

This was brought as a charge against me in Jamaica, as a reason why I should be tried ; upon which Sir Joshua Rowe remarked, " I wish that all Christian denominations would do as Mr. Knibb's does, that is, support their pastor and pay for their place of worship." The fact is, that since my return to Jamaica we have erected 3 chapels, 2 school-houses, and a mission-house connected with my own church, at a cost of about £18,000 currency, and we have paid it all. (Great cheering.) It is a delightful fact that they now support me, and some Christians think that we are supported too well—(A laugh)—but our negro congregations have rather a different view of what a minister should have to what some persons take. They do not consider that a man who spends his life for them, has too much if he has every comfort, every consolation, they can afford him. (Cheers.) Long may they think so ; long may they have men worthy of being so thought of. The church with which I am connected not only supports me, but a beloved brother missionary, and I want a third. We will support him. We also support 7 school-masters and mistresses ; we have sent £100 to the Anti-slavery Society, and we intend to send that amount annually, so long as slavery exists. They have also subscribed £250 to pay my expenses. (Cheers.) But, perhaps, some one will say, "Your churches are rich," but they are not ; I do not believe that we have six persons who are worth £100 each. How then do they give the money ? They all of them give it cheerfully, and that is the way we get it. On the 1st of August last, I called the people together. I stated that I thought some bad laws were about to be made, that we owed a thousand pounds, that we had better pay it off, and if they were passed, I would go to England, and see if I could not get them abolished. They brought £1,350 in two or three days ; we paid all our debts, and here I am sent home at their expense. Is this the case merely with myself ? No. In a few years most of our missionaries will be supported by their own congregations. You supposed that by the abolition of slavery we should lose part of our converts. Take the result : in 1831 we had 24 churches, containing 10,838 members, 10,000 inquirers. In 1839, notwithstanding all our debts and painful exclusions—though not equal to yours—we had 39 churches, containing 24,777 members, 21,111 enquirers. Freedom in ten years has doubled the triumphs of mercy. In that gloomy time we had throughout our churches but one or two schools for the instruction of the young. Colonial slavery forbade the instruction of the rising race ; it laid a *veto* on every thing intended for the improvement of the mind. Now we have 5,203 children in the day-schools, 645 in the evening-schools, 9,159 in the Sabbath-schools ; and other denominations are just as successful as ourselves. Allow me to put forward a plea. We want female education carried on, on a more extended scale. I regret to say that the education of the young has not had that influence on the minds of the people which we wish it to have. They believe it is good by faith ; but they have never felt its benefit, nevertheless they are anxious to have it. There is not that consistent anxiety that we wish to see. I hope these friends who have so often cheered my heart in that department will be ready to go forth to keep schools of a better class, for the daughters of our deacons and others, that they may be fitted as well as the men to carry the Gospel of Christ to Africa. (Cheers.) There is not only the pleasing scene of converts flocking to the Redeemer, but also of their consistency of conduct. There have been exclusions, and I must and will speak the truth. I assert that the Established Church is the receptacle for many of those we turn out. (Loud cries of "Hear, hear.") The last time the bishop held a confirmation in Falmouth, he confirmed four whom I had expelled for improper conduct. (Hear, hear.) There are two sides to every question, and persons surrounded with glass windows should not throw stones. (Cheers.) I should not have referred to the subject, had it not been alluded to by others for the purpose of showing that our influence was exerted, not for the purity, but the impurity of the church. I pledge myself to the facts I state ; I do not wish to involve others in the consequences. (Cheers.) But, perhaps, you will enquire how the improvements are discovered. In the Baptist churches, as in the Society of Friends, we support our own poor, and we do it well. We do not merely lift them above starvation point, but make them comfortable. It is to be seen in the diminution of crime. In the community in which I dwell, and which is pre-eminent-ly a community of Baptist agitators—(Laughter and cheers)—there are 125,000 individuals. At the last assizes only 19 were tried. (Hear, hear.) Let us dissect them—six of them were white men, three were acquitted of the crimes laid to their charge, and there was not a female delinquent among the whole. In the parish in which I live, containing 30,000 individuals, at the last quarter sessions only one person was tried. (Hear, hear.) And when that inestimable man, Mr. Gurney, visited the jail at Falmouth, he found only one person in it, and that was a white man. When I went to the tread-mill—for I have been there—(Laughter)—and some have said I deserved to go there every day—(Renewed laughter)—I asked permission to go upon it, but the supervisor said, " Mr. Knibb,