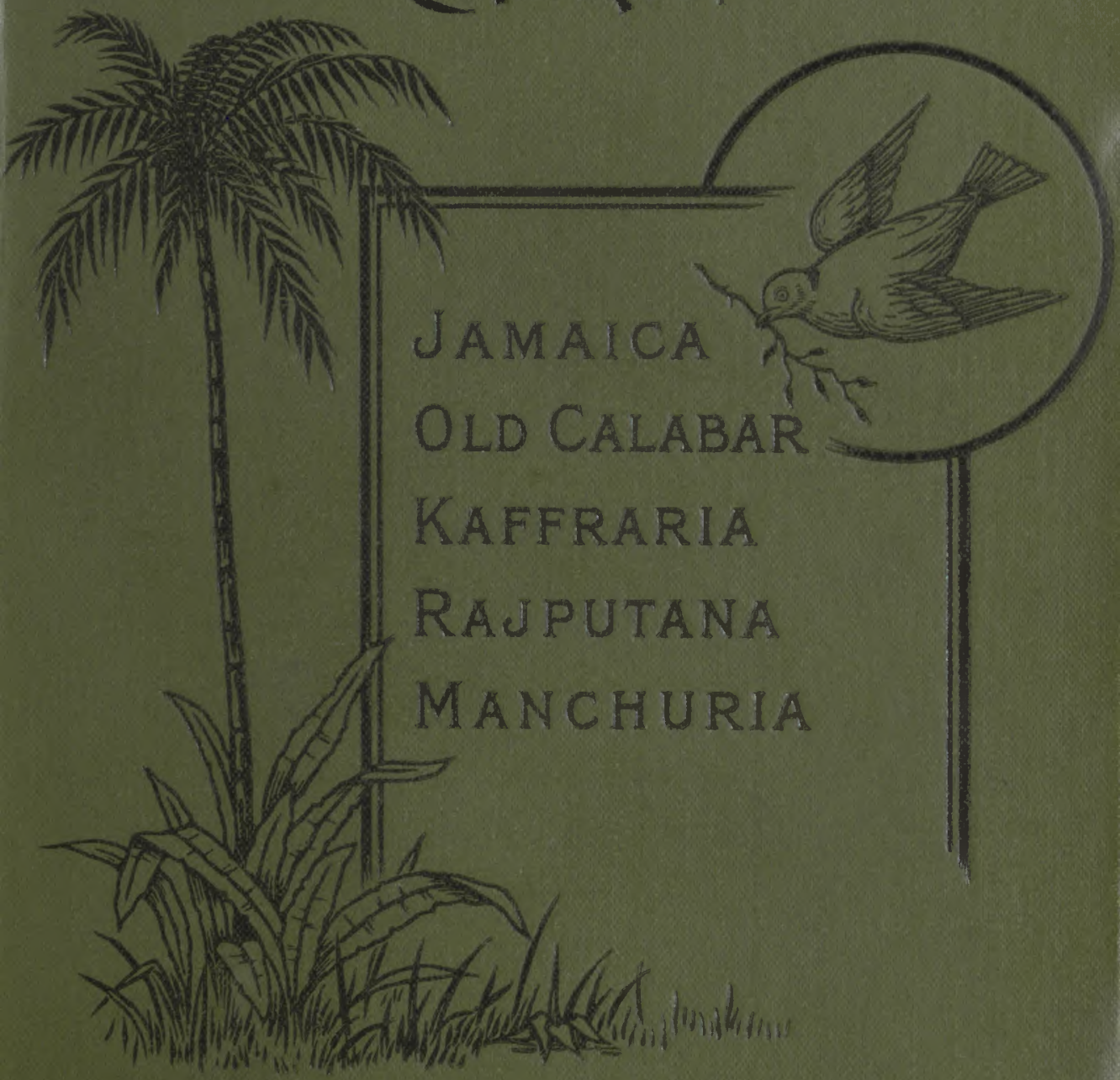
MISSIONS OF THE UNITED PRESBYTERIAN CHURCH



JAMAICA
OLD CALABAR
KAFFRARIA
RAJPUTANA
MANCHURIA

Missions

of the

United Presbyterian Church

described in a

Series of Stories

I. The Story of the Jamaica Mission
With Sketch of the Mission in Trinidad
By GEORGE ROBSON, D.D.

II. The Story of the Old Calabar Mission
By WILLIAM DICKIE, M.A.

III. The Story of the Kaffraria Mission
By WILLIAM J. SLOWAN

IV. The Story of the Rajputana Mission
By JOHN ROBSON, D.D.

V. The Story of the Manchuria Mission
By Mrs. DUNCAN M'LAREN

Edinburgh
OFFICES OF UNITED PRESBYTERIAN CHURCH
1896

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INTRODUCTION.

THERE have now been published by the Foreign Mission Board the Stories of our five principal Missions. Written by different authors, four of whom had a personal acquaintance with the fields they wrote about, these Stories aim at giving in a popular form a sufficiently full account of each Mission. But the history of the missionary enterprise of our Church covers a somewhat wider range.

The movement which gave birth to the Secession Church was essentially a spiritual movement. It sought the vindication and diffusion of the truth of the gospel. When the Associate Presbytery had been constituted at Gairney Bridge on 5th December 1733, earnest calls for a supply of gospel preaching began to pour in from all parts of Scotland, as well as from England and Ireland; and the Fathers of the Secession, while endeavouring to satisfy the requests of their countrymen at home, were also nobly alive to the spiritual needs of their countrymen abroad. Before twenty years had passed, they had begun that missioning of ministers and licentiates to Pennsylvania, New York, Nova Scotia, and Canada, which helped, in the early days of these colonies, to lay

the foundations of the Presbyterian Churches now flourishing there.

The Relief Church had its origin in the noble stand made by Thomas Gillespie for evangelical truth and congregational rights against ecclesiastical intolerance. The "Presbytery of Relief" was constituted at Colinsburgh on 22nd October 1861; and in seeking to carry the gospel into destitute parts of Scotland, in sending ministers to the colonists across the Atlantic, and in furnishing missionaries to the Missionary Societies, the Relief Church, like the Secession, manifested the impulse of a missionary spirit.

The Foreign Mission Revival, which took place in the end of last century, did not at first bear fruit in the way of church action. It gave birth to the Scottish (Edinburgh) and the Glasgow Missionary Societies, and to numerous other missionary societies throughout the country, which were practically auxiliaries to these and to the London Missionary Society. It was through this free operation of the missionary spirit that the people received the training which prepared them for welcoming the principle of a Church mission. Then, when controversy on other questions rendered it difficult for members of different denominations to maintain cordial co-operation in the work of the Missionary Associations, the various Churches found it easy to take over the Missions in which they were specially interested. So the Missionary Societies in Scotland gave place at length to the better order of Missionary Churches.

How our own Church entered on its various missions may here be briefly indicated. The movement for the abolition of slavery awoke concern in Christian hearts for the spiritual needs of the slaves in Jamaica. In 1835

the Secession Church sent its first missionaries to labour amongst them, alongside of the missionaries of the Scottish Missionary Society. So Jamaica became our first foreign mission field. As the emancipated negroes realised the blessings of the gospel, they became desirous of sending it to their kindred in Africa, from whom they had been torn away. Hence arose the Old Calabar Mission, founded by the Secession Church in 1846, with the cordial support of the Relief Church. In the following year the Secession and Relief Churches united under the name of the United Presbyterian Church, and immediately thereafter our Church took over the Jamaica Mission of the Scottish Missionary Society, amalgamating it with our own, and also the Kaffraria Mission of the Glasgow Missionary Society, which had been chiefly supported by the Relief Church. The Indian Mutiny of 1857 awoke the Christians of Britain from their apathy to the spiritual well-being of the heathen millions of that vast dependency; and one result was the inauguration in 1860 of our Rajputana Mission. A remarkable train of providences led to our beginning work in South China in 1862, and in 1872 in the northern province of Manchuria, where our China Mission was ultimately concentrated. The rise and progress of the work in each of these fields is the subject of a separate Story.

But we have representatives also in other fields. The wonderful opening of Japan induced our Church to enter in, in 1873, along with other Churches and Societies, to plant the gospel in that promising land; but the course of events has devolved upon other Churches the leading part in propagating it there. We still maintain our Mission in Japan, but it is in fields more exclusively our

own that we are called to seek the expansion of our missionary efforts. We also bear a limited, but welcome, share in Foreign Missions carried on by other Churches. The Rev. Dr. Laws is our representative in the Livingstonia Mission of the Free Church of Scotland; and our obligation to seek the evangelisation of Israel is recognised by our sustaining the Rev. John Soutar in the Galilee Mission of the Free Church, and one of the staff of the Aleppo Mission of the Presbyterian Church in England. We also provide an annual subsidy to the Irish Presbyterian Church for the carrying on of mission work in Spain, a field where we formerly laboured, but where we deemed it right to terminate our separate organisation.

In each Story will be found the statistics of that particular Mission. Here it need only be said that, in all, "we have a staff of 154 fully trained agents, of whom 70 are ordained European missionaries, 14 medical missionaries, 19 ordained native pastors, 12 European evangelists, and 39 Zenana missionaries; while under the superintendence of these agents there are 170 native evangelists, 383 native teachers, 121 native Zenana workers, and 45 other native helpers. In connection with our various Missions we have 109 congregations, with 175 out-stations at which services are regularly conducted, and at many of which congregations will soon be formed. These 109 congregations have an aggregate membership of 19,949, with 3644 candidates for admission to the fellowship of the Church" (*Annual Report*, April 1896).

The history of our Foreign Missions furnishes striking evidence of the guidance of the Holy Spirit, as well as numerous illustrations of heroic devotion and noble

service, and of Divine blessing upon the Church's obedience to her Lord's great command. The truth of this will be apparent to the attentive reader of the Story of each Mission. And it is earnestly hoped that the perusal of these Stories will call forth more fervent gratitude to God for what has been wrought in the past, and stimulate to more faithful service in praying and in giving, that the work may go forward from year to year to the greater glory of God.

GEORGE ROBSON,
Convener of the Home Committee of the Foreign Mission Board.

August 1896.

James Patterson

Missions of the

United Presbyterian Church

THE STORY OF OUR JAMAICA MISSION

WITH

SKETCH OF OUR TRINIDAD MISSION

BY

GEORGE ROBSON, D.D.

Edinburgh
OFFICES OF UNITED PRESBYTERIAN CHURCH
1894

MORRISON AND GIBB, PRINTERS, EDINBURGH.

PREFACE

THE story of our Jamaica Mission lies within a larger story—a chapter of Divine Providence in respect of a section of the African race, the purpose of which is not yet unfolded. This conviction has shaped the subsequent narrative. A true view of our mission enterprise in Jamaica requires not only a certain knowledge of the history of the island, and of the history of slavery and its still surviving influences, but also a continual outlook upon the material and social surroundings to which the progress of our mission work stands related. The length of the time and the width of the field to be covered have rendered it almost impossible to introduce into the narrative such particular illustrations and incidents as enliven the published biographies of Jamaican missionaries. But I have sought to tell the story so as to make it also in some measure a "handbook" to our Jamaica Mission.

A grateful acknowledgment is due to the Rev. John Moore, B.D., Old Meldrum, who undertook the labour of preparing the chronological tables.

G. R.

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PART I

THE STORY OF OUR JAMAICA MISSION

CHAPTER I

STORY OF THE COLONY DOWN TO THE PRESENT CENTURY

Discovery.

It was during his second voyage to the New World, on 3rd May 1494, that Christopher Columbus discovered Jamaica.

Name.

As he approached the north-eastern shore, and landed at St. Ann's Bay, the splendour of the mountains and the luxuriant beauty of the scenery suggested to him the name of Santa Gloria. He found the island peopled by Caribs[1] of a gentle type and

[1] The Caribs, who at this time peopled most of the West Indian islands, were of a light copper colour, and generally distinguished by a daring and independent spirit. A simple change of "r" to "l" converted the name Carib into the Spanish word for "dog," and by that epithet the Spaniards usually described them. Hence the name "Caliban" in Shakespeare's *Tempest*.

friendly temper, exhibiting a superior form of barbarous life. From them he learned that the native name was Xaymaica—"land of woods and waters,"—a name so felicitous, as well as distinctive and euphonious, that it easily maintained its position both in Spanish and in English.

Situation.

Not less distinctive is the situation of Jamaica. From the promontory of Yucatan, in Central America, a chain of islands stretches eastwards, with a slightly southern inclination, for some 1500 miles, and then curves due south towards the mouth of the Orinoco, in South America. Cuba is the first and largest island of the chain, and lies just under the tropic of Cancer; eastwards the islands gradually lessen in size; while the part of the chain running south has the appearance of a breakwater of innumerable islets warding off the waves of the Atlantic from the enclosure of the Caribbean Sea. Within this enclosure, as if it were the guarded jewel of the sea, lies Jamaica, due south of Cuba and west of Hayti.[1] In shape its outline resembles a seal swimming due west. Having a length of 144 miles, and a breadth varying from 21 to 49 miles, it contains an area equal to rather less than a seventh of Scotland.

Becomes an English colony.

For more than a century and a half Jamaica was held by the Spaniards, whose merciless treatment of the aborigines rapidly exterminated them, and so induced the importation of slaves from Africa to supply the needed labour. The Spaniards proudly claimed an exclusive right to all the lands of the New World; and this right they sought to enforce in the West Indies, by perpetrating wholesale

[1] Between 17° 43′ and 18° 32′ lat. N., and 76° 11′ and 78° 20′ long. W.

atrocities upon English settlers in different islands. To put an end to such cruel arrogance, Cromwell despatched an expedition to the West Indies in 1655; its sole success was the capture of Jamaica. Three years later, the Spanish Governor who had surrendered the island made a strong attempt to recapture it, but the attempt was signally defeated, and the name of Runaway Bay, in St. Ann's Parish—so called because from thence the defeated Spaniard fled in a canoe to Cuba—commemorates the disappearance of the Spanish power from the island. In 1661, Jamaica may be said to have been formally enrolled as a colony of England, as in that year General D'Oyley received from Charles II. a commission as Governor of the island, with provisions for constituting the government, while a Royal proclamation declared the children of English subjects born in Jamaica to be "free denizens of England." The population of the island was then little more than 3000, the half of whom were slaves.

General history of the colony.

Very soon after the establishment of English government, new settlers arrived. Out of many agricultural industries then prosecuted, the cultivation of sugar rapidly assumed the lead, and yielded large profits. From this time, until Canada and Australia began to loom into importance, Jamaica was prized as the richest of British colonies. The list of Governors contains some names of highest rank in the peerage, and others eminent in history. At first Port Royal was the residence of the Governor, but as early as 1664, Spanish Town became the seat of government. There, in January 1664, an Assembly was convened; and from that time a Legislative Assembly has, with only brief intervals, continued to frame the laws of the colony and to watch over its interests. Collisions were

not infrequent between the Assembly and the higher powers. The rich and masterful colonists would not brook any curtailment of their privileges, and in their contentions with the Governor or appeals to the Crown they were generally successful. The history of the colony for at least a century and a half presents hardly one noble feature. It is little better than a history of the eager and in large measure unscrupulous pursuit of material wealth, and of the evils and conflicts which naturally followed.

Slavery.

In the island itself, the getting of wealth through the cultivation of its fertile soil was polluted by the inhumanities of slavery. Immediately after the discovery of the New World, the demand for labour in its mines and plantations, of which the Western nations of Europe were rapidly taking possession, gave an immense stimulus to the traffic in slaves from Africa. This traffic was at first promoted most actively by the Spaniards, but in 1562 Sir John Hawkins engaged English ships in it, and thereafter it became a recognised department of English commerce. At least four companies were formed in succession, each of which possessed under Royal charter the sole right to traffic with Africa, but they were unable to exclude other traders, and none survived for any length of time. The Revolution of 1688 threw the trade open, and from this time it flourished. In the year 1771 no fewer than 192 ships sailed from England for Africa (107 of these from Liverpool), with provision for the transport of 47,146 slaves. The entries show that from 1700 to 1786 the number of slaves imported into Jamaica alone was 610,000, or an average of 7000 a year.

However considerate some of the planters may have been in their treatment of their slaves, it is undeniable

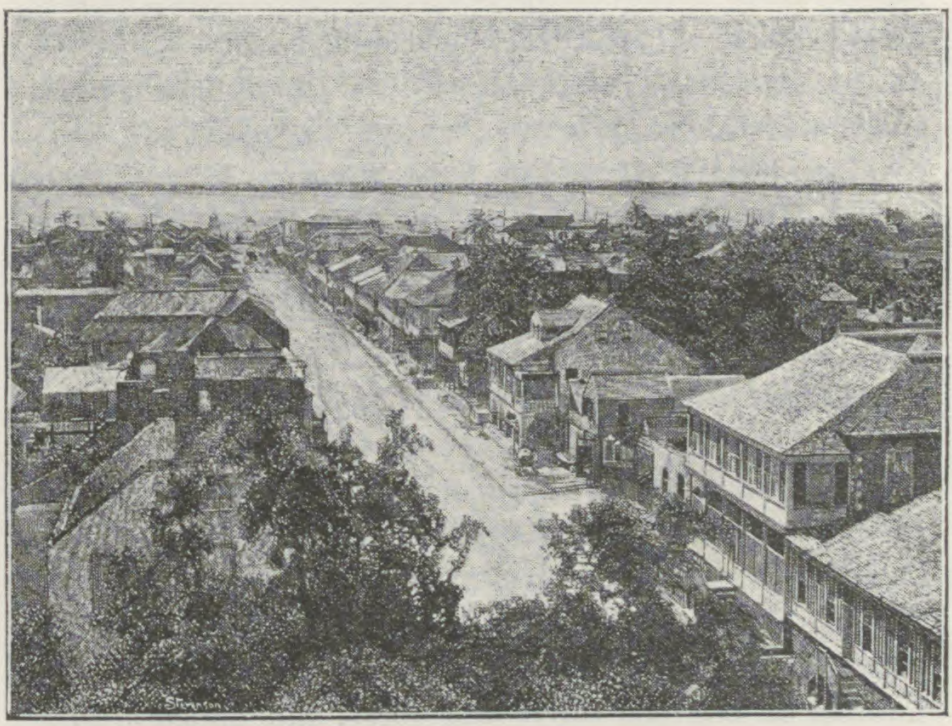
that the mortality among the slaves was enormous; immorality was universal; and the oppressions practised by the masters provoked from time to time reckless revenges on the part of the slaves, and fomented continually the peril of wider disturbance. Slaves were always escaping into the mountainous parts of the island, where there were already alien bands, composed of the descendants of the mixed breed of Spaniards and blacks. These, known as the *maroons*, lived practically the life of freebooters, and at recurring intervals became so aggressive that regular military operations were resorted to for their suppression. Under an able leader called Cudjoe, the maroons proved so formidable, that Governor Edward Trelawney, in 1738, wisely solved the difficulty by arranging a treaty with them, and settling them on lands assigned to them in different parts of the island. An outbreak of the Trelawney maroons in the end of the century issued in 500 of them being deported to Sierra Leone. Of the various insurrections of the slaves during this century, the most serious took place in St. Mary's Parish in 1760. It began in a midnight massacre of the whites on different estates, to the number of between thirty and forty, and ended after a brief struggle in the infliction of a merciless retribution. Three ringleaders were reserved for death by special torture: one was burned alive; two others were hung in chains on Kingston Parade to die of starvation after eight or nine days.

Troubles from slavery.

But the acquisition of wealth was pursued also in another direction. At the end of the long spit of land known as the Palisades, which encloses the magnificent harbour of Kingston, stands Port Royal, a favourable centre for com-

The wealth of Port Royal.

mercial or naval operations. In the latter part of the seventeenth century it was celebrated as the finest town in the West Indies, the "wealthiest and wickedest" in the world. It had become the headquarters of a system of privateering which was no better than legalised piracy, and which brought to Port Royal not only the pillage gotten upon the seas, but also the spoils of



A STREET IN KINGSTON TO-DAY, WITH VIEW OF THE PALISADES IN THE DISTANCE.

marauding expeditions to neighbouring shores. The inhabitants revelled accordingly in an ill-gotten wealth, far exceeding the gains brought to them by legitimate commerce. In 1692, in the climax of its pride and luxury, an awful earthquake all but annihilated the town: whole streets disappeared into the earth, nine-tenths of the buildings were destroyed, and 3000

of the inhabitants perished. Eleven years later, when beginning to recover from the disaster of the earthquake, it was laid in ruins by a fire, which spared only the royal forts and magazines; and seventeen years later, when a second attempt to restore the town seemed about to succeed, a fearful hurricane swept many of the buildings into the sea, left only six mastless ships out of fifty that had been riding in the harbour, and finally reduced Port Royal to a mere dependency and naval defence of Kingston, which rose into existence upon the first destruction of the Port by the earthquake.

Storms.

But Port Royal was by no means the only sufferer. At various intervals, the whole island, or large portions of it, were devastated by hurricanes, earthquakes, and tidal waves. In 1740 a huge tidal wave swept over the town of Savannah-la-Mar, and in an instant wiped out man, beast, and habitation, "as a man wipeth a dish and turneth it upside down." Catastrophes like these mingle in the story of human avarice and crime like signals of Divine judgment.

Threatened invasions of the island.

Jamaica has also been menaced by the storms of war, and the names of several of England's naval heroes are associated with the defence of the coveted colony. An invasion by the French fleet under Du Casse, in 1694, projected in the interests of the exiled Stuart dynasty, was ultimately defeated by the colonial militia. In 1702 occurred the famous sea-fight in which the same French admiral was engaged for five days by Admiral Benbow, but escaped on the eve of capitulation in consequence of the cowardice of two of the English captains, while the gallant Benbow returned to Port Royal to die of his wounds. When France in 1778 became the ally of the United States in the War of Independence, the French

fleet captured some of the West Indian possessions, but did not attack Jamaica. Spain joined France in this alliance, and the Governor of Jamaica forthwith despatched a successful but resultless expedition against the Spanish citadel in Nicaragua; in a subordinate command in this expedition Lord Nelson began his naval career. Three years later, Admiral Rodney won his peerage by the great victory which shattered the French fleet when on its way to effect a junction with the Spanish fleet, preparatory to the invasion of Jamaica. More than twenty years afterwards, the French and Spanish fleets again threatened Jamaica, but Lord Nelson chased them from their course; and in the following year, 1806, Admiral Duckworth routed the French fleet off St. Domingo, and brought the captured prizes to Port Royal. The hold of Britain upon this lucrative colony was thus, although often menaced, successfully maintained.

