

my own business, and if some who have come home and traduced us had done the same, it would have been much more to their credit. (Loud Cheers.) "It seems undeniable," writes Sir Charles, "that the Baptists have pursued a course different from that of all other missionaries; for I hear no reproach uttered against the Wesleyan, Moravian, Presbyterian, or Church of England missionaries; the Baptists alone have become a political party, and caused themselves to be regarded as hostile to the proprietary interests. From the partisanship which they have evinced, they have it may be presumed greater influence than any other sect in this island, and are preparing, I am informed, to influence the elections on a dissolution of the Assembly, when such of the emancipated population as may be duly qualified, will become entitled to vote. If the political power exercised by the Baptists be an evil—and I am disposed, generally speaking, to think that it is an evil whenever the ministers of religion deviate from their purely religious functions."—Oh! that the bishops in the House of Lords would read this!—"to take a part in the strife and broils of political parties, it is an evil which does not admit of any present remedy. Either their influence will diminish, from their flocks not liking to pay the amount requisite for the support of their Church Establishment, or it will continue to increase by the activity of the Baptists drawing more into their fold. In the latter case, whether their influence be a bane or a blessing to the country, must depend on the spirit in which it is exercised." Now, it is not my intention to say much more on that subject; but I do designate that despatch as unfounded in fact. (Hear, hear.) I claim for my brethren in Jamaica a right to be heard at the Colonial-office in defence. (Long-continued cheers.) If the respect due to Sir Charles Metcalfe prevents the full expression of those feelings which would otherwise be manifested, respect to ourselves demands the full measure of Christian rebuke. (Cheers.) He had no right at such a crisis as was then taking place, without having first examined the subject for himself, to take for true all that the partisans by whom he was surrounded chose to say about us. He had before him the despatches of Sir Lionel Smith; he had before him the testimony of the Marquis of Sligo, the testimony of the Earl of Mulgrave, to the general rectitude of our conduct. (Cheers.) Are we thus to be sacrificed just because he chose to think that the power we exercised was not for the welfare, but the ill-being of society? (Cries of "No, no.") It is for the honoured committee to whom I belong, and for those by whom I am surrounded, to say whether their missionaries shall be traduced unjustly or not. (Loud cheers.) Are Protestant Dissenters to be frightened by the bugbear of political expediency? (Laughter.) Do you call yourselves the descendants of Luther—of those who, in Smithfield, ascended in their fiery chariots to heaven; and will you allow a company of poor despised missionaries—men of iron—no, not men of iron—men of strength and nervous hearts, who are determined, if you should forsake them, that they will never forsake the negro—(Cheers)—will you allow them, just because it may not be exceedingly palatable to Sir Charles Metcalfe to retract his words to the Colonial-office, and to say he sent forth to the world that which was not true, to lie under the odium of sacrificing the welfare of the people we love? (No, no.) Sir Charles Metcalfe thinks that our influence will cease when the Voluntary Principle ceases. He will have to wait a long time before that is the case. (Long continued cheers.) But it is said, "We are political." What is the meaning of this word so bandied about, not merely in Jamaica, but in England, as it is uttered by those who, with the claim to superior piety, are the greatest political agitators living? Is it not a fact that the most eminent ministers of our own and other denominations are denounced and defamed in the most enlightened nation on the earth, as connected with infidels and blasphemers, because they wish to strip Christianity of its gorgeous attire? Yes; and if these things are done in the green tree, what must we not expect in the dry? (Loud cheers.) If your missionaries are political, it is just because the rulers make them so. The time is come when the Christian church will find that no Christian missionary can do his duty without being political. (Cheers.) And why? Because all political governments have overstepped their mark. (Cheers.) They have entered the sacred enclosure of conscience—(Loud cheers)—and I, for one, never will rest till they are turned out of it. (Renewed cheers.) If we are to render unto God the things which are God's, we must distinctly understand them—(Hear)—and if we are to render to Cæsar the things that are Cæsar's, we must know what belongs to him, and then we will give him his due. (Great applause.) But if to defend the oppressed and the lost— if to stand by the helpless female and strike from her neck the chain—if to take her infant and place it in her arms, and tell her to think it her own—if, in circumstances of contumely and reproach, to watch with untiring energy, which nothing is able to weary, the first risings of liberty, to sanctify them, and bring them to the cross—if this is to be political, one of the greatest political agitators in Europe now stands before you. (Dreafening applause.) When I last appeared before you, my brother wore this collar (presenting a large