE ERRING; or the gospel purpose; by Rev. J. H. Langille. A pleasing narrative of the errors of a lad at school, and the success of efforts for his salvation, with further accounts of his subsequent usefulness.
3. THE HUGUENOTS OF FRANCE; or the times of Henry IV. This is a good attempt to throw the history of the massacre of St. Bartholomew's day and its associations into the form of a narrative for the young.

BAPTIST MISSIONS IN NEW SOUTH WALES.—The Sydney Morning Herald of August 25th, gives an interesting report of a meeting held in Temperance Hall of that city, for the purpose of forming a New South Wales Auxiliary of the English Baptist Missionary Society. The speakers on the occasion were J. H. Palmer, Chairman; the Revs. J. C. Page, Missionary from India; J. Voller, E. Henderson, J. T. Hinton, A. W. Webb, and Dr. Hobbs.

REGISTRATION OF BIRTHS AND DEATHS IN AUSTRALIA.—We find from papers received from Sydney by our last mail that the system of registration in the city of Sydney is most complete. Monthly tables are published, shewing the Births and Deaths, with a classification of the causes of death, and a comparison between the deaths in the month of August, 1865, and the same month in each of the years 1861, '2, '3, '4. The following are two or three items of results:—"The number of births registered during the month of August was 255, viz., 118 males and 137 females, being 34 above the average of the corresponding month in the preceding quadrennial period, and 137 in excess of the deaths of the month."

The deaths numbered 118, viz., 68 males and 50 females, being 10 above the average mortality of the same month in the years 1861 to 1864."

THE WEEK OF PRAYER.—The British and Foreign Evangelical Alliance having again published a Circular, inviting to a Week of Special Prayer, the Halifax Committee of the Union Prayer Meeting have, with slight alterations, adopted it, and affectionately invite, as on former years, the Churches in this City and throughout the Province to unite in solemn, earnest supplications at the throne of the heavenly grace for the blessings therein suggested. In the City of Halifax meetings will be held (D. V.) at the undermentioned times and places.

THOS. A. BROWN, Chairman. JAMES FARQUHAR, Secretary. Halifax, December, 1865.

Sabbath, January 7th.—Sermons on the duties of Christians to each other, as members of the body of Christ.

Monday, January 8th, at 9 1/2 a. m. and 7 1/2 p. m., at Chalmers' Church.—Acknowledgement of Divine mercies and confession of sin; especially for preservation from wars and commotions, from drought and famine, and from pestilential diseases.

Tuesday, January 9th, at 9 1/2 a. m. and 7 1/2 p. m., at Granville Street Church.—The Christian Church, that its testimony may be clearer, its faith stronger, and its devotedness, liberality, and zeal enlarged.

Wednesday, January 10th, at 9 1/2 a. m. and 7 1/2 p. m., at Brunswick Street Church.—Nations: for their temporal and spiritual welfare; for kings, and all in authority; for the maintenance of peace; and for the increase of righteousness which exalteth a nation.

Thursday, January 11th, at 9 1/2 a. m. and 7 1/2 p. m., at Poplar Grove Church.—For Christian Families, for Servants, and for Schools and Colleges.

Friday, January 12th, at 9 1/2 a. m. and 7 1/2 p. m., at the Tabernacle.—For Christian Ministers and Missions, and for all engaged in Christian work.

Saturday, January 13th, at 9 1/2 a. m. and 3 p. m., at St. Matthew's Church.—For Christians in sorrow, in sickness, and in persecution; for the widow and the orphan.

Sabbath, January 14th.—Sermons. The blessing to be expected from the manifested Union of Believers in all countries.