During the eighteenth century Jamaica had steadily grown in importance and wealth. Towards its close the fortunes of the planters were probably at their zenith. A remunerative market was open to them; the supply of slaves was plentiful. In the island there were upwards of 300,000. So prosperous was the island, that in 1798 the colonists voluntarily subscribed a million sterling to aid the mother-country in the war against France.

At the beginning of the nineteenth century.

But the prosperity of the planters was linked to many evils. The frequent wars between the powers holding possessions in the West Indies occasioned a baleful revival of privateering, piracy, and other lawlessness, familiarising that region with ghastly crimes and organised plunder.[1] In the island the sugar trade was

[1] This period is vividly portrayed in Michael Scott's novels, *Tom Cringle's Log* and *The Cruise of the Midge*.

king. The paradise of capital was the inferno of labour. Religion was visible only in occasional formalities; profanity and immorality abounded. The slaves were kept in brutish ignorance, doubly victimised by their own heathen superstitions and by the vices of their owners.

There appeared, however, omens of impending change. In 1808 the African slave trade was abolished. The wars occurring immediately thereafter closed the market to the planters, and together with the devastating storms which swept the island at this time occasioned much financial distress, while there was much suffering among the slaves. Already, too, the mother-country had begun to interpose between the planters and their slaves in the interests of humanity.

CHAPTER II

THE INTRODUCTION OF EARLIER MISSIONS

During all this time the provision made for religion in connection with the Church of England was absolutely destitute of a missionary character. The commission of Charles II., appointing Colonel D'Oyley first Governor, instructed him, amongst other things, "to discourage vice and debauchery, and to encourage ministers, that Christianity, according to the Church of England, might have due reverence and exercise." Twenty years later, the Jamaica Assembly passed an Act fixing the salaries of the rectors for each of the fifteen parishes. Towards the close of the eighteenth century the salaries were augumented, and made payable out of the public treasury instead of from parochial assessments; at the same time it was made a legal requirement—the anti-slavery agitation had begun at home—that the clergy should "instruct all free persons of colour, and slaves who might be willing to be baptized and informed in the tenets of the Christian religion." Even at this time, however, several of the parishes were still wholly destitute of churches. Many of the rectors notoriously degraded their sacred office. In general, they winked at the vices of the whites, and utterly ignored the religious needs of the blacks. Occasionally the slaves were marshalled, without instruction or explanation,

The Episcopal Establishment.

before the verandah of the "great house," when a wholesale sprinkling with water imparted to them a meaningless baptism. The State provision for religion was not of a kind fitted to advance it. Nothing was further from the real aims of the colonial Government than the evangelisation of the thousands of African heathen under its care.

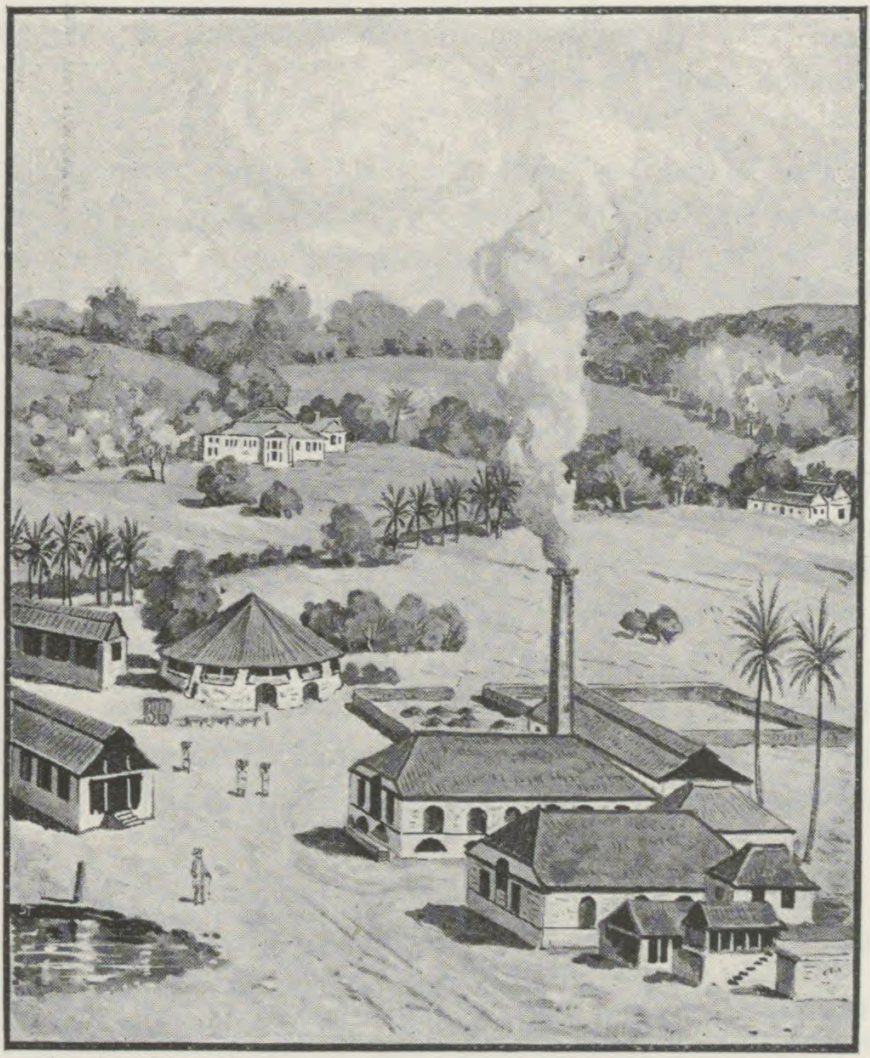
The Moravians.

The Moravians were the first to recognise in the natives of Jamaica a field for gospel labour. The very first of the magnificent series of Moravian missions was to the slaves in the Danish island of St. Thomas in 1732. While entering other fields in various parts of the world, they still pushed forward their work in the West Indies, and in 1754 they sent Zechariah Caries and two others to Jamaica to preach the gospel on the Bogue Estate in St. Elizabeth. It was a hard task. The very existence of slavery rendered the situation inherently difficult, while all the contentions on which slavery rested confronted the missionaries with active opposition. But in the patience of faith they opened additional stations, and laboured according to their opportunities.

The Wesleyans.

The next Europeans to enter Jamaica as a field for gospel labour were the Wesleyans. Dr. Thomas Coke, the devoted associate of the Wesleys and the "flying angel" of Wesleyanism, sailed in 1786 to settle three missionaries in Nova Scotia; but, being driven by stress of weather to Antigua, Dr. Coke was led in the providence of God to begin the Wesleyan mission to the West Indies. In 1789 he visited Jamaica, and prepared the way for the first Wesleyan missionary, the Rev. William Hammett;

and by two subsequent visits, in 1792 and 1793, in both of which he travelled across the island, he laid the foundations of an extended work. The headquarters of the mission being in Kingston, the Wesleyan mission-



A SUGAR ESTATE.

aries were more directly exposed to public notice than the Moravians in the west. The fear and anger excited among the planters by their labours, and by other similar labours occurring at this time, occasioned the

most determined measures for their suppression. An Act was passed in the Assembly in 1802, making it illegal to preach to the slaves. All religious services by unauthorised persons, or at unauthorised times, were prohibited. John Williams of Morant Bay, a free man of colour, was sentenced to a month's imprisonment with hard labour for praying and singing hymns. Several of the regular ministers also suffered imprisonment for conducting religious services. The Wesleyan chapel, built on the Parade at Kingston, was closed by the town authorities, and worship prohibited from 1807 to 1815. So intense was the antagonism to every movement which recognised the claims of the coloured population to civil and religious equality with the whites!

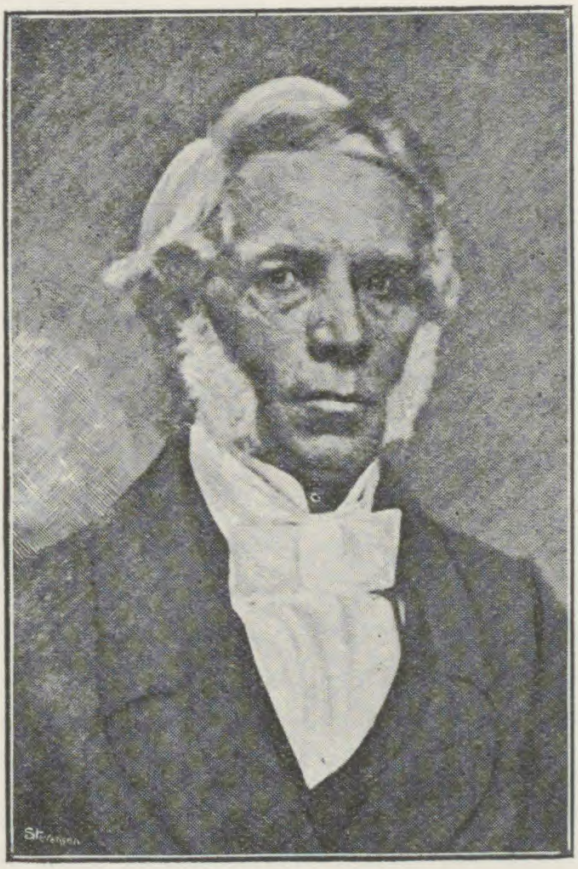
The Baptists.

Even before the Wesleyans entered Jamaica, a humble negro, who had been himself a slave, came from America to carry the gospel to his kinsmen in bondage. This was George Lisle. His former master, a British officer, was one of a few who about this time liberated all their slaves. Lisle, while earning his living as a carrier, developed gifts as a preacher, and was appointed pastor of a coloured congregation of Baptists in the United States; but he resigned his charge, that, along with one or two others "like himself in spirit and training," he might convey the solace of the gospel to the Jamaican slaves. He had large audiences, and a brick chapel was built for him in Kingston; but he was soon charged with seditious practices, and thrown in chains into prison. A native barber, named Moses Baker, took up the work. Sincere and devoted, he soon acquired great influence among his followers; but he was silenced, and his work disorganised, by the prohibitory legislation already

referred to. Unhappily, the crude ideas and imperfect knowledge of these uneducated Native Baptists tended to disparage the written Word, introduced not a few superstitious forms into the Christianity they taught, and led to practices that at the time and for long afterwards exercised a very injurious influence.

Baker corresponded with Dr. Rylands of Bristol, one of the band of Christian men who were carrying forward the anti-slavery agitation, and earnestly urged on him the sending of a preacher from England. At length, in 1814, the Baptist Missionary Society sent out the Rev. John Rowe, who found, however, no liberty to disseminate the gospel except through quiet labour in a day-school, and died two years afterwards, just when liberty to preach was on the point of being conceded. He was followed by others, who extended their labours in all directions through the island. Together with the Wesleyans, the Baptist missionaries had to bear the brunt of the antipathy and persecution directed by the propertied classes against those who aimed at the liberation of the slaves. The very ignorance of the slaves, and their impatient excitability, rendered it oftentimes peculiarly difficult to appear as their champions. But the task was fulfilled loyally, and for the most part judiciously. Most prominent in this connection was the Rev. William Knibb,[1] who upheld the cause of the slave, not always with discretion, but with a fearless courage, publicity, and persistency, which frequently exposed him to serious peril, but won for him in the end widespread recognition.

[1] Mr. Knibb landed in Kingston in 1825, to succeed his brother as a teacher. He shortly afterwards became a minister, and died in 1845, in the forty-second year of his age. His funeral, on the day after his death, was attended by upwards of 8000 persons.



Geo Blyth

CHAPTER III

THE BEGINNINGS OF OUR MISSION

Our present mission had a twofold origin: first, in the mission of the Scottish Missionary Society; and secondly, in the mission of the Secession Church.

SCOTTISH MISSIONARY SOCIETY.

The enthusiasm inaugurated by the departure of William Carey for India gave birth in Scotland to missionary societies in Glasgow and Edinburgh, the latter of which assumed the name of the Scottish Missionary Society. Founded in 1796, it sent out Peter Greig in the following year to Sierra Leone, the Rev. Henry Brunton in 1802 to Tartary, and the Rev. Donald Mitchell in 1822 to India. Nor was it unmindful of the obligations of Scottish Christianity towards the enslaved children of Africa in Jamaica. As early as 1800 it sent out the Rev. Joseph Bethune and two catechists to Kingston, but Mr. Bethune and one of the catechists died within a few weeks of a malignant fever then raging, and the other catechist found his efforts so completely hindered by the legislative enactments already referred to, that he accepted a post as a teacher. Even after legislative hindrances were removed, there were serious difficulties in the way. No freedom of access could be had to the

First mission unsuccessful.

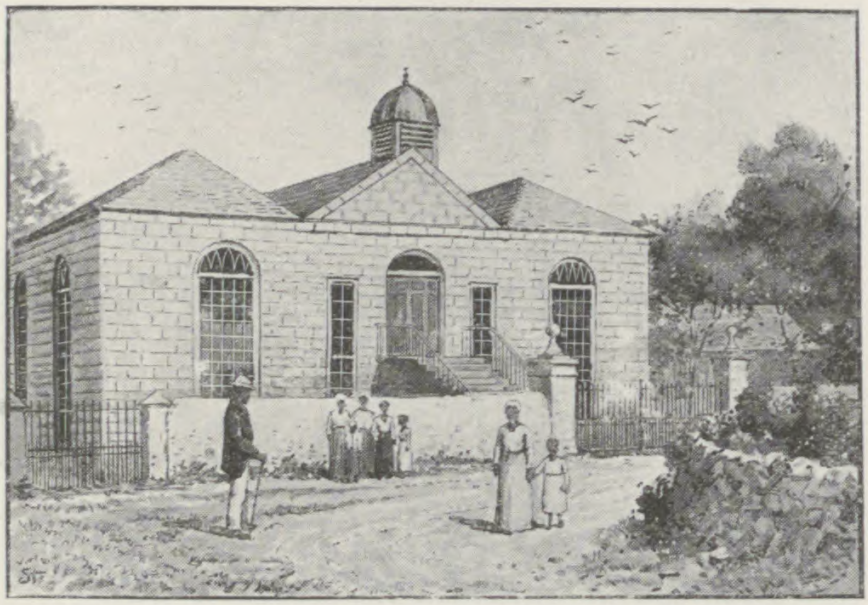
slaves without the consent of the planter, no measures organised for their benefit without his approval. The planters generally regarded the missionaries as pestilent agitators. The situation was aggravated by the absenteeism of many of the proprietors. The immense fortunes acquired in Jamaica could be much more pleasantly enjoyed at home. Accordingly a large proportion of the estates were under the management of attorneys and overseers, who felt none of the exemplary obligations of proprietorship, and sought only to please their principals by the amount of the annual profit. Such absenteeism was, of course, generally detrimental to the interests of the slaves. But indirectly it gave rise to the Presbyterian mission. Amongst the slave-owners were some to whom the ownership of slaves was involuntary and unwelcome. Their estates had come to them by inheritance, and in the position to which they had succeeded they desired to promote the welfare of the human beings who were in law their property. Direct acts of emancipation by individual proprietors entailed results which made them shrink from such a policy. Some owners resident in Scotland, notably the well-known family of the Stirlings of Keir, approached the Scottish Missionary Society in 1823 with a proposal that the Society should send out missionaries to the slaves on their estates, and that they, the owners, should bear half the expense. The proposal was cordially accepted, and the Rev. George Blyth was appointed a missionary to the slaves. Three years before, Mr. Blyth had entered on mission work in Tartary, but he had been compelled to abandon his post in consequence of receiving an Imperial order to that effect, and had returned home with the view of proceeding to India,

A new mission proposed.

when the call to go to Jamaica was placed in his hands.

Landing of the Rev. G. Blyth.

Mr. Blyth landed in the island in February 1824. The editor of a colonial paper advised the magistrates to send him back to Scotland by the ship in which he had come out, if they wished to preserve the island from assassination and bloodshed; but by the attorneys of the gentlemen who were co-operating in the mission he was courteously

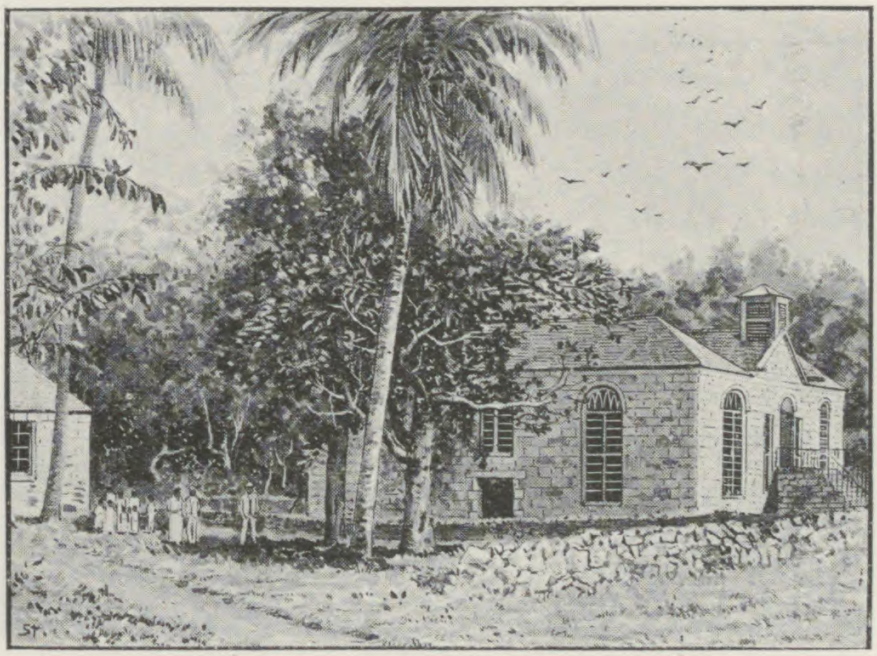


HAMPDEN CHURCH (FRONT VIEW), SHOWING ENTRANCE TO GALLERY.

received, finding an open door and an ample field. The estates of Hampden and Dundee, in the parish of Trelawney, on the undulating plains which lie at a slight elevation inward from the towns of Montego Bay and Falmouth, became the centre of his work; and at length, on 23rd June 1828, there was opened for worship, on a site granted by A. Stirling, Esq. of Keir, on his estate of Hampden, a commodious and substantial

stone church, erected through the liberality of Mr. Stirling, Mr. Stothert, proprietor of Dundee, and other proprietors, together with aid from Scotland. The various prayer meetings throughout the district were now formed into a congregation, and on the following Sabbath 70 persons, the majority of them slaves, sat down at the Lord's Table, Mrs. Blyth assisting her husband in the

The first congregation.



HAMPDEN CHURCH (SIDE VIEW), SHOWING ENTRANCE TO AREA.[1]

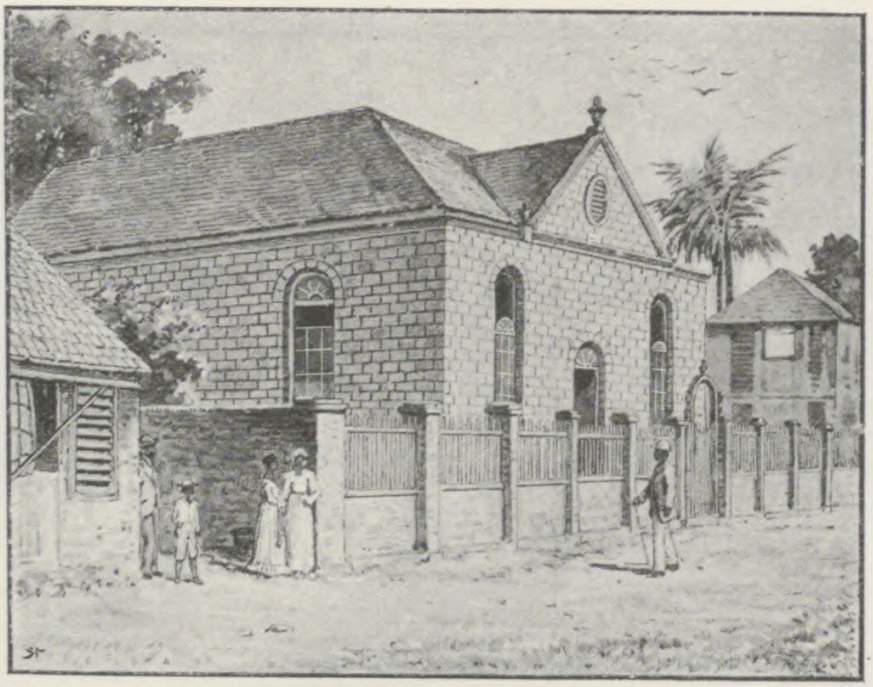
distribution of the elements. This was the first foundation of the Presbyterian Church in Jamaica.

Already in the previous year two other missionaries had reached the island. The Rev. James Watson began work at Lucea, a town beautifully situated at the head of a lovely bay towards the western extremity

[1] It will be noticed that we have selected for illustrations the church of the first congregation in each Presbytery.

of the northern shore.[1] He speedily extended the work to Greenisland, a seaside town still farther west, of which the Rev. John Simpson became in 1831 the first minister. Mr. Watson's companion, the Rev. John Chamberlain, went eastward to Port Maria, and after two years' labour formed a congregation there, which in two years more

Other stations begun by the Society.

