

JAMAICA.

The Annual Public meeting of the Jamaica Baptist Missionary Society was held in the Rev. J. M. Phillippo's chapel, Spanish town, on the 27th of March last. About twenty Baptist ministers of the island were present, besides many other influential gentlemen. The spacious edifice was crowded, besides which large numbers of people unable to obtain admittance remained outside. The Kingston *Morning Journal*, received by Rev. Dr. Cramp from Mr. Phillippo, gives a pretty full summary of the speeches on the occasion. It also contains an address to His Excellency Sir Henry Storks. As this document expresses the sentiments of men who have lately been much maligned, we think it and the Governor's reply thereto, worthy a place in our columns. They will go far to shew that the statements made by those recently in authority in that island, were unjust and malevolent:—

ADDRESS OF BAPTIST MINISTERS TO HIS EXCELLENCY THE GOVERNOR.

Spanish Town, 27th March, 1866.

To Sir Henry Knight Storks, G. C. B., G. C. M. G., &c., &c., &c.

May it please your Excellency.—We, the ministers of the Jamaica Baptist Union, assembled in Annual Session as representatives of the several churches and congregations under our pastoral care, numbering upwards of fifty thousand, principally of the labouring population, cheerfully embrace the present opportunity, the earliest that has been afforded us since your Excellency's arrival, of testifying our most sincere gratification at your Excellency's appointment as Governor of this island, and as President of the Royal Commission specially instituted at the present critical period of our Colonial history.

It has been our custom as Ministers and Members of the Baptist denomination, voluntarily associated for the promotion of the cause of God in general, to address Governors on their entrance upon the duties of their office, not only from the respect we entertain for their exalted station as representatives of our beloved Sovereign, and in testimony of our continued and unabated loyalty to her Majesty's person and throne, but also in assurance of our steady desire and aim to co-operate with their Excellencies as much as possible in their respective spheres, by a frequent inculcation of obedience to law, respect for constituted authorities, and by promoting industry, social order, and happiness among our people, as well as by our more immediate efforts to advance the moral and religious interests of the community at large.

But additional motives urge our Address to your Excellency at the present time. Your Excellency has assumed the Government of the country at a period of more than ordinary interest and importance—under circumstances which cannot fail to excite in every patriotic and generous mind, the deepest feelings of regret for the past, and anxious hope for the future. We hail your Excellency's arrival with peculiar joy in the earnest expectation, from the distinguished character your Excellency has acquired for upright, impartial, and conciliatory, yet firm and judicious conduct in other parts of her Majesty's dominions, that the application of the same energies and superior administrative ability so absolutely necessary, will be manifested by your Excellency's rule in Jamaica, and thus, by the direction and blessing of a kind and Gracious Providence, prove effectual in allaying discord and restoring tranquility—as also in dispelling the gloom which beclouds our agricultural and commercial prospects.

But while we rejoice at your Excellency's accession to the Government of this now distracted colony as an auspicious event, we do not forget that our Most Gracious Majesty the Queen selected your Excellency from amongst the most liberal and enlightened of her public functionaries for the high and important office of President of the Royal Commission, in conjunction with other gentlemen distinguished for their ability and uprightness, for the arduous and difficult task of inquiring into the facts and consequences of the late disastrous riot; and earnestly pray that your united exertions to this end may be crowned with the most complete and eminent success.

We beg to record our sincere gratification as Ministers, and the most cordial thanks of the thousands of our people, for the personal interviews with which your Excellency has honored some of us, thereby giving us the opportunity of expressing our personal and individual assurances of our hearty desire to co-operate with your Excellency in your every effort for the public benefit. Nor less do we feel our pleasure excited by the urbanity with which the proffered services of some of us have been received, assured that such conduct and consideration by a ruler, unbiassed by party influence and free from prejudice and official reserve in a country where so large a portion of the lower and middle classes of the population in particular, are distinguished by diversity of colour and religious creed, is not only wise and politic, but essential to the general promotion of good will, as also to secure to your Excellency the love and confidence and co-operation of all in every station in life, and of every shade of religious belief, in every measure promotive of the general good.

As citizens of the country, and having interests in it by no means inconsiderable, apart from our Ministerial office, we must not conclude this address without referring to the change to be effected in our local institutions. We trust it will be the honor and happiness of your Excel-

lency to inaugurate a new system of administration which will cement and perpetuate our connection with the parent State, afford a guarantee for future harmony between popular sentiment and the acts of Government—attract capital and enterprise to our shores and thus render us a united, constituted, and prosperous people.

While we cannot but apologise for the length of this Address, we at the same time beg permission to express our earnest hope for your Excellency's long life, honour, and happiness in the present world, and to assure your Excellency that your spiritual and eternal interests will be objects of our earnest solicitude and prayers. Signed on behalf of the Churches and Congregations we represent.

[Have follow the Signatures of the Deputation that waited on his Excellency with the Address.]

REPLY.

To the Ministers of the Jamaica Baptist Union in conjunction with their respective congregations.

Reverend gentlemen,—I return to you my best thanks for the address you have presented to me and for the cordial expressions contained in it as regards myself.