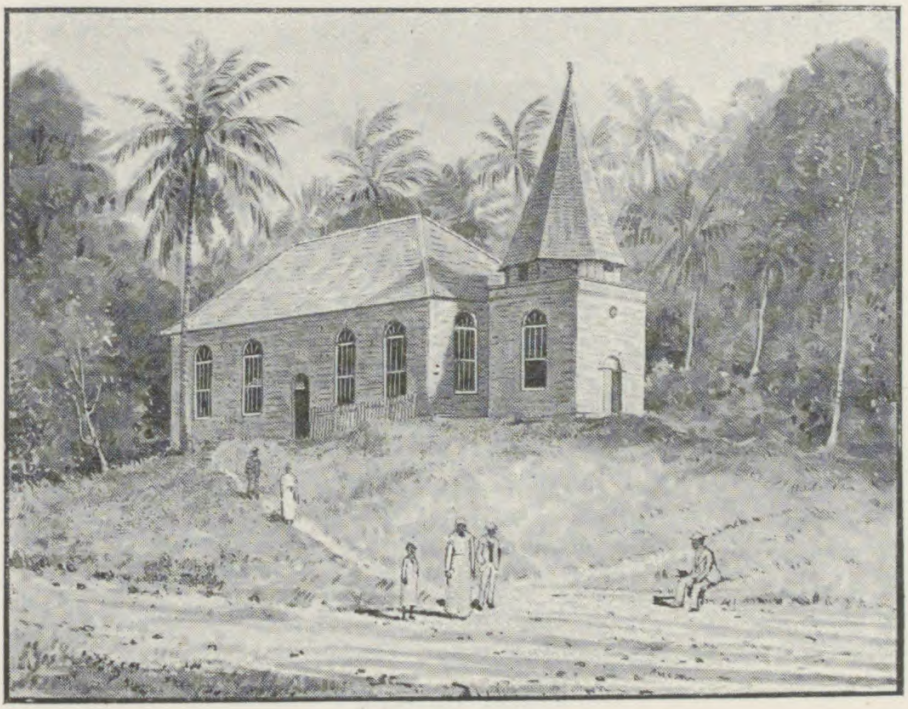


LUCEA CHURCH.

erected a handsome church. One of the resident proprietors, who had shown himself friendly to mission

[1] When he was put ashore, a complete stranger, on the beach, the first person he accosted was a little coloured girl whom he found playing there. She joined his Sabbath school as soon as it was begun, and early became a member of his congregation. When I visited Lucea in 1890 she was still hale and well, universally esteemed, and by none more than Mr. Risk Thomson, our missionary there, as one who gave herself to prayers for the work of God in the congregation.

work among the slaves, was Mr. Barrett, who owned the Cinnamon Hill and Cornwall Estates to the east of Montego Bay. When the Rev. Hope M. Waddell arrived in the island in 1829, he visited various places offering an opening for work, and, to the great joy of Mrs. Barrett, an earnest Christian lady, gave the preference to these estates, and was accommodated in



PORT MARIA CHURCH.

the Estate residence at Cornwall. Three years later, the Rev. John Cowan began work at Carronhall, and in the same year, 1832, these six brethren formed themselves into the Jamaica Mission Presbytery.

At home the operations of the Scottish Missionary

Society were not receiving the support they merited. The income was declining. That it was only an Edinburgh society, while Glasgow had its separate missionary society, was a source of weakness; and not less so was the fact that in adopting an undenominational basis, after the example of the London Missionary Society, it lacked the true adjustment to the conditions of Church life in Scotland. Men of insight were perceiving that the Church itself was the true missionary society, and that the organisation of the Presbyterian Church, especially in its freedom from State restriction, was peculiarly favourable to the prosecution of foreign missions. The propriety of engaging in foreign missions had for some time been discussed in the Secession Church; and at length, on 15th September 1831, at a meeting of Synod addressed by the Rev. George Blyth, the Church resolved to enter on a foreign mission. In the following April the Synod instituted its Canadian Mission,[1] but delayed from one half-year to another[2] the selection of a field among a different race. The Jamaica Mission Presbytery, however, sent home a strong appeal to the Synod to send out a mission which should co-operate with their own in meeting the rapidly increasing and clamant openings for the gospel. A second time a missionary from Jamaica, the Rev. Hope M. Waddell, pleaded the cause before the Synod; and on the same day, 10th September 1834, the Synod

THE SECESSION CHURCH.

Resolves on a foreign mission.

Resolves on a mission to Jamaica.

[1] Previously to this, and from an early period, ministers and probationers had been sent out to supply the spiritual needs of our countrymen in the United States and in Nova Scotia, and also one or two to Canada.

[2] The Synod then met half-yearly, in April and September.

resolved to send at least two missionaries to the West Indies. The Rev. James Paterson, who had for sixteen years been minister of Auchtergaven, but was only thirty-six years of age, a man of considerable talent, devoted zeal, and most amiable disposition, at once offered himself for the work. The second to be appointed was Mr. William Niven, probationer, who was ordained to mission service by the Presbytery of Forfar.[1] They landed in Jamaica in March 1835.

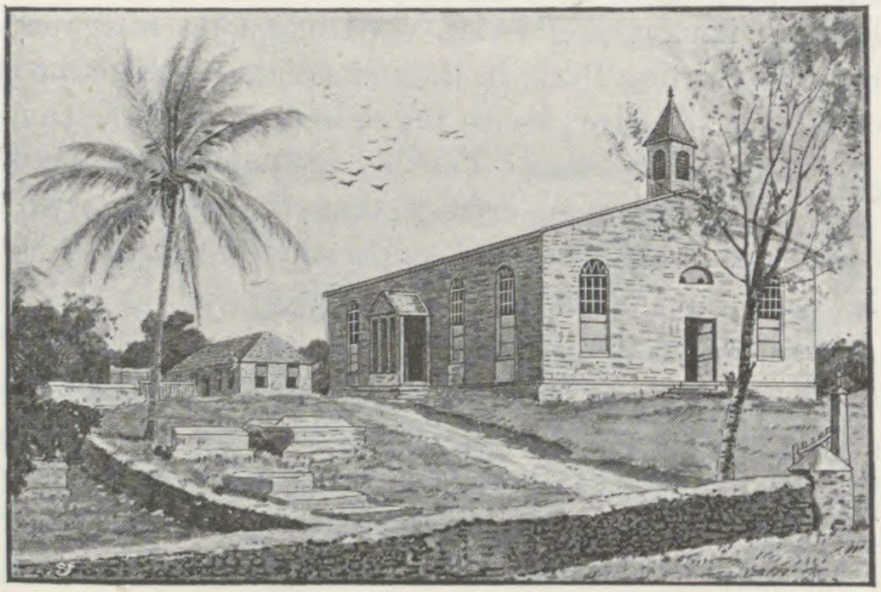
Arrival of Messrs. Paterson and Niven.

While they were on the outward voyage, the congregation of Broughton Place, Edinburgh, undertook the support of Mr. Paterson as their missionary in the foreign field. At first he laboured for nine months, with great acceptance, in Montego Bay, where Mr. Blyth had for two years been preparing the way. But there were large districts in the island where the gospel had never been preached, and seeing that the Montego Bay district was not so entirely destitute, Mr. Paterson felt that he must go where the need was greatest. He crossed the island to the estate of Cocoa Walk, on the wooded slopes of Manchester, above the southern shore. The proprietor, who was resident in England, had authorised the attorney to grant the "great house" to a missionary for residence or church, or both. In the district there was a large population, to whom the gospel was utterly unknown; and there, under a spreading plum-tree, the site of which is marked as a historic spot, Mr. Paterson began to preach to them the glad tidings of great joy. Instruction in Christian truth, education,

Beginning of New Broughton station.

[1] It is a little remarkable that both these missionaries were taken away in the very midst of their usefulness by sudden death, the one killed by an accident on land, the other drowned in a hurricane at sea.

and training in worship and other duties had to be begun from the very foundations amongst the hundreds desirous of a better life. After one year and ten months, on 30th October 1837, a congregation was formed by the reception of 54 out of the candidates' class into church membership; and on the following Sabbath, 5th November, the Lord's Supper was for the first time dispensed among them. In the following January the



NEW BROUGHTON CHURCH.

foundation-stone of a church was laid; and to the new station was given the name of New Broughton.

The first congregation of the new mission.

Mr. William Niven settled at Morgan's Bridge, which occupies a central position in the south-western part of the island. Around him was a population of between four and five thousand souls, connected with thirteen sugar estates and three or four pens (stock farms), and entirely destitute of any religious ordinances beyond the reading of the

Church of England service on one of the estates once a fortnight by a neighbouring teacher. The earnest preaching and incessant labours of Mr. Niven resulted in the early formation of a class of candidates; and on 2nd April 1837 a congregation was formed by the admission of 27 to church membership, and the congregation commemorated together the Lord's death. This was the first missionary congregation of the Secession Church which had been gathered out of heathen ignorance and vice. A church was afterwards built at Stirling Park, in the immediate neighbourhood of Morgan's Bridge; hence the station received the name of Stirling. Possibly the name was adopted the more readily that the Presbytery of Stirling and Falkirk had undertaken to support Mr. Niven as their missionary in Jamaica.

Stirling.

Within less than a year after the arrival of these two missionaries in the island, they were followed by the Rev. Peter Anderson, who was sent out by Regent Place congregation, Glasgow. He found a promising opening in Nassau, an estate in one of the beautiful "valleys which run among the hills" inland from Falmouth, but, being required ere long to quit that estate, he purchased a permanent location for the mission in the neighbouring pen of Bellevue, where a substantial stone church was afterwards erected by Regent Place congregation. A year later (January 1837), the accomplished and saintly William Jameson arrived on the field, as the missionary agent of Rose Street congregation, Edinburgh. He was attracted by its spiritual destitution to Goshen, a secluded place among the hills, where the parishes of St. Ann and St. Mary march. On the Sabbath after his arrival there, he preached in the boiling-house of the

Other missionaries follow.

Estate works to an audience of over five hundred, many of whom came round him at the close, saying, "Tank you, massa, good massa. We soon be able to read good book now, since minister come." In the same year the Rev. James Niven arrived. He took up the work at Flowerhill, an out-station which had been started by his brother in connection with Stirling, and by adding to it a new work at Cross Paths he laid the foundations of two congregations, which were afterwards united into one at Friendship, where Lord Holland had offered ground for a church and school.

Co-operation between the two missions.

It will be noticed that Mr. Paterson was the only missionary of the Secession Church who broke ground in a region entirely distinct from that occupied by the missionaries of the Scottish Society; the others settled down in fields alongside of the latter. There was the friendliest co-operation between them. All the missionaries of the Scottish Society were, in fact, ordained ministers of the Secession Church. Already, in January 1836, the Jamaica Mission Presbytery was reconstituted on a basis which united the ordained members of both missions in the sacred work of organising and building up the newly-founded Presbyterian Church of Jamaica.

What was the moral condition of the island in those years when slavery was drawing to its close? The people were immersed in gross ignorance; marriage was almost unknown, even among the whites, at least in the country districts; the Sabbath was converted into a day of traffic; the grinding routine of slavery was relieved at "Crop-over" and Christmas-time by boisterous revels, such as the masquerading John Connu processions, and the "sets" of "Reds" and "Blues" that paraded about

in tawdry finery and with clamorous din, as well as by dances too often associated with licentiousness; deceit was cultivated as the natural weapon of the oppressed; pilfering was universal; and the debasing superstitions of Africa were taught and practised in secret, although the fear of punishment hid them from the eye of overseer and owner. "In all valuable knowledge the people were little superior to the beasts; in practice they were the followers of the father of lies."

CHAPTER IV

THE EMANCIPATION OF THE SLAVES

Since the latter part of the seventeenth century all that was best in Britain had been turning against slavery. The poet Cowper voiced the sentiment that was to shape the future. In 1772, Lord Mansfield pronounced the famous judgment in the case of the negro Somerset, brought before the court by the interposition of Granville Sharp, that as soon as a slave set foot in England he was free. In that judgment lay the germ of universal emancipation. The Friends were the first to form an association for the liberation of the negroes. In 1788, Thomas Clarkson carried off the prize at Cambridge University for a Latin dissertation on the unlawfulness of the slave trade; a still better fruit of his study of the question was the solemn devotion of his life to the work of bringing the slave trade to an end. Two years later a committee was formed, and William Wilberforce undertook the Parliamentary conduct of the movement, which issued in 1808 in the abolition of the slave trade. After this it became evident that the evils of slavery could only be ended by the abolition of slavery itself. In 1821, Wilberforce asked Sir Thomas Fowell Buxton to undertake the conduct of this new movement. When

Germ of emancipation.

the latter proposed a measure of gradual abolition, Canning carried against him a series of resolutions recommending the colonial legislatures to adopt ameliorative measures.

The Canning resolutions.

Called upon to give effect to these resolutions, the Jamaica Assembly denied the right of Parliament to interfere in the internal affairs of the island. While pretending to amend the slave trade, they repeatedly attempted to secure the passing of a clause rendering it illegal to receive payments of any kind for imparting instruction to slaves; and when this provision was as often vetoed by the Governor, and a despatch was at length presented to the Assembly pointing out the utter inadequacy of the pretended ameliorations, the Assembly became openly defiant.

The Jamaica Assembly defiant.

The excitement created among the planters and their sympathisers by the struggle against the advancing forces of emancipation could not escape the notice of the slaves. Reports circulated that their freedom was decreed by the king, but the planters were conspiring to withhold it. They decided accordingly to strike a blow for themselves. When the Christmas holidays of 1831—the date fixed upon—arrived, only a few whites here and there had become suspicious of a plot. It seems clear that at first nothing more was intended than a wholesale strike against working as slaves without pay. There was no purpose of bloodshed, and in reality only about a dozen whites lost their lives in the course of the insurrection. But the slaves were resolved to destroy what was to them the machinery of slavery. The signal was given in the firing of the Estate of Kensington; and on that night, the 28th December, Mr. Blyth counted

The insurrection of 1831.

sixteen Estate works lighting up the sky with the fires which laid them in ruins. Throughout half the island there was a general rising of the slaves. At once the whole island was placed under martial law. The militia furnished sufficient local defence against any advance of the ill-armed and ill-organised bands of slaves; and General Sir Willoughby Cotton, promptly taking the field with regular troops, soon dispersed the miserable insurgents. Some fled to the mountains; the greater part went back to their estates and surrendered themselves; some hundreds were put to death by the executioner, and others flogged. The property destroyed by the slaves in this rising was estimated at £667,000; and the British Parliament granted a loan of £200,000 to enable the planters to replenish their estates. But on the estates where the Presbyterian missionaries had made their influence felt, no injury was wrought, and the church members attended faithfully to their work.

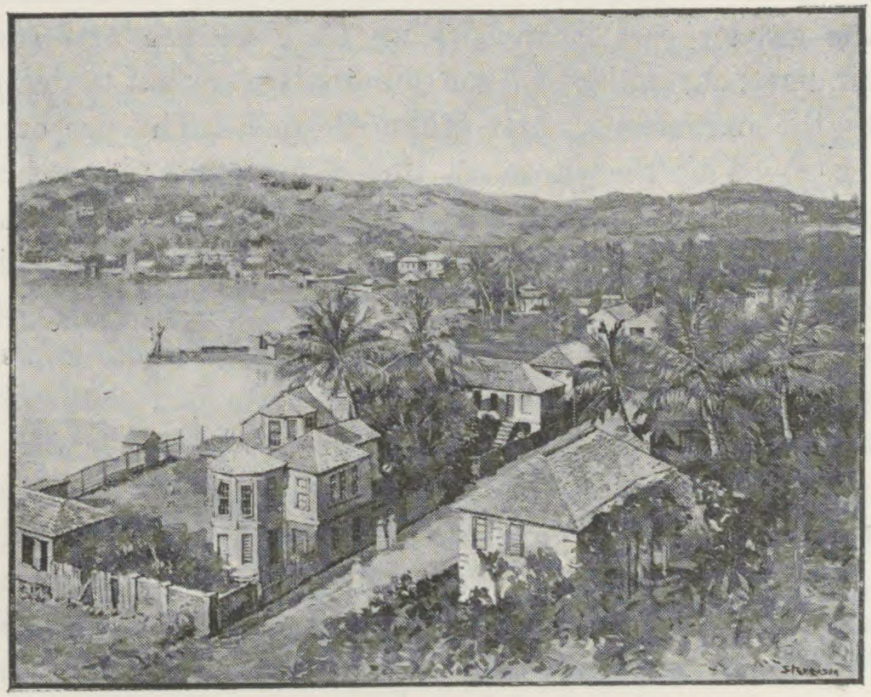
Reaction against the missionaries.

It was long, however, before this latter fact was realised. The alarmed and resentful planters roundly charged the missionaries with having fomented the outbreak. That they were not arrested at the very outset was due not less to the esteem in which they were held by several of the magistrates, than to their own, as a rule, judicious conduct. But the Rev. Mr. Watson was forced to do military duty, and Mr. Knibb was only saved from being summarily court-martialled by the interposition of influential friends. All of them had to suffer many things wrongfully. After the insurrection was suppressed, the disbanded militia, aided and countenanced by white people generally, vented their animosity by demolishing Baptist and Wesleyan chapels

in several of the parishes. Two attempts to burn Hampden Church were happily frustrated.

A Colonial Church Union was also formed, for the purpose of expelling all "sectarian" missionaries from the island. An attempt to bribe the Presbyterian missionaries into joining it, by proposing to establish Scotch kirks in every parish as a branch of the Island Church Establish-

The Colonial Church Union.



VIEW OF LUCEA FROM THE WEST.

ment, signally failed. Forthwith the "Unionists" (as they were called) began a series of persecutions and outrages, directed against missionaries and all who sympathised with them, which threw the free coloured population into angry opposition, and was fast fomenting a civil war. They closed the church at Port Maria; for weeks Mr. Watson of Lucea could not venture out of his house; the missionary at Greenisland was dragged

before the magistrates on false charges, and threatened with assault. At this crisis Earl Mulgrave arrived as Governor. He proclaimed the Union as an unlawful institution, and publicly cashiered all officers and magistrates who were members of it, thus effectually dissolving it. In the most marked manner he countenanced and encouraged the labours of the missionaries.

The missionaries vindicated.

On the other hand, an attempt was made among the friends of the slaves at home to inculpate the Presbyterian missionaries as being generally too favourable to the planters; but the secretary of the Scottish Missionary Society, Dr. William Brown, published a triumphant vindication of the attitude they had preserved.

It was, of course, now perfectly clear that no hope could be entertained of ameliorative measures from the colonial Legislature. The passing of the Reform Bill of 1832 gave Great Britain a new Parliament; and in 1833 the ministry of Earl Grey carried the Bill abolishing slavery. It provided that, from 1st August 1834, all children under six should be free, while the rest of the slaves should enter on a six-years' apprenticeship, during which they should work three-fourths of their time for their masters, and at the end of which they should be free. At the same time, a sum of twenty millions was voted to compensate the slave-owners for the loss of what had hitherto been legal property. On the appointed date the planters prophesied a pandemonium, which should foreshadow the coming ruin of the island. The missionaries, on the other hand, laboured hard to prepare the ignorant and excited multitudes for the approaching change. In reality the day was celebrated chiefly as a sacred jubilee; throughout the island there

The Act of Emancipation.

was hardly a disturbance. But the system of apprenticeship proved a failure. The difficulties created by a transition stage became increasingly burdensome, and the Jamaica Assembly was driven to terminate the apprenticeship two years earlier than had been at first intended. The jubilee which had celebrated the ending of slavery was eclipsed by the jubilee which inaugurated the universal enjoyment of freedom. Where there were churches, they were filled with grateful worshippers, who kneeled before God as at the stroke of midnight they entered into liberty. On the mountain-tops they welcomed with shouts of praise the rising of the sun that shone on a free people. Again in the forenoon they crowded the churches at services of thanksgiving. Thereafter many of them, with a fine courtesy, paid their respects to their former masters and overseers. The total number of slaves set free in Jamaica was 311,071; the compensation paid to their former owners was £5,853,975.

Emancipation Day, 1st August 1838.

CHAPTER V

FROM THE DATE OF EMANCIPATION TO THE FIRST SYNOD IN 1849

THE Act of Emancipation undoubtedly created a situation full of confusion, uncertainty, and peril. It fell to Sir Charles Metcalfe to lay the foundation of the new order of things, and his statue in the Square at Kingston commemorates the ability and integrity with which he filled the office of Governor. The dispensation of justice had to be reorganised; the rights of the Dissenting Churches legalised; the currency remodelled; and retrenchment effected in the administration of the now greatly impoverished island. For a time it seemed as if a national act of righteousness were to issue in the ruin of the island and the misery of the people. Between 1832 and 1848 no fewer than 653 sugar and 456 coffee plantations were abandoned, and their works broken up. A large proportion of the compensation money paid to the slave-owners had gone to those who held mortgages on their properties. The planters, in their resentment at emancipation, had prophesied the ruin of the estates from want of labourers, and many of them, in the words of the Royal Commission of 1884, "did their best to fulfil their own prophecy." The freed slaves were driven off the properties on which they

Effects of emancipation.

had resided, and their dwellings pulled down; wages were tampered with, and withheld on the slightest pretexts; leases of ground for cultivation were refused, except on tyrannical terms. On the other hand, the negroes generally expected that emancipation was itself to bring them an amelioration of their condition which could only be secured through patient industry and well-doing; and many of them were utterly regardless of the debt due by the labourer to the interests of an accepted employer. Where a better spirit prevailed on both sides, the advantages of emancipation were at once apparent.

The task before our mission.

It was a hard task which lay before our mission. The idea which originated the mission, that of giving the Gospel to the slaves, still continued, although the slaves were now free, to dominate its policy and shape its endeavours. For the emancipated people were still enslaved in ignorance and superstition; they were habituated to deceit and dishonesty, and given over to immorality, with hardly any sprinkling of family life among them. "We were a wild people," was the graphic testimony of a converted negro woman at Goshen. "Mr. Jameson found we wandering and stumbling amid crags and gullies in the woods, blind, and with no man to care for our souls." Taking them in the mass, they were simply a pagan people, whose contact with English civilisation had been of a kind which taught them nothing but its vices and its hypocrisies.

Free villages.

The social unsettlement aggravated the difficulties of the situation. The missionaries sought to grapple with these difficulties in different ways. Mr. Blyth founded the village of Goodwill, by which he kept the people near their church and place of

worship. But many of the best of the slaves, who had saved a little money, preferred to seek provision grounds of their own, which could be bought cheaply in the high mountains. Mr. Waddell bought a run of mountain land in the wild and picturesque highlands some eighteen miles from Cornwall, already partly occupied by free people of colour, and, dividing it amongst a number of his people, founded the station of Mount Horeb. A similar movement of his people led him to found the still remoter station of Lamb's River (now known as Mount Hermon), near the German colony of Seaford.

New settlements.

While in the north the extension of the mission was brought about by local migrations, in the south it was effected by aggressive movements. The Dunfermline Presbytery sent out in 1839 the Rev. William Scott, who began work at Hillside, laying the foundation of the present charge of Ebenezer. Mr. Aird, one of several catechists sent out at this time, was stationed at Mile Gully, and there gathered the original nucleus of the congregation of Mount Olivet. A new station was also opened at Victoria Town, which was described at the time as "the key to the parish of Vere, perhaps the darkest, most neglected, and wicked locality in Jamaica." In the east Mr. William Anderson gathered a congregation at Rosehill, where he was labouring as catechist and teacher, and also began work at Phillipsburg, now Cedar Valley. In the west there were also new extensions. The Presbytery of Stirling in 1840 sent out Mr. Hugh Goldie as catechist to aid the Rev. W. Niven. Mr. Goldie was stationed at Negril, and formed there in 1844 a little church of five converts.

Extension of Secession Church mission.

In 1843 the Scottish Missionary Society sent out the

Rev. Warrand Carlile, a minister of the Church of Scotland. Although he was at the time forty-six years of age, his offer of service, prompted by a vision of the Lord directing him to Jamaica—a field of which he had not been thinking—was of such a kind that the directors of the Society gladly accepted it; and his honoured name closes the list of missionaries sent out by that Society. On his arrival in Jamaica he accepted an invitation to Cascade, a beautiful location high among the mountain valleys inland from Lucea, where Mr. Watson had already done much preparatory work. Very soon after Mr. Carlile settled there, a good congregation was formed, and the station was called Brownsville, after Dr. William Brown, son of Dr. John Brown of Haddington, and for many years the Secretary of the Scottish Missionary Society.

Brownsville.

By a remarkable leading of Providence the mission was carried to Grand Cayman, a low and reef-girt island which lies 130 miles north-west of Jamaica, and is inhabited by the tall and well-built descendants of buccaneers of former days, with a certain commingling of negro blood and colour. In January of 1845 the ship in which Mr. Waddell had sailed for home was wrecked on that island, and he had perforce to stay there over two Sabbaths, on both of which he preached to the people. In the spring of the same year the ship in which Mr. W. Niven was going home called at the island on a Sabbath to take in turtle. On the heart of each the spectacle of this isolated population of 1500 souls, without a single missionary or teacher of any kind, and living in the practice of open and secret wickedness, made a profound impression. Mr. Niven obtained leave when at home to begin a mission there;

Grand Cayman.

and when, on his return to Jamaica, the question was put in the Presbytery, "Who will go?" the Rev. W. Elmslie, who had been first catechist and afterwards ordained missionary at Greenisland, rose and offered for the lonely outpost. The Rev. W. Niven accompanied him thither in 1846, and introduced him to his charge; but on the return voyage the schooner (*The Wave*) foundered in an awful hurricane. Mr. Niven and all on board were drowned; and shortly afterwards his young widow, prostrated by the sore bereavement, died in childbed.[1]

Beginning of the mission there.

Death of Mr. and Mrs. Niven.

But it was not only in occupying new ground that progress was manifested. Individual instances of transformed character and fervent piety gladdened the eyes of the labourers; the gradual working of the new leaven was also apparent, although too subtle and variable to be easily defined; at the several stations congregations were steadily growing. There were also some notable beginnings of future developments. Native catechists began to be employed, the first of whom, George M'Lachlan, who had formerly been a slave, deserves to be held in remembrance for his intelligent and earnest piety and active zeal. The training of native youths to be teachers and catechists was also inaugurated. The proprietor of Bonham Spring mansion-house, near Goshen, offered it rent-free to Mr. Jameson for this purpose, and Mr. George Millar was sent out in 1841 to begin the new seminary. Shortly afterwards, however, he removed it to Montego Bay as a more

Progress in other directions.

Native catechists.

Montego Bay Academy.

[1] Full details of this whole paragraph relating to Grand Cayman are given in the *Record* for February 1847.

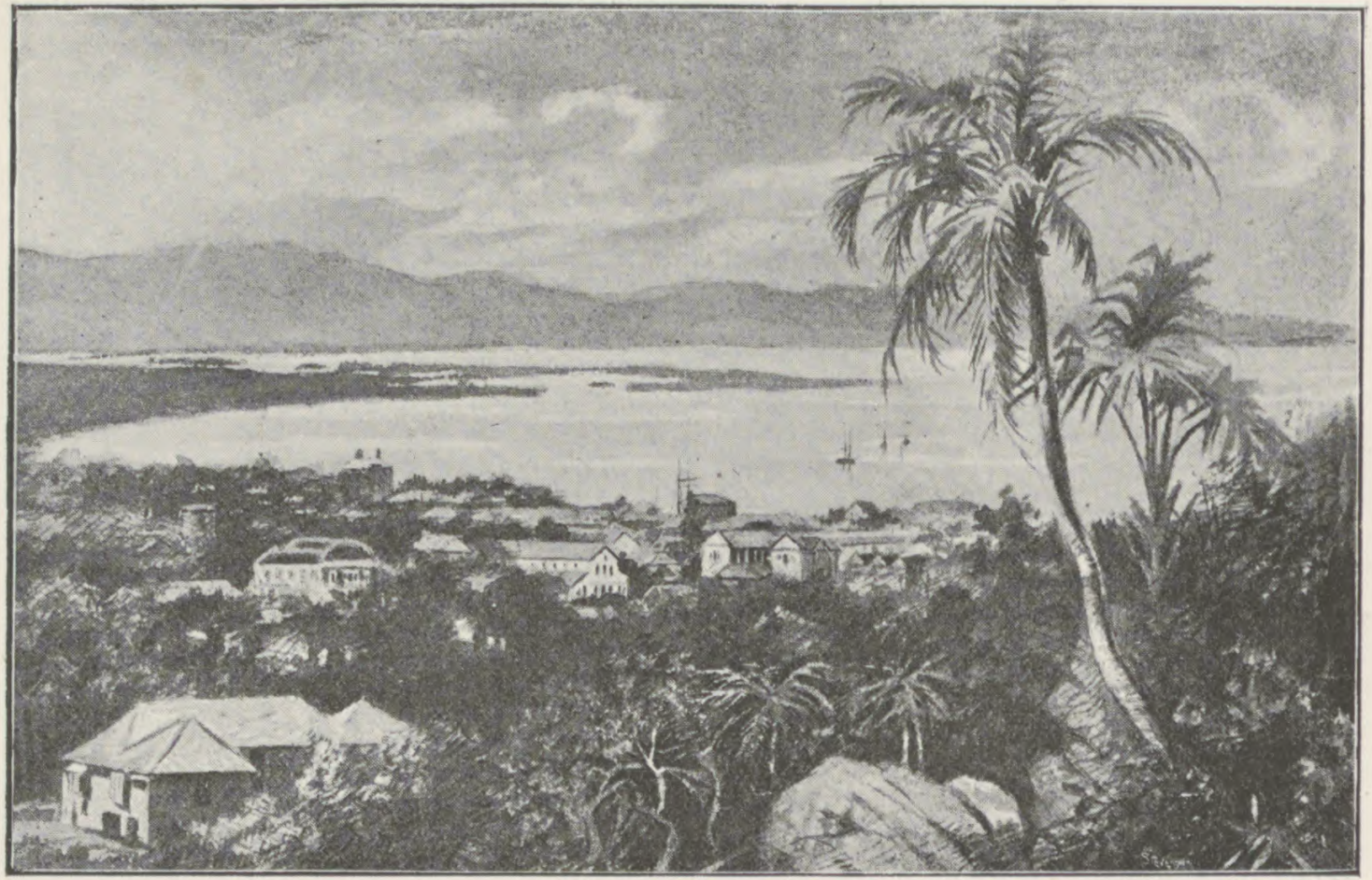
suitable centre, and there it proved a wellspring of enlightening influence. To have been trained in the Montego Bay Academy came to be regarded as almost in itself a certificate of superior qualifications and character.

But most notable of all was the earnest desire amongst the converted children of Africa that their kindred in the land of their birth should hear the glad tidings of salvation. And from the day the sun of freedom rose on Jamaica, the idea had been cherished by friends of Africa that Jamaica would furnish agents for its evangelisation. In 1839, Mr. Waddell organised in his congregation at Cornwall a missionary society, in which 230 members contributed in monthly gifts £66 the first year, and more in some later years. In other congregations a similar enthusiasm was evoked. For two years the project was before the Presbytery. In 1841 they passed resolutions in favour of it, but these resolutions met with a chilling reception at home. Despite this discouragement, the brethren in Jamaica, having meanwhile received inviting assurances directly from Old Calabar, resolved to proceed in the way of organising a new society to undertake this mission. Mr. Waddell accepted the commission to go home to found this society, with a view to thereafter becoming its first missionary. For this purpose he resigned his connection with the Scottish Missionary Society. After he arrived in Scotland, however, the Secession Church agreed to institute the mission, and appointed him to lead the way.

The desire to send the gospel to Afrioa.

Origin of the mission to Old Calabar.

But the progress manifested in Jamaica was shadowed by darker experiences. Incessant difficulties tried the faith and courage of the missionaries and hampered



VIEW OF MONTEGO BAY.

their labours; the soil in which they had to work was saturated with the evil influences of the past; while financial distress and social privations created cares that could not be avoided.

Darker experiences.

In 1842 an outbreak of Myalism swept through many parishes like a contagion. Myalism may be described as the African superstition of exorcism, which seeks the expulsion of evil spirits and the breaking of evil spells; while Obeahism (although the name is now often used generically as inclusive of Myalism), its malignant counterpart, seeks the infliction of evil through occult incantations, rites, and charms. Large gatherings of the negroes assembled at one place after another to drive out the Obeah with frenzied dances and singing, amid an excitement that often threw the principal performers into paroxysms; while the grossest delusions were inculcated as mystic truths, and deeds of darkness enhanced the demoralising influence of the orgies. These superstitious rites were sometimes grotesquely combined with the singing of Christian hymns and the use of Christian prayers. These outbreaks almost defied for the time the efforts of the missionaries who attempted to prevent or overcome them. They were not, however, a transient epidemic. They were rather the outcome of hereditary superstition, to which the abolition of slavery gave freedom of action, and which has beleaguered mission work down to the present day. From time to time this superstition has received a fresh quickening from the location in Jamaica of settlements of "Africans," *i.e.* captives rescued from slavers by British men-of-war, and planted down in selected spots.[1] These recent

Myalism.

[1] I visited a settlement near Brownsville of "Africans" from the Congo, the adults of which had not more than one or two words of English.

comers from Africa were regarded as specially skilled in Obeahism.

There were also many deaths among the missionaries. In 1841 fever of an unusual type prevailed, to which four of the mission staff succumbed, while others who recovered were obliged to take furlough home. A deep impression was made by the sudden removal of the Rev. James Paterson. On 23rd January 1843 he left his home in Cocoa Walk to attend a meeting of Presbytery. The Rev. Dr. Robson of Wellington Street Church, Glasgow, who was then on a visit to the island to recruit his health, and whose sister had been Mr. Paterson's first wife, accompanied him in the gig. Their conversation turned on the leadings of God's providence and on the hopes of His children. Dr. Robson quoted to him the words of Rowland Hill's favourite hymn—

Deaths.

Death of the Rev J. Paterson.

> "And when I'm to die, Receive me, I'll cry;
> For Jesus has loved me, I cannot tell why.
> But this I do find, we two are so joined,
> He'll not be in glory and leave me behind."

At Mr. Paterson's request he again repeated the hymn. Immediately afterwards they came to a descent; as they went down the hill the horse broke into a gallop, and Mr. Paterson lost control of it; at the foot of the hill, a watercourse crossing the road gave the gig a severe jolt, which threw them both out of their seats; Dr. Robson fell again into the gig, but Mr. Paterson, who had been holding the reins, fell on his head upon the road, and lay there motionless; the horse ran on for about half a mile before it could be checked, and when Dr. Robson descended from the gig and ran back to where Mr. Paterson was lying, he found his friend

dead. So quickly, as in a moment, was the first missionary of the Secession Church caught up out of his abundant labours to be with Christ.

The deaths of Mr. and Mrs. William Niven in 1846, already referred to, were followed by others. Between August 1848 and January 1849 no fewer than six deaths occurred in the mission staff, and the Mission Board took occasion to issue an address calling to special prayer and renewed effort in view of this great mortality. There were also several departures for the new field in Old Calabar. Mr. and Mrs. Edgerley and Mr. Edward Miller followed Mr. and Mrs. Waddell later in the same year; the Rev. William Jameson in the year following; Mr. and Mrs. Goldie, Mr. and Mrs. Newhall, Mr. Henry Hamilton, and others, a year later; and again, in the following year (1848), Mr. William Anderson. The depletions occasioned by these deaths and departures were not made up by the number of new missionaries who arrived.

Departures for Old Calabar.

Two congregations, however, were added, both in 1848. The congregation at Montego Bay, originally connected with the Church of Scotland, and which at the Disruption adhered to the Free Church, cast in its lot with the Jamaica Church. At Kingston there was a congregation which adhered to the Church of Scotland. Mr. T. F. Callender, a probationer of the Secession Church, who had come to the island to seek relief from pulmonary complaint, and who was a most acceptable preacher, was invited to become its pastor. As the stipend was paid by a Government grant, his principles prevented him from complying with the request; but a friendly arrangement was come to, by which Mr. Callender, after being ordained as a missionary by the Jamaica

Montego Bay and Kingston.

Presbytery, gave a twelve-months' supply to the vacant congregation, until a new minister arrived from Scotland. The congregation was greatly benefited in every way by Mr. Callender's earnest labours, and the arrangement terminated amid mutual good-will. Mr. Callender then opened a new station in Kingston, which had at the time a population of 40,000, not a fourth of whom were connected with any place of worship. There were the fairest prospects of success, but the disease from which Mr. Callender suffered had made insidious progress, and he only lived to dispense the first communion to his infant congregation of 50 members.

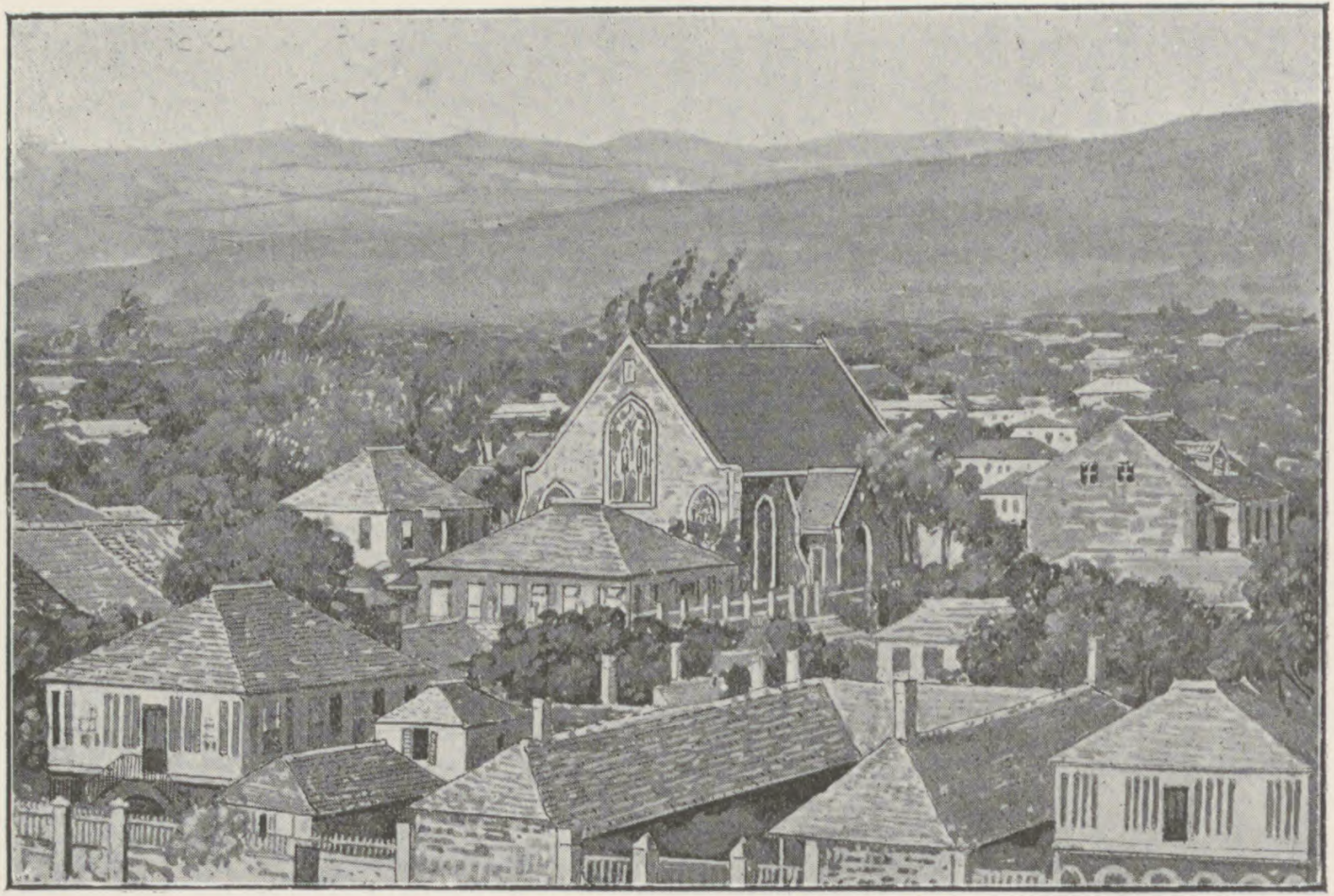
In 1847 the union of the Secession and Relief Churches constituted the United Presbyterian Church.

Uniting of the two missions.

One of the first results was the taking over of the missions of the Scottish Missionary Society by the United Church. This step was very welcome to all the missionaries in Jamaica. From the beginning they had co-operated as brethren; all the ordained agents of the Society were ministers of the Secession Church, with the exception of the Rev. Warrand Carlile, who belonged to the Free Church, and he too cordially accepted the new relationship. Following upon this union, the Presbytery resolved to extend the advantages of Presbyterianism by constituting itself into a Synod, with four Presbyteries. The

The first Synod.

first Synod met at Falmouth on 9th January 1849, and was opened with a sermon by the Rev. Dr. King of Greyfriars Church, Glasgow, who was then on a visit to the island. At that time there were under the charge of the Synod 17 ordained missionaries, 5 catechists having charge of congregations, 5 European catechists and teachers employed under missionaries, 4 female teachers and more than



VIEW IN KINGSTON, SHOWING ST. ANDREW'S CHURCH.

12 native teachers, upwards of 4000 communicants, and 2000 children receiving education in day schools connected with the mission.

The four Presbyteries.

It is interesting to note how the four Presbyteries rise like after-monuments of the pioneer enterprise which laid the foundations of the mission. Mr. Blyth began work in Hampden, and round that station circles the Northern Presbytery. Mr. Watson landed in faith at Lucea, and from Lucea radiates the Western Presbytery. Mr. Chamberlain moved eastwards to Port Maria, and inland from Port Maria branched out the Eastern Presbytery, which in 1891 was divided into two, the North-Eastern, and the South-Eastern having its seat in Kingston. Mr. Paterson planted the gospel at New Broughton, and from that root the Southern Presbytery has grown upwards like a palm.

CHAPTER VI

FROM 1849 TO 1866

THE lines of our mission work had now been definitely and deeply laid; what was needed was to carry the work steadfastly forward. And this was done, despite the restrictive and retarding influences of prolonged vacancies and frequent changes. Our mission had to pass through times of trial, but in the midst of them it received a signal baptism of blessing.

Visitation of cholera.

In 1850 an awful visitation of cholera fell like a scourge upon the island. Beginning in the unclean village of Port Royal, and devastating it, the disease spread through every parish, until it had almost literally decimated the population, one in thirteen throughout the whole island falling a victim to the malady. The preventive and remedial measures energetically employed by the missionaries saved many lives. Such a period of solemn anxiety and fear naturally awoke a widespread spiritual concern, which, despite its transitory character in multitudes of cases, produced a large number of converts. In this way the scourge was turned into a blessing.

From our mission staff, during the period now under review, the shadow of death was seldom absent. In one instance the stroke which bereaved the mission was made more vivid by its tragic surroundings. The Rev.

David Wingate, of Stirling, was returning to the island, with his newly-married wife, in the splendid new steamer *Amazon*, which was making her maiden voyage, with fifty passengers and a numerous crew. Two days after leaving Southampton, on 4th January 1852, the steamer was found to be on fire; all efforts to subdue the fire failed, and a scene of horror ensued; the flames swept the ship from stem to stern, and many perished in them. Of the boats which were attempted to be launched, only the lifeboat, with twenty-one persons, got safely away; in one which was swamped in the launching, and whose occupants were drowned, were the missionary and his bride.

Death of Mr. and Mrs. Wingate.

Resignations also thinned the ranks of the missionaries. The Rev. George Blyth, the pioneer of the mission, after twenty-seven years' labour in the island, resigned his charge, and returned in 1851 to Scotland, where he died in 1866. In 1854 the Rev. John Cowan, after twenty-two years' faithful labour at Carronhall, became incapacitated for further service, and retired to Scotland. And in 1857 that distinguished scholar, the Rev. Alexander Robb, after two years' labour at Goshen, left Jamaica for work in Old Calabar.

Resignations.

The vacant places, however, were filled by new arrivals, and four of the famous "Seven" of 1857 [1] were located in Jamaica and Grand Cayman. The working of several of the stations was also facilitated by the ordination of cate-

Accessions to the staff.

[1] Considerable enthusiasm was awakened at home in 1857 by the appointment of seven new missionaries, who appeared together on public platforms at missionary meetings in Edinburgh and Glasgow.

chists who had gained for themselves a good degree.[1] Three of these were natives.

Training of a native ministry.

The propriety of training a native ministry had long been recognised, but not till 1851 was the first definite provision made for it, in the appointment of the Rev. Alexander Renton, formerly of Hull, a man of exceptional culture and beautiful character, as theological tutor at Montego Bay Academy, where the general work of the Academy and of the mission also engaged a share of his energies. But it was afterwards judged that the special training of the theological students might be carried on more economically and with equal advantage in connection with one of the stations, and in 1858 Mr. Renton removed with the students to Mount Olivet. In the previous year two native students and one American were licensed on completing their curriculum, the first-fruits of a regularly-trained native ministry; one of them was the Rev. James Robertson, who died last August at Mount Carmel.