I look forward with confidence to the restoration of prosperity, order, and good feeling throughout the island, and gladly avail myself of your promised co-operation and assistance for the attainment of these objects.

I trust that the changes which are about to take place in the institutions of the country, will be productive of the good results which are anticipated from them. It is the earnest desire of her Majesty's Government to make use of the power conferred upon them by the legislature of Jamaica and by the Imperial Parliament in such a manner as may best provide for the good government of the colony—may advance, by giving confidence to capitalists, the restoration of prosperity—and may prepare the way for future measures calculated to promote the welfare of the great body of the population of this island.

It will be the endeavour of the local Government, by strict impartiality and honesty of purpose, by firmly upholding the law for the preservation of public order, and by recognizing and protecting the rights of all classes of her Majesty's subjects, to secure the respect and affection of a prosperous and contented people.

Let me assure you, reverend gentlemen, in conclusion, that when the duties of my temporary mission are terminated, I shall always retain a grateful recollection of the support and assistance I have received from all parties in Jamaica.

The address was signed by twenty-seven ministers who formed a deputation as representatives of their several churches and congregations. It was read by the Rev. J. M. Phillippo, Senior Missionary of the body, who, at the request of his Excellency, introduced each Minister to him, stating the places of their residence and some of the stations they occupied. His Excellency conversed with each very pleasantly, and assured all present that he had great pleasure in seeing them, and on receiving personally their assurances of co-operation in all efforts for the good of the community.

Correspondence.

For the Christian Messenger.

To neglected Baptists.

There are many such in this province; I mean those who are not favored with the labours of a Baptist minister. Some of them are isolated, they live a long distance from the means of grace, and they seem to be unknown. In some places there is a little band of them who occasionally meet together for mutual edification and often sigh for a visit of a Baptist minister, many of them are poor and yet they profess to love their distinctive principles, they believe they are scriptural and they desire to see them embraced by their fellow men. To such I wish to speak plainly: May I ask them what are they doing for the spread of those principles they hold so dear? You can do much, yea more than you imagine,—for I fear some of them think, "Well we are few and some of us are poor and we can't do anything for the cause." I reply, *Yes you can.*

YOU CAN LIVE CONSISTENTLY.

You profess to hold scriptural principles, as a Baptist you stand out from all others and protest against what you conceive to be unscriptural practices. I ask you this important question, 'Is your life a protest against evil?' Do members of other professed christian churches see in you a superiority of christian character? Do they mark in you a walking by the scriptural rule? In your dealings, in your conversation, and in your daily behaviour at home and abroad, do they see you aiming to come as near to scripture as they mark your professed scripture practice of Baptism? In other words, Do they see you as eager to live the christian's life according to scripture, as you were to imitate the Lord by baptism? Brother, it is not enough to follow the Lord in baptism, we must follow him in other things. Imitate his character. Be found continually aiming at consistency, for

consistency is a rare jewel. It is hard work. True Brother, for scripture terms it a warfare. The day that witnessed the public avowal of your attachment to Christ, and your entrance into the visible church of Christ, also witnessed your joining the army of the living God. You may be cut off from the main body—yet you are soldiers still in your isolated condition. Baptism enlists us under the banner of the Cross, and while we live our life is war, open, perpetual, uncompromising war with the world, the flesh and the devil. Few are called to fight in the forefront of the battle, but there is war for you in your daily occupations, and in your private life. War is here and there, never sleeping, never ceasing. You must be girt with your weapons in public and in private. The enemy of the soul assaults you in your social intercourse with your neighbours; he assaults you in your business occupations in the open street; in the solitary field and even in your homes. Sorely beset are we, and the sword of the spirit, the word of God, must be ever in our hand by day and beneath our pillow by night. Brother you can be a consistent soldier—you can not only contend for the faith once delivered to the saints but also contend against all evil. Let not your neighbours have to say, 'I thought that Baptists professed to be guided by the Bible, but I don't see any difference between them and myself and I don't make any profession.'

You can pray for the extension of His cause, but remember if you regard iniquity in your heart the Lord will not hear you. Do you set apart any portion of your time every day for private prayer for the cause of Christ? or do you only mention it at the family altar. This will never do. There must be earnest importunate prayer before God will answer and bless.

YOU CAN CONTRIBUTE TO THE FUNDS.

There are societies which would receive your contributions willingly, but there are some who think that because they are not favoured with Gospel preaching that it is not their duty to send it to others. I fear there are many who enjoy some of the comforts of life week after week and yet never lay by in store for God's cause, but if they are visited by a minister now and again they hand him a dollar or so. Is this according to scripture? Is it not your duty, receiving as you do daily mercies to give liberally to the cause of Christ? If God were to deal with the same slack hand towards yourself where would you be? A short time since I received a letter from a much esteemed christian brother in which I read the following sentence in reference to giving. "Here and there an individual acts on principle, governed by love. The majority are impelled by impulse, or what they give is hardly wrung from them." "I fear there is truth in the statement." Would it not tend to God's glory if every professing Christian were to lay by weekly or monthly a portion of their income for the purpose of carrying out the great commission given by our Divine Master, "Go ye into all the world and preach the gospel" &c. Though you are neglected by man, God does not neglect you—your wants are supplied though your wishes or desires may not be. You have the throne of grace to which you can go and plead the promises of God. Surely from this time forth you will act upon the principle—given by Christ to his disciples, "Freely ye have received freely give." Then the Home Missionary Society would be better supported and more good be accomplished.