Extensions.

About that time, also, two new stations were opened in the Western Presbytery; and the congregation of Falmouth, which had been in the same position as was formerly the Montego Bay congregation, joined itself to the mission under the Northern Presbytery.

The revival of 1860.

At this juncture there occurred a great religious awakening throughout the island. It began among the Moravian churches in Manchester, and extended rapidly among all denominations. The leading features of the revival were strong

[1] It may be noted here that some of our ablest and most successful missionaries, like William Anderson, Hugh Goldie, and James Ballantine, went out at first as catechists.

FALMOUTH MARKET.

convictions of sin accompanied with open confession, and followed by acts of repentance, such as restitution for past wrongs and reconciliation of existing quarrels. People were struck down, and remained for hours, or even days, in deepest distress on account of sin. The joy which came through trusting in the Saviour bore instant fruit in prayer and effort for the conversion of others. In many of the less evangelised parts of Jamaica the revival movement went to seed, leaving few permanent fruits, sometimes even doing harm. But wherever it was directed with judgment and the people were intelligently taught, it left behind results of great importance and abiding character. Thus the Rev. Warrand Carlile testified, a year after the revival, that the membership of his congregation had increased from 300 to 542, and the income from £140 to £250; while two years later he declared that the revival commenced a new era in the history of his congregation. Other missionaries bore similar testimonies; and the church returns for the year showed a total increase of 1500 communicants.

A time of trial.

But these glad experiences did not continue long. Sometimes a tree which in one year has yielded an exceptional wealth of fruit stands almost barren for a few seasons thereafter; so did it seem to be as regards the progress of the mission when once the fruits of the revival had been amalgamated into the ordinary life of the Church. Perhaps a truer view would be that God had graciously quickened and confirmed His people for passing through a period of disheartening adversity and trouble. For now there followed a period of great distress among the peasantry. A prolonged drought, the raising of prices through the American war, and increased import duties,

entailed serious hardships. Dr. Underhill, the Secretary of the Baptist Missionary Society, called the attention of the Home Government to the sufferings of the people, and the Government, by publishing the letter in Jamaica, made the matter a public question there. For some time previously there had been considerable political controversy, the Imperial Government being desirous of fostering the

Troubles brewing.

NATIVE WOMEN WASHING CLOTHES.

principle of representative constitutional government in the Assembly, while the majority of the Assembly desired to maintain the sole responsibility of the Governor. In more than one direction relations were strained. The labouring population were continually irritated by petty acts of oppression and injustice on the part of the planters, especially in the payment of wages. Petitions to the Governor only elicited the recom-

mendation to give their labour steadily and continually wherever it was wanted. In these circumstances the descendants of Africans throughout the island were called upon, by a resolution adopted at a public meeting in Kingston, to form themselves into societies to procure the redress of their grievances. In this agitation George William Gordon took a prominent part.

George W. Gordon.

Once a slave, and freed by his father, to whom he afterwards showed the most filial kindness, Mr. Gordon became one of the largest landed proprietors in the island, and a member of the Assembly and several local Boards. His talents, Christian character, and urbanity commanded wide respect. There can be no doubt that Gordon's words and actions did much to foment the animosity of the negroes against the whites; there can be as little doubt that in the agitation he himself contemplated only constitutional methods. But the ends proposed to the African population, and the appeals made to them, fomented in certain quarters a determination to resort to illegal violence.

The Morant Bay insurrection.

In St. Thomas-in-the-East, the parish in the island least under missionary influence, on 11th October 1865, a roughly-armed and imperfectly-organised mob entered the Square in Morant Bay to begin the war on the propertied classes. The forces of order on the spot were overpowered; the court-house attacked and fired; the Custos and others murdered: in all, eighteen were killed and thirty-one wounded by the insurgents. The conspiracy was purely local, but fears of its having wider ramifications exaggerated the danger, and volunteer companies were improvised in every parish. As a matter of fact, the rebellion was checked and hemmed in within three days, and crushed within a week. But the conduct of the authorities and of the

military was reprehensibly severe. Four hundred and fifty rebels were killed in quelling the rebellion; after order was restored, 350 more were put to death. A thousand native dwellings were wantonly destroyed by burning. The punishments inflicted were excessive and cruel; and a flagrant violation of law and order took place in the treatment of Mr. Gordon. He had been ill at his villa during these days, but, learning that a warrant had been issued against him, he rode in with a friend to the Government offices in Kingston. There he was at once arrested, and illegally conveyed away by sea into the proclaimed district, that he might be subjected to trial, not by ordinary law, but by court-martial. After being subjected to incredibly brutal indignities, he was summarily hanged. The indignation evoked by these proceedings obliged an investigation by a Royal Commission from England, and as the result, the Governor, Mr. Eyre, was recalled.

Vindictive action of the Government.

The insurrection was significant, and not less its results. The interests of the coloured population rose into prominence as a principal aim in the future government of the island. The contempt for negro life and the wanton use of force, which were a legacy of slavery, received a stern check in the Report of the Royal Commission. The Legislative Assembly, which for more than two hundred years had represented the colonists of Jamaica, wisely enacted its own abolition.[1] The survivals of slave-

Results of the rebellion.

[1] The panic awakened by the Morant Bay rising and the resentment against the native Baptists were so great, that the Governor actually introduced a measure into the Assembly, which would have had the effect of strangling the mission work of all Churches except the Episcopal, the Church of Scotland, and the Roman Catholic. It was too extravagant to be proceeded with.

holding days in the spirit and methods of administration were now doomed. A new era began, in which the good of the people as a whole and without distinction of race became the end of the Government.

What was the position of the mission at this period of time? In brief, it numbered 24 congregations, with 4738 members and 470 candidates; the contributions for all purposes amounting to £2558, being an average of 10s. 8d. per head.

CHAPTER VII

FROM 1866 TO 1893

IN October 1866 the new Governor, Sir John Peter Grant, inaugurated the new form of government, under which the Legislative Council consisted exclusively of the nominees of the Crown. Improvements were introduced in various directions, which tended to equalise privileges and to benefit all classes. In 1869 the Episcopal Church was disestablished, a proceeding which resulted in a reorganisation and quickening of the Church, to its own increase and prosperity, and to the marked advantage of religion in the island. The cause of education also received great attention. The same policy of gradually extending measures of public benefit and local improvement was carried forward by the subsequent Governors, Sir Anthony Musgrave, and Sir Henry W. Norman, who in 1884 introduced into the Council representative members chosen by the people. The present Governor, Sir H. A. Blake, promoted in 1890 an Exhibition, which did much to attract attention to the products and capabilities of Jamaica, and to enlighten the native population as to the cultivation of the resources within their reach.

The Government.

It is, of course, impossible to trace minutely the history of our mission throughout the island during

this long period. Every reader can easily understand how the work presents year after year the same general features of continuous and earnest labour, darkened perhaps by local hindrances and trials, or brightened by special evidences of the work of the Spirit, but on the whole always tending towards a better future. It must suffice here to outline the more prominent occurrences and developments.

Our mission.

The depression which prevailed throughout the island at the beginning of this period was so great, that the missionaries recorded their thankfulness at seeing the Church even holding its ground, while its stability was recognised at home as gratifying and hopeful. But at home there was also dissatisfaction that the bright hopes awakened by the revival of 1860 had not found a more satisfactory fulfilment, in a larger measure of self-support and independence on the part of the Jamaican Church. It seemed to be still absorbing a larger proportion of the missionary income of the Church at home than might have been expected. As yet not a single congregation had become self-supporting.

Its stationariness.

Accordingly, the Rev. Dr. Hamilton MacGill, the Foreign Mission Secretary, and Mr. J. H. Young, Glasgow, an able, liberal, and generous-hearted member of the Board, went out as deputies to visit the mission in the winter of 1870–71. While inquiring minutely into all the affairs of the mission, they sought to make their visit one of encouragement and help, and brought home a report which showed that much of the dissatisfaction which had been expressed was occasioned by an imperfect understanding of the conditions of life among the people, and of the progress which had actually been

Deputation sent out.

achieved. At the same time they sought to develop in the Jamaican congregations a spirit of reliance on their own resources, and in general to stimulate action towards the goal of self-support. The visit of the deputies was followed by a very marked improvement in the contributions of the people, to which, however, the great improvement in the material condition of the island, beginning in 1870, no doubt largely co-operated.

VIEW OF NATIVE DWELLINGS

The mission to the Cubans.

Some ninety miles from Jamaica, and visible from its northern shore on a specially clear day, lies the island of Cuba, having eight times the area of Jamaica, but less than three times its population. The revolution of 1868 in Spain had been followed by several political risings in Cuba, and at the time Dr. MacGill and Mr. J. H. Young visited Jamaica there were a large number of Cuban refugees in Kingston. About the same time the Rev.

Ramon Montsalvatge, a well-accredited Spanish ex-priest, arrived from South America, and our church in Kingston was freely granted him for work amongst the Cubans. For a long time the idea of carrying the gospel to Cuba and other islands of the West Indies had been present to the minds of some of our missionaries, and now there seemed a hope of a beginning in such work at their own doors. Encouraged by Mr. J. H. Young, the Jamaica Church resolved to undertake the support of this work among the Cubans, and entered with enthusiasm and liberality upon the undertaking. At first there was good success. But after three or four years this foreign element in the population of Kingston dwindled away, and the mission came to a natural end. More recently the idea of a mission to Cuba has been revived in the Jamaica Church, and earnestly advocated, but has not yet taken practical shape.

Closing of Montego Bay Academy.

Prior to the departure of the deputies for Jamaica, the resolution had been taken to close the Montego Bay Academy, and to this resolution the deputies gave effect. During the twenty-five years of its existence the Academy had rendered valuable service. Five hundred and sixty-three public scholars had reaped its benefits through the payment of fees; while 108 missionary students had been enrolled, of whom rather more than a half afterwards entered the service of the mission, chiefly as teachers, but four as pastors. In 1855, the Governor, Sir Henry Barkly, in a despatch to the Colonial Secretary, said: "By far the most creditable institution in the island is the Presbyterian Academy, principally intended for training young men to the ministry or the scholastic profession." It still held a foremost place, and was accomplishing excellent work; there were 24 mis-

sionary students and 56 public scholars in attendance. But the expense to the Home Church, amounting to nearly £500 a year, appeared to call for some more economical scheme. Very much at the instigation of the deputies, the Governor founded a Queen's College in Spanish Town, with the view of imparting the higher education preparatory to a theological training; but this scheme proved ultimately a failure. Mr. G. B. Alexander, who had been in charge of the Academy, was inducted as missionary at Ebenezer in 1871, and it was arranged, as a temporary measure, that he should there have eight students under tutorial training, with a view to their becoming teachers, or entering on a theological course when a theological professor should be appointed. In several respects the change to Ebenezer was found beneficial to the students, and the arrangement was prolonged until Mr. Alexander returned home on furlough in 1876, when this work came to an end. The subsequent history of the mission has confirmed the opinion that the closing of the Montego Bay Academy by the Foreign Mission Board was a mistake. The saving effected was limited and only temporary; while the supply of well-trained and reliable teachers, as well as of native candidates for the ministry, received an unfortunate check.

Tutorial work at Ebenezer.

After the death of the Rev. Alexander Renton in 1863, the Rev. Adam Thomson, of Montego Bay, was appointed theological tutor, and carried on the work until the Academy was closed, when the two students under his care completed their curriculum, and there were no new entrants. At length, in 1876, the Rev. Dr. Alexander Robb, who had returned to Scotland from Old Calabar, was sent

Theological training.

out as theological professor, the hall being located in premises in Kingston, purchased and adapted for the purpose; and the Rev. John Simpson, who had now retired from the charge of Port Maria, being associated with Professor Robb in the work. The supply of students, however, did not prove equal to the hopes which prompted these arrangements, nor to the cost involved in them; and at length, in 1888, at a point when the hall became literally empty, Dr. Robb resigned his office, and went to join his family in Australia. Thereafter the training of students for the ministry has been entrusted to the Revs. G. B. Alexander, M.A., of Ebenezer, and R. Johnston, B.D., of New Broughton, the arrangement being that the students spend two years under each, Mr. Alexander conducting the preparatory course, and Mr. Johnston the more purely theological and practical training. There are at present four students.

Mr. Tayloe.

It has already been stated that the years following the visit of Dr. MacGill and Mr. J. H. Young were years of material improvement in the island, and of progress in church life. Shortly afterwards (in 1875–76), the Rev. Mr. Tayloe, from England, visited the island, and conducted evangelistic services in many districts, with a consecrated fervour and ceaseless energy which brought him to an early grave. Not a few of our stations received marked quickening through his labours, and his name is still a hallowed memory to very many whom he led to Christ.

The cyclone of 1880.

The brightening symptoms encouraged the hope of some more definite steps towards a larger measure of independence; but just when this matter was being pressed on the attention of the Jamaica Synod, a terrific cyclone swept the

island, levelling buildings, uprooting trees, and destroying five-sevenths of the whole produce in the field. Great sympathy was awakened for the sufferers by this disaster, especially for our congregations whose properties were wrecked or injured, and who were at the same time themselves too severely impoverished to make good their loss. In these circumstances the Mission Board resolved to send out another deputation, to examine the condition of every station as well as the position and prospects of the mission in general, and to advise the Jamaica Church and the Board as to the steps which appeared desirable. The Revs. Dr. James Brown of Paisley, and R. M. M'Innes of Ayr, undertook this onerous task, and discharged it with ability and judgment. Appropriate aid was given toward the restoration of mission properties, and various measures were instituted, with the view of facilitating in the Jamaica Church the development of self-government and self-support. In order that the arrangements regarding properties and the other measures agreed upon might be wrought out satisfactorily, the Rev. William Gillies, who had been formerly missionary at Goshen and Falmouth, and who was now Secretary to the Religious Tract and Book Society of Scotland, was appointed to the special office of Secretary to the mission, and proceeded to Jamaica in 1882. After five years' service in this capacity, when the special ends in view no longer required the continuance of the office, Mr. Gillies resigned his official connection with the mission, having been already appointed Co-Principal of the Mico College in Kingston.

Deputation in 1881.

The Rev. W. Gillies appointed Secretary.

Three important advances may be recognised as connected with the visit of the deputies. One was,

that the Jamaica Church undertook the whole responsibility for the support of its native catechists. The catechists occupy the out-stations, in which services are held on the Sabbath, the church members attending them being in some cases formed into a distinct congregation under the pastorate of the ordained missionary at the principal station, and in other cases being only an outlying part of the one congregation. It is very largely through the labours of the catechists that the directly aggressive work of the mission is methodically sustained. How well this has been done is indicated by what is said subsequently regarding the extension of the mission.

A step towards self-support—native catechists.

A second advance is to be noted in the Jamaica Church undertaking the whole charge of the schools connected with the mission. In the earlier days of the mission, adults as well as children had to be taught the elements of education; and in the Sabbath schools in country districts the classes of adults are still a conspicuous feature. Before any systematic effort was made by the Government to promote education, our Church rendered conspicuous service to the cause of education in the island through the teachers whom it trained in Montego Bay Academy. But, shortly after the outbreak of 1865, the Government organised a system of aid by a graduated scale of payments according to results in schools that are recognised as meeting the wants of a district. At first the educational agency in the island was very limited and very poor, but it has gradually risen to a comparatively satisfactory condition. The introduction of Government grants naturally rendered the schools receiving them unsuitable objects for missionary ex-

Self-support as regards schools.

penditure, and the Jamaica Church readily undertook entire responsibility for them. When this arrangement was made, there were 62 week-day schools, with 4800 scholars; now there are 92 schools, with 9781 scholars.

A third advance may be noticed in an increased interest in foreign missions. The remarkable manifestation of missionary enthusiasm which characterised the early days of the mission, was largely helped by the sentiments of home and kindred to which the proposal of the Old Calabar Mission so powerfully appealed. But, after the first satisfying of these sentiments, the requirements of the mission in Jamaica itself, together with its constantly recurring difficulties and trials, and the poverty of the people, laid restraints upon foreign missionary effort. Now, however, there was a quickening of missionary interest. Towards this end the teaching of Dr. Robb manifestly co-operated. Two of his students offered themselves to our Foreign Mission Board, and were accepted for service in Old Calabar. The one of these, the Rev. H. Gillies Clark, on his first furlough, returned to Jamaica and joined the Wesleyan Church; but the other, the Rev. E. W. Jarrett, proved a most capable, steadfast, and devoted missionary, until his lamented death at Ikotana in 1890. In 1884 the Jamaica Synod resolved to support missionary agents in Old Calabar and Rajputana.[1] Mr. Jarrett was their representative in the former field, but since his death the resolution has been implemented by the payment of an equivalent contribution towards the

Foreign missions.

The late Rev. E. W. Jarrett.

[1] It may be noted that when the Church at home resolved, after the Indian Mutiny, to institute the mission to Rajputana, among the earliest subscriptions were sums from Jamaica amounting to upwards of £50.

carrying on of the work at Ikotana. In Rajputana the representative of the Jamaica Church is Miss Lucy H. Anderson, who was born in Jamaica, and was a member of the church in Kingston, and who went in 1881 to Rajputana, where she conducts so ably the Christian Girls' Boarding School at Nusseerabad. The missionary contributions show a somewhat fluctuating, but on the whole advancing, liberality. The annual missionary meetings of the congregations are the great events of the congregational year, the churches being usually decorated for the occasion, and filled by crowded gatherings. In some congregations remarkable liberality is manifested: the out-station congregation of Lauriston, numbering 93 members, has for two years in succession furnished a splendid example of missionary interest, in the fact that every member on the roll has contributed for missions.

Miss Lucy Anderson.

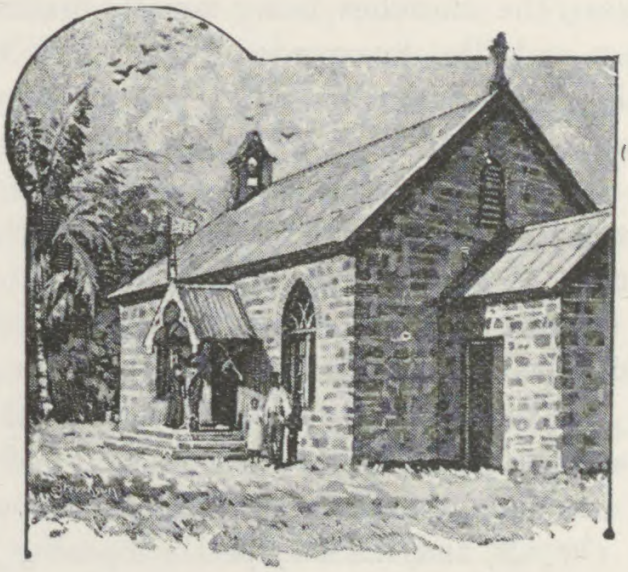
It will thus be seen that our contributions towards the Jamaica Mission are now confined entirely to the support of the ordained missionary agents, the training of theological students, and such grants as are found necessary to the erection of churches, chapels, and manses, or the opening of new stations.

Limitations of aid from Home Church.

A brief review of the extension of the mission during this period may appropriately bring this chapter to its conclusion. The last quarter of a century exhibits an addition of no fewer than 25 congregations. Four of these, indeed, were congregations which had been formed through the labours of the American Missionary Society. In 1866 that Society was induced, by the growing requirements of its work among the freedmen in the Southern States, to terminate all further expenditure on its comparatively

Extension of the mission.

small mission in Jamaica. The result was that the mission, thrown entirely on its own inadequate resources, soon drifted towards extinction, and between 1875 and 1882 the congregations of Eliot, Chesterfield, Brandon-hill, and Brainerd one after another joined the Presbyterian Church. The congregation of St. John's arose out of the mission work carried on by the students under Dr. Robb in the poor and degraded Hannah Town district of Kingston. But besides these, 20 other congregations have been formed by the breaking of new



ELIOT CHURCH, OPENED IN 1893.

ground, and by the growth of the membership at out-stations requiring them to be organised into separate congregations, although they might not obtain separate pastors. The aggressive character of the mission is attested by such a fact, while the enterprise and willingness of the people are indicated by the building, within the same period, of at least 19 new churches.

In conclusion, it may be noted that in 1889 the Jamaica Synod requested the Board to "send out an

evangelistic deputy to visit the congregations in the island with the view of stirring up their spiritual life." The Board, in compliance with this request, sent out the writer of this story, who visited all the congregations in the island. During part of the time he was accompanied by the Rev. Dr. William Boyd, Glasgow, who went out at his own charges. In the following year the Board cordially accepted an offer from Mr. John Wallace, Glasgow, to spend a year, prior to entering on the practice of law in Glasgow, in evangelistic work in Jamaica, a generous friend of the mission undertaking the whole charges. So far as it could be arranged, Mr. Wallace spent a week at each station in the mission, and in many places his labours were attended with blessing. At its meeting in 1892 the Jamaica Synod expressed "its thankfulness to God for the many evidences of conversion and large spiritual quickening received in connection with his labours."

CHAPTER VIII

THE JAMAICA OF TO-DAY: ITS NATURAL ASPECTS AND PRODUCTS

It still remains for us to take a brief survey of Jamaica as it presents itself to our view at the present moment; and also to estimate our present relation to our Jamaican Church in consideration of the position it has reached and of the task before it. The former of these aims I imagine I shall best accomplish, by making this chapter and the following very largely an account of impressions received during a visit to Jamaica in the winter of 1889–90, at the same time bringing the information on some points down to the present date.

What are the natural features of the island?[1] A line drawn along the centre of the island gives on an average its highest elevation, which is like an irregular citadel, supported by numerous buttresses and flanked by outlying ramparts. The Blue Mountains, towards the eastern end, are the highest, a majestic group, whose towering peaks gain an altitude of from 5000 to upwards of 7000 feet. At the western end of the island the most prominent summit is the densely forested Dolphin's Head, some 1800 feet in height. And almost in the very centre of the island, the free eminence of Bull's Head, nearly 3000 feet

Mountains.

[1] For geographical information, see p. 10.

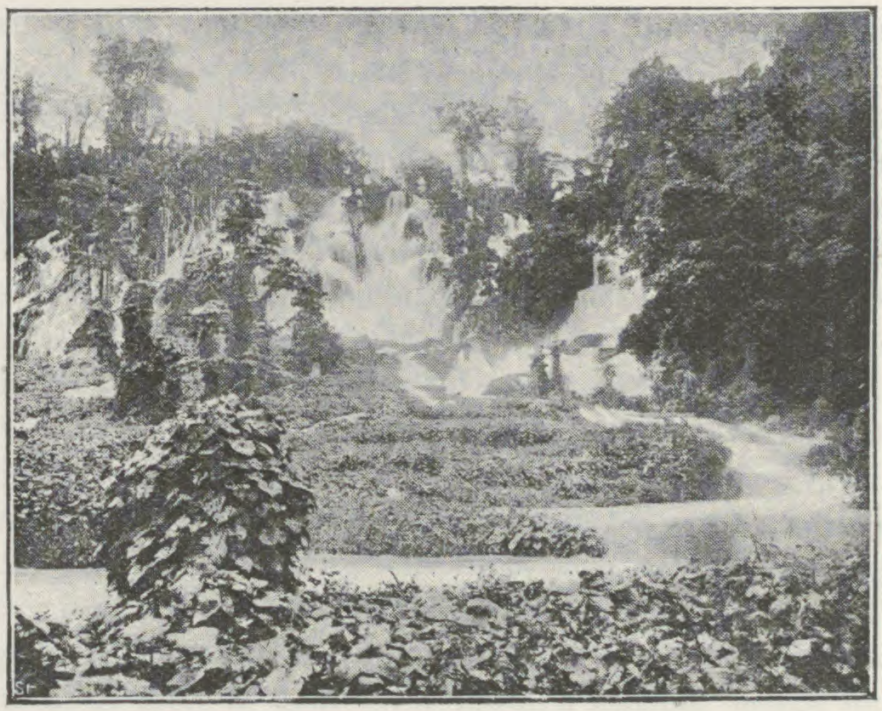
high, and just above our Mount Carmel station, commands a splendid view, including within its extremes nearly two-thirds of the island. A land of clustered mountains and hills, Jamaica is also a land of ravines and watercourses. When Columbus was asked what like Jamaica was, he crushed up a sheet of paper, and, putting the crumpled sheet on the table, said it was like that.

Of extensive river basins it has only two, or at the most three, and these all on the southern side. Its only navigable stream is known as the Black River, which small boats ascend for some thirty miles; the basin of this river is the parish of St. Elizabeth. The parish of St. Catherine, again, may be described as the river basin of the beautiful Rio Cobre; and the adjoining parish of Clarendon bears a similar relation to the Rio Minho, save that the Rio Minho totally disappears from its stony bed, except in the upper reaches, during the greater part of the year. Elsewhere the rivers are either short, like those which debouch about Savannah-la-Mar, or confined within narrow gorges, like the impetuous and romantic Wag Water. The rivers of Jamaica have curious ways. Many a stream, starting hopefully from its mountain birthplace, no sooner touches a lower level than it loses itself in the porous limestone, which is the prevalent formation. Sometimes the disappearance is permanent;[1] sometimes it struggles soon into the light again. The Black River, for example, rises twice into the light under different

Rivers.

[1] In this connection reference may be made to the ugly-looking *sinks*, found here and there among the hills. They are deep hollows, like an inverted cone, with the bottom treacherous and absorbent like quicksand, down which the rain-floods instantly disappear—the antithesis to the volcano.

names, before gaining, on its third appearance, its permanent course. And many a river in the dry season seems unable to reach the sea. Creeping along its last stage in a ditch-like course, it finds a bar of dry sand laid right across its mouth, and behind this dam the torpid river lies content to soak and ooze away its superfluous water. Others, again, hide their beginning. For example, every traveller through St. Ann's turns



FALLS OF ROARING RIVER.

aside to look on the picturesque falls of the Roaring River, and this river issues from its hidden source full-volumed into light only a few hundred feet above the falls.

Climate.

As regards weather and climate, let me say that the period of my visit, from December to April, is always the most charming period of the year. I was never a near spectator of the grandeurs

of a tropical thunderstorm, although I had some little experience of the wholesale deluges mildly called "showers." The heat, though often great, was never severely trying; but I was told that if I should prolong my stay through the all-wetting rains and scorching days of the sultrier months, I would qualify my praises of the climate. As a matter of fact, the thermometer at Kingston ranges from a minimum of 59° in January to a maximum of 94° in July; the mean minimum for the year is 70°, the mean maximum 83°; and the mean for the year is at Kingston 81°, and at an altitude of 4000 feet 68°. To me, wandering through the island, it seemed as if, having lost the winter, the three remaining seasons had agreed to keep company together throughout the year, only stilling their gaiety a little during the months through which winter should have led the way. Hence, amid all the varied colouring of the landscape, you miss that lovely tender green which only winter yields to the first kiss of spring.

Order of the year.

There is, of course, a certain cycle in the year. I arrived in time for the gleanings of the luscious Manchester orange; during all my stay, the sugar-canes, ripening in one field after another, were being busily cut and crushed, but soon the busy hands would slacken; and when I left, the blossom was sparkling like a silver star in the coffee-planting, and millions of ripening mangoes were hanging by long threads from the bending boughs of the fruitful trees. Still, all through these months, besides the perpetual yield of yam and plantain, there was a continual dropping of other products not strictly in season, such as the useful bread-fruit and the delicious nase-berry. And throughout the year there is to be had that gift of heaven most grateful to the traveller, the

cool nutritious water of the young cocoa-nut, gathered and safely kept in its green chalice hung high up under the sheltering palm-leaves, earth's sweetest elixir for the refreshing of wearied nature. It is the constancy, rather than the change, of the year which strikes the stranger. The length of the day does not vary more than two hours throughout the year; the tides do not rise more than two feet; the day seems only to open and close on a "perpetual afternoon"; and to the dwellers in such a land the years must seem to glide away without any overt signal of their passage.

Very striking is the silence of nature. The birds most visible are the ugly vulturide "John Crows," carefully protected because of the invaluable public service they render as instinctive and voluntary scavengers. The tiny humming-birds, too, are often visible, hovering over flowers, but they are silent. Other birds have nearly disappeared. The mongoose, introduced in an evil moment to extirpate the destructive rat of the cane-fields,—whatever service it has rendered in that way, and in the extermination of snakes (which, however, in Jamaica were never poisonous),—has rendered a more than counterbalancing disservice by its wholesale destruction of birds, as well as of poultry, eggs, and other produce. The mongoose, indeed, has become a universal pest; and it is further credited with contributing to the prevalence of another pest. By preying, not only upon birds, but also upon lizards and other insect-devouring animals, it has removed every check to the multiplication of grass ticks. These are tiny red creatures, which, bred under a hanging spray or blade of grass, hang there like a cluster of pin-points, to scatter like dust over the first animal or wayfarer that brushes against them; and

Animal life.

thereafter grow into the small circular *bête rouge*. Should they fasten on an animal, they batten on its blood into "silver ticks," half-buried in its skin, and causing it endless torment. You may look wistfully at the alluring charms of the grassy lawn or romantic woodland, but the sure knowledge of the invisible tormentors lurking there will effectually forbid your straying from the beaten path. "Every paradise has its venomous beast." The mosquitoes come unbidden, sting, and are gone; but the grass ticks may so far be shunned, their bite is worse, and they stay till they are hunted down and killed. They are, as much as the mosquitoes, acknowledged in polite society! Only when the pungent odour of the pimento crop fills the atmosphere do the field workers seem to have exemption from this pest.

Night.

But if the day is songless and silent, the access of night is vocal. It comes suddenly, with hardly any perceptible twilight. And the moment the rays of the sun are lifted off the earth, all nature, as if escaping from oppression, breaks into sound; whirr and whistle, and chirp and buzz and croak, blending together to fill the atmosphere with a vibration like that of a spinning-mill. At the same time numberless "blinkers" begin to flash about the trees like drops of lightning, and large fireflies sail hither and thither with statelier splendour of various-tinted light, and dim forms of bats flap wildly through the darkness. The moon shines with a more silvery radiance than at home; the beautiful sheen of dew-covered palms sparkling in the moonlight of the early morn before the dawn, once seen, is never to be forgotten. And a new range of stars engages the eye. The beautiful Canopus, second in brightness only to

Sirius, has a gentler light; and the Southern Cross, belittled by many travellers, is yet, when seen upright against a dark sky, and despite the irregularity of one of its arms, a striking constellation.

Having travelled through twelve out of the fourteen parishes, and through some of them more than once, I could not fail to be impressed by the variety of climate and of scenery. The north-eastern slopes of the island, backed by the Blue Mountains and their dependencies, face the rain-bringing winds, and so have wet seasons throughout the year, the heaviest rainfall, and a humid climate. Along the southern shore, on the other hand, the climate is dry, and the hills of Santa Cruz furnish a matchless residence for those tainted with consumption. In river-less Manchester, when the tanks which store the rain-water gathered from the barbecues are exhausted, you may find the people wandering for miles in search of a pitcherful; and at the same time, in St. Mary's, the rain-floods may be scouring the hillsides and blocking the roads. Not less varied is the scenery. Hanover is a miniature Switzerland without its lakes; St. James's has many resemblances to the straths of Perthshire; St. Ann's, with its undulating hills and park-like "pens," fragrant with the universal pimento, is emphatically the most English in its aspect; St. Catherine's may boast the most famous and frequented bit of Jamaica scenery, the beautiful gorge of the Bog Walk, guarded at the top by the gigantic precipice known as Gibraltar Rock, but owing much of its fame to the rare charm of the broad stream which brightens the wooded pass with the life and music of its flowing waters. Every parish, indeed, has its views of sylvan loveliness or imposing splendour. Passing along the southern shore, I came

Variety of climate and scenery.

occasionally upon aspects of nature more exclusively tropical, such as a great morass, forested over with tall jungle of various growth, creepers and withes festooning across from one shrub to another, or hanging pendent from the branches; and here and there huge trunks rising from the morass above the rest, dead piles, clothed to the top with rank green, and looking in the dusk of evening like ivy-mantled ruins. Ascending among the mountains, I found myself, from many an inland height, looking away to the blue waters of the Caribbean Sea, veiled in distant haze, or glittering in the nearer sunlight with a white line of surf all along the reefs encircling the island. And everywhere, and almost always, the blue sky overhead, the dancing sunshine with its attendant wealth of deeper shadows, and the universal irrepressible luxuriance of nature, filling the foreground with splendid growths and crowding the landscape with varied hues of green,—all this gave to my wanderings through the island a great delight.

Variety of produce.

It is an island of immense fertility, and its resources are as yet very imperfectly developed. In the plains, sugar is still the principal industry. Hence, Westmoreland, Trelawney, and Clarendon are notably the sugar parishes. But the acreage under sugar is slowly dwindling. All through the island one lights upon deserted buildings of massive masonry, broken columns, and crumbling aqueducts, which tell how completely has passed away the era when fortunes were coined out of sugar and slavery. At present it is simply the difficulty of extracting any profit out of sugar culture, together with some difficulty as to the procuring of permanent labour, which is reducing year by year the number of "estates," and transforming them chiefly into "pens." But it is more

largely among the hills that the open pastures of the "pens," and their rich fields of Guinea grass, are found. The red soil of Manchester makes it pre-eminently the coffee-growing parish; and the clayey loam of St. Mary's seems to encourage the favourite banana and the cacao. In the immediate neighbourhood of Port Maria immense groves of cocoa palms clothe the hillsides with waving plumes. Universal over the island are fruits and edible produce of every kind. The sheltered nooks and steep

COLLECTING BANANAS FOR SHIPMENT.

declivities of the mountain uplands, clearings among the bush, and spots won from the hoary forests by felling and ruthlessly burning the giant trunks and undergrowth, all are appropriated to "petite culture" by the natives, ground provisions and bananas claiming the larger share of their holdings, while coffee, cacao, ginger, cassava, and other roots and fruits, are grown in more limited quantities. Dyewoods (logwood) show for the

moment the highest value among the exports from the island, but they only represent a draft upon the natural growth of previous years. Of the exports yielded from industrial cultivation, fruit is the most valuable, coffee next, and sugar is only third; the total value of native exports being well over a million and a half sterling.

Exports.

CHAPTER IX

THE JAMAICA OF TO-DAY: PEOPLE AND SOCIAL PROGRESS

JAMAICA has from an early period been divided into the three counties of Surrey (E.), Middlesex (Central), and Cornwall (W.). Of more importance is the division for administrative purposes into parishes. This division has varied at different times, so that one finds particular districts popularly described by names which are really names of parishes now abolished. At present there are fourteen parishes.

Parishes.

The means of intercommunication between the different parts of the island were, not fifty years ago, conspicuous by their absence. In 1849, Dr. King wrote, "The ends of the earth have more intercourse than the extremes of Jamaica." Recent years have witnessed a marked improvement in this respect. The railway, which is now in the hands of an American company, under agreement with the Government, branches at Spanish Town (twelve miles from Kingston) into two lines, the one of which is almost completed as far as Montego Bay, while the other runs more directly north through the Bog Walk, and is being extended in a north-easterly direction to Port Antonio. It is connected by mail coaches with the towns on the north coast as far as Lucea, and with those on the south as far as Savannah-la-Mar. From Kingston a

Intercommunication.

mail coach travels round the eastern end of the island to Port Antonio, and another across the island to Annotta Bay. Two coastal steamers make regularly the circuit of the island. Outside, however, of these few main lines of communication between the principal places, the means of travelling must still, as when Dr. King wrote, "be owned by the traveller, or borrowed from his friends, or hired" at burdensome charges.

VIEW OF BOG WALK, SHOWING ENTRANCE OF RAILWAY TUNNEL IN THE PERPENDICULAR CLIFF KNOWN AS GIBRALTAR ROCK.

Roads.

The leading thoroughfares through the island are maintained by the Government in good condition, subject to temporary damage from torrential rains or from "come-downs"—sudden and great spates—on the rivers; fords being the rule, and bridges the rare exception. The local roads are maintained by the several parishes. The driving roads vary

in goodness or badness much as private farm-roads at home, but a large proportion of the so-called roads are mere tracks, ranging at intervals through all conceivable alternations of discomfort, difficulty, and danger.[1] There is a steady, if somewhat slow, progress in the way of extending and improving the roads.

The postal and telegraph system is fairly complete.

Population.

The last Census showed the total population of the island to be 639,491. Of these, 14,692 were white; 121,955 coloured; and 488,624 black. There were also 10,116 coolies, and 481 Chinese.

The taint of slavery not overcome.

In estimating the progress of the people in Christian civilisation, it must not be forgotten that, while Christianity may speedily effect a complete transformation in an individual, the elevation of a community requires long and patient toil. Neither must we forget how short a time has elapsed since the blighting curse of slavery was removed. I have met with many men and women who were themselves slaves, with some who had entered into youth before they had heard even the name of Jesus, with one who received twenty lashes for daring, when a slave, to give in his name as a petitioner for church ordinances, and with an old woman who still bears the scars of the lashes she endured for resisting the advances of a

[1] In this connection it may be noted that so remote and isolated are the majority of our stations, that the keeping of from one to three horses, and in many cases of a buggy besides, is, notwithstanding the heavy drain thus made upon their slender incomes, an absolute necessity for nearly all our missionaries. Without them our missionaries would not only be cut off from the requisite intercourse with civilisation, but totally unable—so great are the distances and so exhausting the heat—to overtake their pastoral work, or visit their out-stations and schools.

licentious overseer. Moving about among the people, one feels that the days of slavery, though for ever gone, are not yet so distant. Their lingering shadows still darken the life of the people, and the vices they engendered, or at least intensified, are not to be worked out of the community within a single generation.

Prevalent defects.

Petty thieving is very common, and deceit and dishonesty are also frequent; sixty per cent. of the births are illegitimate, but this large percentage is to some extent accounted for by the prevalence of a concubinage, which is practically a state of marriage without a legal sanction. African superstitions, while seldom openly acknowledged, are far from extinct. Obeah charms are still to be seen here and there on the grounds of the natives; and the criminal records report convictions for the practice of Obeahism. Intemperance has not been a prevalent vice, but it is now beginning to threaten the welfare of the people in certain districts. In other respects the faults imputed to the people are such as are common to human nature everywhere, and are only more patent in them because they are themselves more natural, yielding more readily to the impulse of the moment, and unversed in the concealments of a more artificial state of society.

Better qualities.

But there are finer qualities to be noted. The children are equal in intelligence and power of mental acquisition to those of any other nation, but the intellectual progress of the people is hindered by the limited opportunities of higher education, the absence of sufficient stimulus to it, and the great want of a suitable popular literature. The people are, as a rule, industrious. The distances travelled, week after week, to the Saturday market to sell the week's yield of produce are almost incredible,

and indicate a readiness to undergo fatigue in the earning of a livelihood. The Report of the Royal Commission, published in 1884, speaks of the Jamaica negro as the finest tropical labourer in the world, and an admirable seaman. If fairly dealt with, they are as satisfactory servants as are to be found elsewhere.

GOING TO MARKET.

Employers of labour have pointed out to me headmen on whom they would rather rely than on any white man they could procure in the island. As a race, the children of Africa in Jamaica are placid, patient, and contented; imitative rather than inventive; given to display rather than intensive; capable of strong and deep personal attachments, and quickly responsive to

tokens of personal interest and goodwill. Of the capacity and high moral qualities to be developed in the race, many of our native catechists and members, as well as our native missionaries, are a conspicuous proof. If only family life throughout the island were placed on its proper basis in pure and well-ordered Christian homes, there would soon follow an upward movement into the foremost rank of Christian communities.

Hopeful signs.

Already, however, the signs of the influences of Christianity are pleasing to contemplate. The Sabbath is well observed; the churches are thronged; the Sabbath schools are largely attended by both old and young; prayer-houses are often met with at convenient points in country places; there are not many districts entirely beyond the reach of Christian ministrations of some kind or other; and there are throughout the island nearly 800 schools, earning a Government grant, and presenting upwards of 50,000 children for Government inspection. Of course, the moral character and social condition of the people vary greatly in different parts of the island. But wherever an evangelical and earnest ministry has been enjoyed, the surrounding community bears the traces of it in superior intelligence and a more exemplary morality, usually also in a greater degree of material well-being. Some settlements, where the people own their lands, and have for a considerable time been ruled by Christian influence, give beautiful promise of what the whole island may yet become.

Prospects of material development.

Intimately connected with the social progress of the people are the prospects of the material development of the island. The tendency is always to cherish regarding these a more sanguine expectancy than is equalled by the event.

The natural wealth of the island is so great, its fertility so generous, its tropical climate so fine, its scenery so magnificent, that one naturally anticipates for it a growing commerce, and increasing popularity as a health resort and attraction to travellers. But distance, the restrictions on communication and traffic, the heightened risks (from droughts, floods, and cyclones) and frequent failures of tropical cultivation, and the heavy taxation, are adverse to rapid progress in these days, when competition is world-wide and keen. American capital and enterprise have, however, been introduced in considerable measure into the island. There is also a growing export to the American market of fruit and other produce. The Government has fostered facilities for the sale by native cultivators of their modest harvests of bananas, coffee, cocoa, ginger, etc. This is rendering the export traffic easier and more regular; and this, again, is reacting on the people in the way of an encouragement to invest their labour and any little capital they can gather in the cultivation of the fertile soil. Wherever lands are offered for sale in lots suitable for cultivation, they are quickly taken up. In this way a peasant proprietorship is being developed, with improved dwellings and improved family life. So far as the material prospects of the people are concerned, this is perhaps the most promising feature of the outlook. It probably indicates the staple industry of the island in the future. The present shrinkage in the growth of sugar, and its attendant manufacture of rum, is likely to continue. The increase in the number of cattle-farms is only meeting the increased consumption within the island. Of course, a soil so rich and varied may yet be turned to more lucrative account in many other ways, which are

Peasant proprietorship.

now only being tried on a limited scale. New industries, too, may yet spring up. There is, for example, a growth of fibrous tissue every year throughout the island which is simply incalculable; and if cheap, effective, and easily-wrought machinery could be devised for utilising the fibre, the enormous annual waste of raw material would be converted into a means of profit. But it is obvious that the symptoms of any material advance are still too uncertain, too largely in the incipient stage, to warrant any very definite anticipations.

DILDO ARCH.

CHAPTER X

THE PRESENT POSITION AND PROSPECTS OF OUR JAMAICA MISSION

Our Jamaica Mission stands before us to-day as a solid and impressive monument of the power of the gospel to create out of sadly degraded materials, and amid circumstances of rare difficulty, a fair, strong, and growing Church of Christ. We cannot look on this large result of our first mission work—a Church of 54 congregations, with 10,692 communicants—without devout thanksgiving to God. And if we also take into view the services which our mission Church has rendered towards the advancement of Christian civilisation in Jamaica, our ground for thanksgiving is widened. Our Church is far from being alone, she is not even the foremost in the field. Three other denominations, the Episcopalian, the Baptist, and the Wesleyan, are doing larger work, and smaller bodies are also taking their share. But we may confidently claim for our Presbyterian Church that she excels the others in the average attainments and ability of her ordained ministry, in the quality of the religious instruction imparted to the people, and in the fidelity and efficiency of the pastoral oversight and training exercised by ministers and sessions; and has thus been carrying her people steadily into the forefront in respect

Grounds for thanksgiving.

of Christian intelligence and character. The influence of our missionary Church in the island has thus been of a leading character, and far more than proportionate to her size.

Present character of the field.

The field, indeed, is no longer heathen. Jamaica must be classed as a Christian island. But what was said by Dr. James Brown and Mr. M'Innes in 1882 is still true, that "it is a mistake to suppose that Jamaica is no longer a mission field." The superstitions of African heathenism are not extinct; more baleful still is the prevalence of the vices which have been engendered among the people by the grafting of slavery upon heathenism; while crudities and imperfections necessarily attach to the measure of Christian civilisation developed among the people at large. Wonderful as the product of only half a century, and vying in some respects with the product among ourselves of, let us say, three centuries of Christian teaching and training, the moral condition of the people is still tainted by the evils out of which it has grown, and is in its better elements still exposed to the insecurity of comparative novelty.

The task before the Jamaican Church.