To Baptists that have the means of grace I would say, *Prize them highly. Support them liberally.* Consider what you owe to God and act accordingly—Go brother—Go sister to the Cross of Christ, Gaze there, meditate there and with the associations of the Cross around you think of these excuses: *I have so many calls—I am not rich, &c.* With a right view of a bleeding dying Saviour shall we not sing from the depths of our hearts.

Love so amazing so divine,
Demands my life, my soul, my all.

Remember the books are to be opened at the last day. What shall be recorded there concerning your interest in the cause of Christ? Shall there be small sums given grudgingly, or shall it be recorded *She hath done what she could?* Remember what made the widow's mites so valuable.
Pictou, May, 1866. R. J. L.

For the Christian Messenger.

Christian Union.

The truly pious must lament the divided state of the church of Christ at the present time. They cannot but long for the period to arrive when the prayer of the Saviour shall be answered, "That they all may be one, as thou Father

art in me, and I in thee." The spirit of strife and disunion crept into the church at an early day. In Corinth some said, "I am of Paul," some, "I am of Apollos," some, "I am of Cephas," and others, "I am of Christ;" and what Paul foresaw to be awaiting the church at Ephesus, (Acts xx. 29, 30) the prophetic eye might have beheld for the whole church in after times.

All those parties in Corinth, who were setting up their claims in opposition to each other may have been wrong. Even those who said, "and I am of Christ," may have been actuated by a partisan spirit, and as zealous for their particular tenets, whatever they were, as any other. If, however, they adhered simply and tenaciously, and lovingly to the truth as it is in Jesus, if while they received the doctrine of Paul, they acknowledged no other Master than Christ, they were no sectaries; those only were such who had departed from the gospel rule to call themselves by the name of their instructors. And all those, who in the present age of the church, are adhering to the doctrines, and precepts as anciently delivered, need not care for the taunts of Rome with regard to the multiplication of sects among Protestants. They may truthfully retort, "Thou art the Antichrist, the mother of harlots, and the parent of them all."

As Baptists, we profess to have planted ourselves upon the foundation laid by Peter, and Paul and their associates, "Jesus Christ himself being the chief corner stone." We are not anxious to trace our genealogy. We are not discontented if a few of the links in the Apostolic succession cannot be found, provided we have the apostolic spirit of entire subjection to the will of Christ; and our practice agrees with the directions laid down for our guidance in the New Testament.

It is to be regretted that all who adhere to the ancient mode of baptism, are not in the same communion, presenting one unbroken front. But this unanimity cannot be expected, however desirable it may appear. When we consider the various sources from whence our churches derive their membership, it seems a marvel that there is so much similarity of doctrinal views, as at present exists among us. Should all at once return to the practice of immersion they would not be prepared for church fellowship. There could not be an amalgamation on gospel rule, unless there were an agreement on points of a more vital character. A careful attention to externals, does not prove the life of religion, no more than the fact of the entireness of the shell of the egg would assure us of soundness within. On this point we are to be chiefly solicitous. We must labor to preserve in their purity those doctrines of the gospel, that are necessary to the vitality and power of the church. We must not covet numbers at the expense of the truth; we must not receive into church fellowship any individual upon the ground of personal regard, nor even upon a belief in their piety, if with the grace we hope they possess they are holding and propagating error that in its fruits would be subversive of a pure christianity.

We cannot, of course, expect a complete uniformity, nor would we by the trammels of creeds desire to enforce it; but there are great truths that cannot be held loosely, nor rejected without seriously affecting the interests of religion. Such are the ruined and helpless state of man, the divinity of Christ, the atonement, the work of the Spirit in regeneration, and justification by faith.

We know not why those who hold these, and their correlative doctrines, and who agree as to the mode and design of baptism, cannot walk together in church fellowship,—*"striving together for the faith of the gospel."* It is certainly a matter of regret when brethren, who 'hold the Head,' become alienated from each other and separate into contending factions. There has been too much of this in the Baptist body, as well as among other christian societies.

The readers of the *Christian Messenger* have been apprised that there is a proposition on foot in the United States to seek to ascertain by mutual explanations of doctrine and polity, whether harmony may not be restored between the Baptist denomination and the Disciples.—That communication has given rise to the above reflections. We should exercise all possible charity towards those of other denominations; and be ready to fraternize with them as far as can be consistent with the truth. If our brethren now feel a desire to return and act in harmony with us, why should we exclude them? If there be no ground for separation, why need we be sundered? We cannot afford to give up the truth on which we are established, but if their sentiments do not differ materially from our own, their numbers and zeal would strength-