In view of these facts, the task before our Jamaican Church will be readily understood. Besides winning souls to Christ, she has to lift the thousands within her pale, and the community they leaven, up and forward into a purer and completer order of Christian life. This implies a progress on her part, leading ultimately to independence and self-support. Already her Church life is creating for itself new organisations of mutual help and common endeavour. There is an Augmentation Fund, yielding supplements to the native ministers of from £10 to £25; a Widows and Orphans' Fund has been

initiated; and the Home Mission Fund supports the missionary catechists at the out-stations. A monthly denominational paper of great merit is every year increasing its circulation. Committees of Synod are watching the burning questions of Social Purity and Temperance, fostering Sabbath-school work and the promotion of Bible knowledge among the young, and taking counsel for advancing the life and work of the Church generally. A most hopeful feature of the Church's life is the vitality of missionary motives and sympathies. Besides the part she is bearing in our work in Old Calabar and Rajputana, her eyes have latterly been turning wistfully to Cuba as a clamant field actually within sight, but which she is hardly yet able to enter. The mission field in Jamaica itself requires the extension of the Church's energies. Aggressive work is being carried on at the various stations and out-stations, chiefly by open-air preaching, visitation, and private personal labour. And besides the practical heathenism lying immediately about these Christian centres, there are still some districts in the island which are barely touched by gospel agencies. Moreover, there are 14,000 East Indian coolies in the island, and amongst these the Jamaica Church has resolved to start a mission.

The ideal of foreign missions.

This picture of our Church in Jamaica may not appear quite in keeping with popular ideas of foreign missions. There is no longer the picturesque contrast between an isolated group of heroic pioneers and an opposing mass of heathenism, which naturally impresses the imagination of the Church at home; the work has advanced far beyond that primitive stage. But the very success of evangelistic labour introduces new elements into our foreign missionary duty.

We have been led by the progress of our foreign missionary enterprise into a more statesman-like—or rather, a more Christ-like—conception of it. In the first instance, it is a preaching of the gospel to individuals, but it is still further a "discipling of nations." The missionary Church formed amongst a people must be guided and aided until fully equal in her own experience and resources for an independent completion of the work belonging to her.

Our Church in Jamaica is looking forward to such independence, and endeavouring to prepare for it. Meanwhile, it is a distinct advantage to the cause of Christ in Jamaica that our Church there continues to be in dependent union with a Church life of wider horizon and riper experience. Its own Church life gains through this union possibly a firmer fibre, but certainly a richer tone, and a greater influence upon public opinion. To force our Jamaican Church into a position of independence by any mechanical arrangement would be a mischievous policy. It would mean the undoing of results that have been gained, and might require a reconstruction of the agency at work after an inferior pattern. The probability is that the calibre of the present ministry would not be maintained, and that the efficiency of the spiritual training of the people would be subordinated to the securing of ministerial support by an excessive grouping of the stations. The experience of other missions in Jamaica, where such a policy has been tried, warns us to avoid it. But the fact is, our Jamaica Church is not yet ready for independence. Our mission was inaugurated as a mission to the slaves, and has nobly followed its original inspiration by carrying forward its beneficial work

Independence to be prepared for.

Independence at present impracticable.

mainly amongst their descendants. They are a poor people, and amongst a very large proportion the poverty is extreme. "The wealthy and middle classes are almost entirely unrepresented in the Jamaica Church. With only an occasional exception, the membership of the country congregations is composed of small settlers, whose settlements do not exceed six acres, and are in the vast majority of cases from half an acre to three acres; and of day labourers, whose wage does not exceed 5s. per week, but who have also small provision grounds, which contribute to the support of their families. Even the four or five town congregations furnish very few exceptions."[1] While their liberality is relatively greater than that of the Church at home, their resources are nearly exhausted by the endeavour to support their ministers. What is left over is not adequate for the maintenance of property (an important item in a tropical climate) or the erection of buildings for evangelistic extension. It is as yet only "the day of small things" with the various funds and schemes which are the proper equipment of an independent Church. The progress of the mission has been greatly retarded by prolonged vacancies, and by an inadequate staff. Out-stations ought to have been developed into separate charges. New openings presenting themselves in new settlements ought to have been promptly taken advantage of. Unhappily, both the means and the men have been lacking for that vigorous policy of development and extension which is the true way to prosperity and early self-support.

In these circumstances our duty is clear. The Church which God has honoured us to raise up in

[1] These sentences from the Report by the Rev. Dr. James Brown and R. W. M'Innes in 1882 are substantially accurate to-day.

Jamaica is manifesting a growing efficiency. That does not mean for us a release from helping, but an obligation to furnish gratefully and hopefully all the help that may be needed. It is no doubt upon other, far larger, and unquestionably more clamant fields that the enlarging missionary energies of our Church must be concentrated in growing measure in the future. But let it not be at the expense of failing to carry our work in our oldest mission field to a rich completion. The debt we owe the people of Jamaica is not yet paid. We stole them from their homes; we perpetrated against them the crime of enslavement; we vitiated them by long years of brutish bondage. For the Act of Emancipation we paid their so-called owners a compensation of six millions; but for the long years of wrong done to themselves, the atonement of love will not be fulfilled until they are lifted into the full and free enjoyment of the brotherhood of life in Christ.

Our duty.

What may be the ultimate design of God in entrusting this section of the offspring of Africa into our Christian care we cannot yet discern. He "moves in a mysterious way His wonders to perform." But surely from a vine so strangely brought across the sea, and planted amid blood and tears, and being now so hopefully trained, it is the purpose of God to fill, it may be for Africa, it may be for adjacent islands—may it not be for us also?—a cup of peculiar blessing. And to Him shall be all the glory!

The Divine purpose.

PART II

THE STORY OF OUR TRINIDAD MISSION

CHAPTER I

THE EARLY HISTORY OF TRINIDAD

When Columbus was on his third voyage to the New World, he encountered severe perils, and, according to the superstitious piety of the age, he vowed that, should God deliver him from his dangers, he would give the name of the sacred Trinity to the first land he should meet with. About mid-day, on 31st July 1498, "a mariner at the mast-head," says Washington Irving, "beheld the summits of three mountains rising above the horizon, and gave the joyful cry of land. As the ships drew nearer, it was seen that these mountains were united at the base. The appearance of these three mountains united into one struck him as a singular coincidence, and, with a solemn feeling of devotion, he gave the island the name of La Trinidad."

Discovery and name.

Trinidad is the most southern of all the West Indian islands, lying in latitude 11° N., and so near to the continent of South America that at one point it is only separated from the mainland by a distance of twenty miles. A little to the east of the

Situation.

island, the huge Orinoco pours into the Gulf of Paria by numerous mouths a flood of such volume as to cover the ocean for many miles with fresh water. Various lesser rivers empty themselves into the same gulf, and at certain seasons the currents cause a fierce turmoil in the channels on either side of Trinidad. So alarming and sinister did this turmoil appear to Columbus, that to the passage on the east he gave the significant name of "The Mouth of the Serpent," and to the passage on the west that of "The Mouth of the Dragon." This was the first occasion on which Columbus saw the American continent. At first he imagined that the land to the south was an island, like all the other lands he had as yet encountered, but on reflecting upon the volume of the rivers emptying into the Gulf of Paria, he surmised, as he afterwards found, that it was a continent.

Extent.

About 50 miles in length and 35 in breadth, Trinidad presents roughly the appearance of a quadrilateral, with an area equal to about an eighteenth of Scotland. Two ridges of mountains run nearly across the country, along the northern and southern sides, the higher ridge on the north rising to upwards of 3000 feet, while the centre of the island is diversified with hills and valleys. The island is luxuriantly wooded, enriched by fountains and running streams, and favoured with a soft and pure climate. An extraordinary natural phenomenon is a pitch lake, situated on a small promontory, about 80 feet above the sea level, and about a mile and a half in circumference.

Natural features.

Trinidad was taken possession of by the Spanish in 1588. Seven years later, Sir Walter Raleigh made a descent upon it, and a hundred years afterwards it was invaded and plundered by the French. But it remained

under Spanish sway till its capture by Sir Ralph Abercromby in 1797, the English possession being afterwards confirmed in the Treaty of Amiens in 1801. To this lengthened Spanish domination is to be traced the prevalence of Romanism in the island.

Became an English possession.

The original inhabitants were described by Columbus as well formed, with long hair, and even fairer than those more remote from the equator. But under the cruelty of Spanish rule they rapidly became extinct, and negroes were imported as slaves from Africa to supply the needed labour. The history of the emancipation of the slaves has been already told in the former part of this book. What has been said regarding Jamaica applies generally to Trinidad, but with this qualification, that the planters in Trinidad were more willing to acquiesce in the decision of the Imperial Parliament, and in general showed a more commendable endeavour to adjust matters to the new order inaugurated by emancipation. It was in the midst of the apprenticeship period that our mission began.

Inhabitants.

CHAPTER II

ORIGIN AND EARLY HISTORY OF THE MISSION

In 1835 the Secession Synod sent out its first missionaries, the Revs. James Paterson and William Niven, to Jamaica. No soooner had they sailed, than Broughton Place congregation, Edinburgh, adopted the former as their representative in the foreign field. Then Greyfriars Church in Glasgow resolved to undertake in like manner the support of a foreign missionary. It seemed to them desirable to extend the communication of the gospel to some other island of the West Indies besides Jamaica; and their attention having been drawn to Trinidad by two gentlemen from the colony who were at home at the time, and details furnished showing the spiritual destitution of the island, they selected it as their field of labour. Mr. Alexander Kennedy, who had just obtained licence, was favourably known to many in the congregation; from his childhood it had been his desire to go as a missionary to the heathen, and he was unanimously and cordially adopted by the congregation as its foreign missionary. The Synod accepted the proposals of the Greyfriars congregation, and thus the name of Alexander Kennedy stands third upon the roll of missionaries sent out by the Secession Synod. He landed at Trinidad on 25th January 1836.

Resolution of Greyfriars Church, Glasgow.

Appointment of Mr. Alex. Kennedy.

At that time the population of the island was nearly 45,000, of whom a fourth part resided in the capital, Port of Spain. One-half of the inhabitants were free, enjoying equal privileges without reference to colour; the remainder were blacks in the stage of apprenticeship intermediate between slavery and emancipation. Of the free inhabitants a considerable majority were of French or Spanish extraction, speaking corrupt dialects of these languages, and retaining in a great degree the manners and customs of the nations from which they sprang. Not more than a third of the whole free inhabitants could be reckoned as British by descent, language, or manners. Of the apprentices perhaps a half spoke a corrupt French, a fourth Spanish, and a fourth English, these having been mostly brought from other British colonies after the British acquired the island. The French-speaking negroes were, however, rapidly acquiring the use of English.

Condition of the population.

The predominating religion was Roman Catholic, the Bishop and ten curates being maintained out of the public funds of the colony; while an Episcopal chapel and a Methodist meeting-house, both in Port of Spain, were the only Protestant places of worship in the island. There was not a single school on the island where the children of the apprentices could procure even the slightest elements of education, and only in one or two places was there even a fractional provision for the lower class of the free population. The majority of the apprentices were in pagan darkness. "The black and coloured population," wrote Mr. Kennedy, "are notoriously ignorant and unblushingly immoral. The whole mechanism of society is opposed to vital godliness."

Religion and education.

After earnest consideration of the comparative de-

stitution of the various districts of the island, Mr. Kennedy began work in the Port of Spain. Hiring an old theatre, he fitted it up as a place of worship, capable of holding about 500 persons; gathered and organised a congregation; and administered the Lord's Supper to the infant church for the first time on the first Sabbath of June 1837. By and by, however, a new place of worship was erected, to which the colonists, recognising the good Mr. Kennedy was doing, contributed £500, the rest of the cost being defrayed from Glasgow. Mr. Kennedy's earnest labours embraced open-air and district preaching at stations outside of the town, as well as in the church, both on Sabbaths and on week-days. He also began a week-day school, which soon had over 100 scholars, and to which Mr. James Robertson was sent out as teacher.

Beginning of mission work.

In 1840 the Presbytery of Selkirk ordained the Rev. George Brodie as missionary to Trinidad, and agreed to provide for his maintenance. After supplying the station at Port of Spain during Mr. Kennedy's absence on furlough, Mr. Brodie began work at Arouca, about twelve miles straight east of the capital. The inhabitants of the district were nominally Romanists, and ignorance and immorality prevailed among them in an almost inconceivable degree. An offer by the Government of a grant of land for the erection of a place of worship was declined by Mr. Brodie, who, in fidelity to his principles, insisted upon paying for the ground. Although his action at first excited surprise, the explanation of it produced an excellent impression upon the Governor and others, and had the effect of eliciting willing subscriptions from them for the erection of the church. The work of the mission was arduous; it was literally a case of

Mr. Brodie begins the Arouca station.

"digging out" the people. To get at them, Mr. Brodie had to arrange no fewer than six stations within three miles of the chapel, three of which were visited every Lord's day, while the whole number who listened regularly to the preaching of the gospel was only about 500.

At this time Messrs. Kennedy and Brodie drew attention to the desirability of beginning mission work at San Fernando and Carenage; and the result was that Mr. James Robertson, the teacher at Port of Spain, after attending one session of the Theological Hall when at home on furlough, and being licensed by the Presbytery of Glasgow, was in 1845 ordained by the Presbytery of Trinidad to work in San Fernando, about twenty miles south of Port of Spain. No place of worship, however, could be procured there, and the prospect was so hopeless that he removed to Carenage, where a foundation had been laid in a way most unusual at that time. Mr. John Thomson, a native of Glasgow, had been located as a teacher there by the West Indian Mico charity, and had proved himself an earnest evangelist, meeting with the negroes in a hut for worship, and devoting himself to their weal. A reduction of the Mico funds having obliged the cancelling of his appointment, Mr. Thomson bought the beautiful estate of Covigne, and prospered as a planter. But his love for the negroes and evangelistic fervour were unabated. Building a small chapel in 1843, he taught the people there, with great sympathy, earnestness, and success, until his death in the end of 1844. The Rev. Mr. Robertson went to Carenage to take up and develop the work thus begun, but, after a few months of very hopeful labour, he

Mr. Robertson ordained.

Abortive attempt at San Fernando.

Opening at Carenage.

died on 3rd February 1847, greatly lamented by the community. No successor was appointed, and the name of Carenage soon disappeared from our mission records.

Mr. Robertson's death.

A very interesting episode brightened the early history of our mission. Dr. Kalley, a Scotch medical man residing in Madeira, and a true Christian, was moved to address himself earnestly to promote the physical and religious wellbeing of the native population in that island. At first his efforts were welcomed, and the municipal authorities at Funchal passed a vote of thanks to him for his disinterested benevolence; but when it was found that the distribution of Bibles and religious teaching were awakening a new faith among the people, the priests stirred up a fierce and relentless persecution. For simply reading the Bible, several were condemned to two and three years' imprisonment. Dr. Kalley himself was imprisoned for five months; and some time after his release a mob wrecked his house, he himself escaping in disguise on board a British steamer. Several of the converts had their houses fired at night; excommunication and a social ban were proclaimed against them all. One woman, for refusing in public court to confess faith in the dogma of transubstantiation, was sentenced to be executed, and languished for three years in prison. At length the greater number of them resolved to leave Madeira for the West Indies; and the most of the exiles, fully 600 in number, came to Trinidad in the latter part of 1845.

The Madeira refugees.

Mr. Kennedy's church was freely placed at their disposal; elders from among themselves conducted their ordinary services; and Messrs. Kennedy and Brodie administered the sacraments to them. The Rev. Mr. Hewitson, of the Free Church,

Their reception in Trinidad.

Dirleton, who had been in Madeira, and had carried on the work there quietly during Dr. Kalley's imprisonment, visited Trinidad, and spent the winter labouring among the refugees. One of them, Ascenio da Silva, was evidently marked out as their spiritual leader, and, after giving full proof of his qualifications in that direction, was ordained as their minister by the Presbytery of Trinidad in the beginning of 1848. Before the end of the year, however, his health completely gave way; removal to a colder climate was ordered; but a change to New York was followed very quickly by his death there. It was obvious by this time that Trinidad could not afford a permanent home to the refugees. The means of obtaining a livelihood were so limited and so unsuitable, that the most of them were enduring great hardships. Accordingly, arrangements were made, through the American Protestant Society, for their removal to Illinois to be engaged in the cultivation of hemp, and they emigrated from Trinidad in 1849. Their conduct during their stay had been most exemplary, commending their faith; and our missionaries parted from them with great regret. The temporary shelter and aid given to these exiles of faith will ever be remembered as a great privilege accorded to our mission. A few, however, remained in the island, and were taken under the care of the Colonial Committee of the Free Church. But what was originally a Portuguese congregation has now become very similar to the others in the town.

Their departure from Trinidad.

CHAPTER III

THE SUBSEQUENT HISTORY AND PRESENT STATE OF THE MISSION

THE subsequent history of our Trinidad Mission is chiefly an uneventful record of quiet and faithful toil.

Quiet work.

The field did not appeal to the Church at home like the other fields, with vaster needs and possibilities, into which it was being called to enter. No sustained effort was ever made to extend the work in Trinidad beyond the stations already named.

In 1849, Mr. Kennedy resigned his connection with the mission, on account of the state of his health, and withdrew to Canada. Mr. Brodie took his place at Port of Spain, and carried on the work of both stations, until the Rev. George Lambert arrived in 1854 to take charge of Arouca. The trinity of stations, which had been broken by the abandonment of Carenage, was restored in 1862, by the transference to our mission of a small congregation which had been formed at San Fernando under the supervision of the Colonial Committee of the Free Church, and of which Mr. Lambert now became the minister. The station at Arouca was filled by the appointment of the Rev. W. F. Dickson, a native of Jamaica, and licentiate of the Jamaica Church. His ordination in Jamaica attracted special attention as the

Personal changes.

San Fernando added.

first instance of a native missionary being sent out from our Church there to another West Indian island; but the hope of a succession of instances has not been fulfilled. If Mr. Kennedy laid the foundation of our Trinidad Mission, its three stations owe their stability and influence very largely to the labours of Messrs. Brodie, Lambert, and Dickson, of whom Mr. Dickson alone survives.

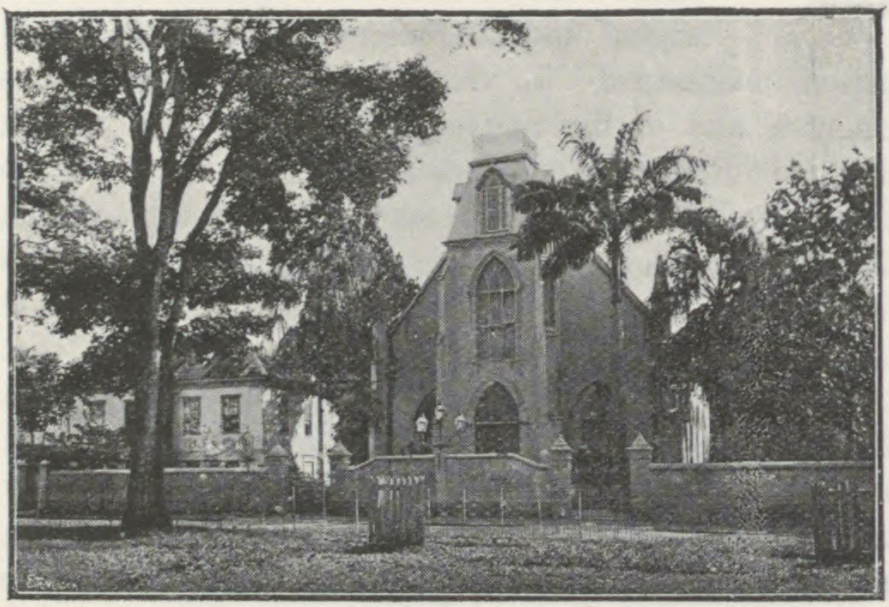
Mission to the coolies.

At one time an attempt was made to extend our mission into the coolie population, of whom there were 30,000 in the island. Already our Canadian brethren were working amongst them, and they invited our co-operation. We had a suitable agent on the spot in the Rev. John Hendrie, who had acquired a knowledge of Hindustani as one of our missionaries in Rajputuna, and who had, on account of his health, been transferred to San Fernando. Accordingly, he removed in 1883 to San Josef, the old Spanish capital of the island, pleasantly situated inland in a north-easterly direction from Port of Spain, near the foot of high mountains. No Protestant had been there before, and in the surrounding district there were 4000 coolies. Among these Mr. Hendrie prosecuted mission work for four years, with tokens of success and very hopeful prospects; but when he returned home on furlough in 1887, medical opinion was adverse to his return to Trinidad, and for want of a qualified missionary our work among the coolies had to be abandoned. But our congregations in Trinidad cordially support the Canadian Mission.

Present state of the mission.

The membership of our three congregations, as returned in the statistics for 1892, is 398, with a total attendance at the Sabbath schools of 505. They raised for all purposes the sum of £1135, 5s. 9d., while the total outlays on the mission by

the Home Church amounted to £208, 14s. 5d. The congregation at Port of Spain has been self-supporting since 1861, and has recently, under the energetic ministry of the Rev. E. A. M'Curdy, from Canada, begun to extend its help to the cause at Arouca. The congregation at San Fernando, were the present vacancy filled, might soon attain a similar position. Both these congregations might be described as "colonial churches, with a considerable admixture of Creole population." The congrega-



GREYFRIARS CHURCH, PORT OF SPAIN.

tion of Arouca is more largely composed of natives. In intelligence and morality these congregations are on the whole superior to the average congregation in Jamaica.

If our mission has been limited in area, it has been strong in character, and borne an influential part in promoting the cause of Christ. Deserving of mention is the circumstance that, when in 1871 concurrent endowment was formally established in Trinidad, and the Episcopalians and

Public service rendered by it.

Wesleyans allied themselves with the Romanists in accepting its doubtful advantages, our congregations, along with the Canadian brethren and the Baptists, publicly protested against such an immoral system, and have maintained a firm testimony in favour of a more scriptural relation between the Church and the State.

The field of labour.

The population of Trinidad is 190,000. The island enjoys the advantages of considerable material prosperity and commercial enterprise, and is intimately allied with Scotland in respect both of the capital and the energy by which its enterprise is maintained. In view of the needs both of the colonists and of the natives, and face to face with a dominant Romanism, our mission has still a work to do that is well deserving of the moderate aid received from the Church at home. If it is doing nothing directly to leaven with the gospel the great mass of heathenism imported into the island, still it is to Presbyterians that the honour of caring for the coolies falls. The Canada Presbyterian Church has been conducting mission work among them with energy and success; and more recently has founded a college at San Fernando for the training of East Indians as ministers, evangelists, and teachers among the 50,000 of their Hindi-speaking countrymen in Trinidad, and also amongst those of the other West Indian islands.

The outlook.

It is obvious that the further progress and development of our little mission in Trinidad is to be sought in the way of as complete a union as may be found practicable with the other Presbyterian Churches there. For some time the four congregations of the Canada Presbyterian Church and the one congregation of the Free Church of Scotland have, together with our own, been under the supervision of a united

Presbytery, which does not, however, intervene in the financial and other matters pertaining to the administration of the several Churches. So happy is the co-operation at present, that in the eyes of the public there is only one Presbyterian Church. May we not hope that, as a contingent of that Church, our mission there may prove the means of yet more mightily advancing the kingdom of Christ among colonists, Creoles, and coolies, and so hastening the true consecration of the island to the Holy Trinity?

COTTON TREE.

APPENDIX

I

CHRONOLOGICAL TABLE OF THE JAMAICA MISSION

1494.	May	3.	Landing of Columbus in Jamaica.
1517.			First importation of slaves from Africa to Jamaica.
1655.	May	3.	Jamaica taken possession of by the British.
1796.			Formation of Scottish Missionary Society.
1800.			Arrival of Rev. Joseph Bethune (a minister of the Church of Scotland), and Messrs. Clark and Reid, first agents of Scottish Missionary Society.
,,			Death of Messrs. Bethune and Clark.
1808.			Abolition of slave importation.
1824.			Settlement of Rev. George Blyth at Hampden.
1827.			Settlement of Rev. James Watson at Lucea.
1828.			Settlement of Rev. John Chamberlain at Port Maria.
,,			Formation of congregation and opening of church at Hampden.
1829.			Settlement of Rev. Hope M. Waddell at Cornwall (Mount Zion).
1830.			Formation of congregation at Port Maria.
1831.			Settlement of Rev. John Simpson at Greenisland.
1832.			Opening of church at Port Maria.
,,			Settlement of Rev. John Cowan at Carronhall.
,,	Oct.	28.	Death of Rev. John Chamberlain at Port Maria.
1833.	Jan.	17.	Formation of congregation and first observance of Lord's Supper at Cornwall.
,,	April	14.	Beginning of Presbyterian services at Montego Bay by Rev. George Blyth.
,,			Formation of congregation at Greenisland.
,,			Transference of Rev. John Simpson to Port Maria.

1834. Formation of congregation at Carronhall.
,, Friday, Aug. 1. Partial abolition of slavery (apprenticeship). Abolition of Sunday market.
,, Sept. 10. United Secession Synod resolves to send two missionaries to Jamaica.
,, Nov. 23. Death of Mrs. Simpsou at Port Maria.
1835. Settlement of Rev. James Paterson (formerly of Auchtergaven) at Montego Bay, and of Rev. William Niven at Morgan's Bridge (Stirling), agents of United Secession Church.
,, Settlement, and death, of Rev. Thomas Leslie at Greenisland.
,, Opening of station at Mile End (Goshen) by Rev. John Simpson.
,, Opening of station at Navarre (Bellevue) by Rev. George Blyth.
,, Removal of Rev. James Paterson from Montego Bay to new station at Cocoa Walk (New Broughton).
1836. Feb. 10. Formation of Jamaica Mission Presbytery at Montego Bay.
,, March. Settlement of Rev. P. Anderson at Navarre.
,, Formation of congregation at Bellevue (Navarre)
,, Opening of station at Flowerhill (Friendship).
,, Settlement of Mr. James Drummond, catechist teacher, at Hampden.
1837. Formation of congregation at Cocoa Walk.
,, Settlement of Rev. William Jameson at Goshen.
,, Opening of station at Rosehill.
,, Settlement of Rev. James Niven at Crosspaths (Friendship).
,, Sept. 5. Death of Mrs. Watson at Lucea.
1838. Settlement of Mr. John Aird, catechist, at Rowe's Corner (Alligator Pond).
,, Settlement of Davidson Black, catechist, at Golden Grove.
,, Formation of congregation at Flowerhill.
,, Settlement of William Kay, catechist, at Mount Zion; of James Elmslie, catechist, at Greenisland; and of David Moir, catechist, at Goshen.
,, July 1. Opening of church at Mount Zion.
,, Aug. 1. Termination of apprenticeship system and complete emancipation of the slaves.
1839. Settlement of Rev. Wm. Scott at Hillside (Ebenezer).
,, Transference of Mr. William Kay to Mount Horeb.

1839.		Opening of station at Mile Gully (Mount Olivet) under Mr. John Aird, catechist.
,,	July 12.	Death of Mrs. Jameson at Goshen.
,,		Formation of congregation at Goshen; of congregation at Hillside (Ebenezer); and of congregation at Crosspaths.
,,		Settlement of Messrs. William Anderson at Rosehill, John Scott at Mount Zion, David P. Buchanan at Port Maria, Hugh Goldie at Stirling, Peter Leys at Goodwill, Robert Gregory at Brownsville, and Duncan Forbes at Lucea, catechists.
,,		Opening of station at Negril.
,,		Resignation of Mr. David Moir.
1840.		Opening of station at Lamb's River (Mount Hermon).
1841.		Settlement of Rev. James Denniston at Montego Bay (Established Church of Scotland).
,,		Settlement of George M'Lachlan, native catechist, at Golden Grove.
,,		Opening of station at Philippsburg (Cedar Valley).
,,		Formation of congregation at Cascade (Brownsville).
,,		Death of Mr. William Kay at Mount Horeb.
,,	Aug. 14.	Death of Rev. William Scott at Hillside.
,,	Sept.	Jamaica Mission Presbytery resolves to begin mission work in Central Africa.
,,	Dec. 3.	Death of Mrs. Simpson at Port Maria.
,,		Opening of school at Victoria Town.
,,		Formation of congregation at Eliot (American Missionary Society).
,,		Mr. George Millar sent out to conduct Academy at Bonham Spring (Goshen).
1842.	Feb. 17.	Ordination of Mr. John Aird at Mile Gully.
,,	March 3.	Death of Mr. D. P. Buchanan at Port Maria.
,,	May.	Formation of congregation at Rosehill.
,,		Opening of church at New Broughton (Cocoa Walk).
,,		Opening of station at Negril.
,,	Oct. 11.	Death of Mrs. William Niven at Stirling.
,,		Formation of congregation at Chesterfield (American Missionary Society).
1842–43.		Visit of Rev. John Robson, D.D., Wellington Street Church, Glasgow, to Jamaica.
1843.	Jan. 23.	Death, by accident, of Rev. James Paterson (New Broughton).
,,		Settlement of Rev. Warrand Carlile at Brownsville.

1843.		Transference of Mr. Robert Gregory to Lamb's River, and of Mr. Samuel Edgerley from Mount Zion to Mount Horeb (catechists).
,,		Settlement of Mr. James Dickson at Mount Zion, and of Mr. George Wilson at Goodwill (catechists).
,,	April.	Ordination of Mr. James Elmslie (catechist) at Greenisland.
,,		Congregations at Montego Bay and Falmouth (Established Church of Scotland) adhere to Free Church.
,,		New church at Goshen opened by Rev. Dr. Robson, Glasgow.
1844.		Opening of Montego Bay Academy by Mr. George Millar.
,,	Aug.	Opening of churches at Mouut Olivet and Hillside.
,,		Formation of congregation, and settlement of Mr. Hugh Goldie, catechist, at Negril.
,,		Transference of Mr. Robert Gregory to Port Maria.
,,		Mr. J. J. Wood begins work as independent teacher at Bodden Town, Grand Cayman.
,,	Dec. 20.	Jamaica Mission Presbytery appoints Rev. H. M. Waddell to initiate Old Calabar Mission.
1845.		Settlement of Rev. A. G. Hogg at New Broughton, and of Rev. Andrew Main at Hillside and Mount Pleasant.
,,		Departure of Rev. H. M. Waddell, Mr. and Mrs. Edgerley, Edward Miller, and others, to begin mission work in Old Calabar.
1846.		Settlement of Rev. William Paxton Young at Mount Zion (Cornwall), and Messrs. Caldwell at Mount Horeb, Clark at Negril, and Strang at Hillside (catechists).
,,		Departure of Rev. William Jameson to join Old Calabar Mission.
,,	Sept.	Settlement of Rev. James Elmslie (Greenisland) in Grand Cayman: recognition of Mr. J. J. Wood as teacher in connection with United Secession Church.
,,	Oct.	Rev. William Niven (Stirling) drowned when returning to Jamaica from Grand Cayman.
,,	Nov. 29.	Death of Mrs. William Niven at Stirling.
,,		Ordination of Mr. Hugh Goldie (Negril).
1847.		Settlement of Rev. John Campbell at Goshen.
,,	March.	Departure of Rev. H. and Mrs. Goldie, Mr. and Mrs. H. B. Newhall, Henry Hamilton, and others, to join Old Calabar Mission.

1847. May 13. Formation of United Presbyterian Church by Union of Secession and Relief Churches: resolution to negotiate for adoption of mission stations of Scottish Missionary Society in Jamaica.

,, Transference of Mr. Robert Gregory, catechist, to new station at Victoria Town, and of Mr. James Dickson to Lamb's River.

,, Sept. 1. Ordination of Mr. T. P. Callendar at Montego Bay: begins services in Established Church, Kingston.

,, Dec. Settlement of Rev. John Scott at Greenisland, and of Rev. David Winton at Stirling.

1848. Presbyterian congregation at Montego Bay joins United Presbyterian Mission Church.

,, Departure of Rev. William Anderson to Old Calabar.

,, July 15. Ordination of Mr. James Caldwell at Mount Horeb.

,, Aug. 7. Death of Rev. W. P. Young at Mount Zion.

,, Aug. 22. Death of Mrs. Winton (Stirling).

,, Sept. 3. Rev. T. P. Callendar begins services in connection with United Presbyterian Mission at Kingston.

,, Sept. 27. Death of Rev. James Caldwell at Mount Horeb.

,, Sept. Transference of Rev. J. Scott to Montego Bay.

,, Formation of congregations at Kingston and Victoria Town.

,, Nov. 15. Death of Mrs. Scott.

,, Dec. 4. Death of Rev. J. Scott at Montego Bay.

1849. Jan. 9. First meeting of Jamaica Presbyterian Synod at Falmouth.

,, Jan. 22. Death of Rev. T. P. Callendar at Kingston.

,, Ordination of Mr. Matthew Strang at Mount Horeb.

,, Induction of Rev. John Aird (Mile Gully) at Greenisland.

,, March 29. Death of Mr. James Drummond, catechist, at Hampden.

,, Settlement of Rev. Walter Turnbull at Mount Zion.

,, Dec. Induction of Rev. James Watson (Lucca) at Kingston.

1849-50. Temporary supply of Rosehill by Rev. Mr. Muir (formerly of Largo).

1850. Station at Crawl Pen (The Ferry), under George Rose (native catechist), adopted as mission station of Presbyterian Church.

Settlement of Mr. H. B. Newhall (formerly of Old Calabar) at Mount Horeb.

Resignation of Rev. George Blyth.

1850.		Opening of church at Ebenezer for combined congregations of Hillside and Mount Pleasant.
,,	March 16.	Death of Rev. Walter Turnbull at Mount Zion
,,	June.	Settlement of Rev. Adam Thomson at Montego Bay.
,,		Formation of congregation at Bodden Town, Grand Cayman.
,,	Aug. 2.	Death of Mrs. Winton at Stirling.
,,		Settlement of Mr. John Welch, catechist, at Carronhall.
,,	Dec.	Arrival of Rev. William Lawrence at Hampden.
,,	Dec. 19.	Death of Mrs. Adam Thomson at Montego Bay.
,,		Opening of church and formation of congregation at The Ferry.
1850-51.		Severe visitation of cholera in Jamaica.
1851.	Jan.	Settlement of Rev. Alexander Renton as theological tutor at Montego Bay Academy.
,,	Nov.	Settlement of Rev. W. S. Heddle (formerly of Brechin) at Rosehill and Cedar Valley (Philippsburg).
,,	Dec.	Settlement of Rev. William Lawrence at Mount Zion.
1852.		Induction of Rev. P. Anderson (Bellevue) at Hampden.
,,		Transference of Mr. George Stricker, catechist, from Mount Zion to Bellevue.
,,	Jan. 4.	Death of Rev. David Winton and wife, through burning of S.S. *Amazon* on the voyage to Jamaica.
,,	Feb. 22.	Opening of St. Andrew's Kirk, Kingston.
,,		Resignation of Mr. Robert Gregory (Victoria Town).
,,		Transference of Mr. Joseph Hanna (New Broughton), catechist, to Victoria Town.
,,		Settlement of Mr. F. H. Dillon, catechist, at Lamb's River.
1853.		Induction of Rev. John Campbell (Goshen) at Lucea.
,,	March.	Settlement of Rev. Alexander Robb, M.A., at Goshen, and of Rev. H. H. Garnet (native African) at Stirling.
,,	June.	Opening of church at Mount Horeb.
,,		Resignation of Rev. P. Anderson (Hampden).
1854.		Resignation of Rev. J. Cowan (Carronhall) and Rev. W. S. Heddle (Rosehill).
,,	April.	Ordination of Mr. Matthew Strang, catechist, at Mount Olivet.
1855.		Settlement of Rev. James Martin at Carronhall.
,,		Opening of station at Riverside.
,,	Nov. 16.	Death of Mrs. Robb at Goshen.
1856.		Resignation of Rev. H. H. Garnet (Stirling).

1857.			Settlement of Rev. Thomas Boyd at Rosehill and Cedar Valley, of Rev. Daniel M'Lean at Hampden, of Rev. William Gillies at Goshen, and of Rev. William Whitecross at Bodden Town and East End, Grand Caymau.
,,			Departure of Rev. Alexander Robb, M.A., to Old Calabar.
,,			Ordination of Mr. Duncan Forbes, catechist, and settlement at Stirling.
,,	Nov.	10.	Death of Rev. Matthew Strang (Mount Olivet) at Bothwell, Scotland.
,,			Licensing of Messrs. George Stricker, James Robertson (natives), and H. B. Newhall (American), students from Montego Bay Academy.
,,	Dec.	27.	Ordination of Mr. H. B. Newhall at Mount Horeb.
1858.			Induction of Rev. John Aird (Greenisland) at Bellevue.
,,	May	20.	Ordination of George Stricker at Greenisland.
,,			Opening of station at Little London.
,,			Induction of Rev. Alexander Renton (theological tutor at Montego Bay) at Mount Olivet.
1859.			Abandonment of station at The Ferry.
,,			Free Church cougregation at Falmouth joins Jamaica Presbyterian Church.
,,			Resignation of Mr. F. H. Dillon (Mount Hermon).
1860.			Induction of Rev. William Gillies (Goshen) at Falmouth.
,,			Transference of Mr. John Welch, catechist, to Goshen.
,,	May	23.	Death of Mrs. Forbes at Stirling.
,,	July	9.	Death of Mrs. Gillies at Falmouth.
,,			Settlement of Mr. M. G. Mitchell, catechist, at Cedar Valley, and of Mr. Andrew Willis at Mount Hermon.
1860–61.			Great revival of religion throughout Jamaica.
1861.			Resignation of Rev. George Stricker (Greenisland).
,,	July	3.	Ordination of Mr. John Welch at Goshen.
,,			Formation of congregation at Riverside.
,,			Ordination of Mr. Andrew Willis at Mount Hermon.
1862.	Jan.	2.	Ordination of Mr. James Robertson at Greenisland.
,,			Opening of station at Pondside.
,,			Opening of church at Rosehill.
,,	July.		Ordination at Negril of Mr. William F. Dickson as missionary to Aronica, Trinidad.
,,	Sept.	23.	Ordination of Mr. Maurice G. Mitchell at Cedar Valley.
1863.	June	17.	Ordination of Mr. Joseph Hanna, catechist, at Victoria Town.

1863.		Departure of Rev. James Elmslie from Grand Cayman.
,,	Oct. 25.	Death of Rev. Alexander Renton (Mount Olivet) at Kelso, Scotland.
,,		Settlement of Mr. F. Swaby, catechist, at Mount Olivet.
1864.		Induction of Rev. H. B. Newhall (Mount Horeb) at Grand Cayman.
,,		Resignation of Rev. Andrew Willis (Mount Hermon).
,,	July 19.	Death of Rev. James Elmslie (Grand Cayman) at Aberdeen, Scotland.
,,	Nov. 25.	Death of Rev. William Whitecross (Bodden Town, Grand Caymau) at Ayr, Scotland.
,,		Settlemeut of Mr. James Ballantine, catechist, at Hampden.
1865.		Resignation of Mr. George Miller (Montego Bay Academy).
,,		Settlement of Rev. G. B. Alexander, M.A., as teacher at Montego Bay Academy.
,,		Deposition of Rev. D. Forbes, Stirling.
,,	April 16.	Death of Mrs. Aird at Bellevue.
,,	July.	Ordination of Mr. Frederick Swaby, catechist, at Mount Olivet.
,,		Rev. H. B. Newhall returns to Jamaica from Grand Cayman.
,,	Oct.	Morant Bay Rebellion.
,,	Dec. 7.	Death of Rev. Andrew Main at Ebenezer.
1866.		Opening of church at Victoria Town.
,,	April 26.	Ordination of Mr. James Ballantine (Hampden) at Stirling.
,,	July 4.	Death of Rev. George Blyth (formerly of Hampden) at Glasgow.
,,		Resignation of Rev. John Simpson (Port Maria).
,,	Nov. 1.	Death of Rev. H. B. Newhall at Port Maria.
,,	Dec. 12.	Ordination of Mr. Richard Drummond at Negril.
1867.		Settlement of Rev. Thomas Downie (formerly of Nova Scotia) at Hampden.
,,		Resignation of Rev. William Gillies (Falmouth).
,,		Settlement of Rev. Andrew Baillie (formerly of Ollaberry, Shetland) at Ebenezer.
,,		Settlement of Mr. Thomas J. White, catechist, at Mount Horeb and Mount Hermon.
1868.	Jan. 5.	Death of Rev. Peter Anderson (formerly of Hampden) at Dunedin, New Zealand.
,,		Resignation of Rev. James Watson (Kingston).

1868.		Settlement of Rev. William Murray (formerly of Nova Scotia) at Kingston.
,,		Resignation of Rev. Thomas Boyd, on accepting call to Bishop Auckland, England.
,,	Sept. 9.	Ordination of Mr. Thomas J. White, catechist, at Mount Horeb and Mount Hermon.
1869.		Settlement of Rev. John Smith at Grand Cayman.
,,	June 15.	Death of Mrs. Hogg, New Broughton.
,,	Nov. 17.	Death of Rev. William Lawrence at Mount Zion.
1870.		Settlement of Mr. Edwin A. Wallbridge, catechist, at Rosehill.
,,	Dec. 5.	Death of Rev. J. Welch at Goshen.
,,	Dec. 12.	Death of Mrs. Welch at Goshen.
1870–71.		Visit of Rev. Dr. H. M. MacGill and J. H. Young, Esq., to Jamaica Mission.
1871.		Induction of Rev. J. Aird (Bellevue) at Gosheu, of Rev. William Murray (Kingston) at Falmouth and Bellevue, of Rev. James Ballantine (Stirling) at Kingston.
,,		Settlement of Mr. Robert Gordon, catechist, at Bellevue ; and of Mr. Henry Scott at Rosehill.
,,		Ordination of Mr. E. A. Wallbridge at Mount Zion.
,,		Resignation of Rev. J. Campbell (Lucea).
,,		Induction of Rev. Andrew Baillie (Ebenezer) at Lucea ; and of Rev. G. B. Alexander, M.A., (Montego Bay Academy) at Ebenezer.
,,		Resignation of Rev. James Robertsou (Greenisland).
,,		Rev. Richard Drummond takes charge of Greenisland.
,,		Resignation of Rev. T. J. White at Mount Horeb and Mount Hermou.
,,		Settlement of Mr. John M'Donald, catechist, at Riverside.
1872.	March.	Settlement of Rev. Samuel R. Hanna at Stirling.
,,	Nov. 23.	Death of Rev. Samuel R. Hanna at Stirling.
,,	Nov. 25.	Death of Mrs. Baillie at Lucea.
,,		Formation of congregations at Somerton and Reid's Friendship (Golden Grove).
1873.	May.	Death of Rev. James Watson (formerly of Kingston) at Edinburgh.
,,	Aug. 5.	Ordination of Mr. Robert Gordon (Bellevue) at Mouut Horeb and Mount Hermon.
,,		Formation of congregations at Coleyville (Bryce) and at Albauy (Salem).

1874.			Resignation of Rev. Andrew Baillie, of Lucea (afterwards at Mouut Olivet).
,,			Rev. John Campbell resumes work, *pro tem.*, at Lucea.
,,	Aug.	4.	Ordination of Mr. Henry Scott (Rosehill) at Port Maria.
1875.			Formation of congregation at Seafield.
,,			Settlement of Rev. Archibald M'Kinnon at Rosehill.
,,			Formation of congregation at Mount Carmel (formerly station of American Missionary Society).
,,			Visit of Mr. Tayloe, evangelist, to Jamaica.
1876.			Resignation of Rev. James Ballantine (Kingston) and Rev. Archibald M'Kinnon (Rosehill).
,,	July	17.	Death of Rev. E. A. Wallbridge at Mount Zion.
,,	July	22.	Death of Rev. James Niven at Friendship.
,,			Formatiou of congregation at Hampstead.
,,			Congregation at Eliot connected with Presbyterian Church.
,,			Rev. Alexander Robb, D.D. (formerly of Old Calabar), appointed theological tutor at Kingston.
1876–77.			Visit of Rev. William Anderson (Old Calabar) to Jamaica.
1877.			Resignation of Rev. John Campbell, and settlement of Rev. John Stoddart at Lucea.
,,			Induction of Rev. F. Swaby (Mount Olivet) at Stirling.
,,			Induction of Rev. Andrew Baillie (formerly of Lucea) at Mount Olivet.
,,			Settlement of Rev. James Bayne at Mount Zion, of Rev. Leonard Miller at Friendship, and of Rev. James Robertson (formerly of Greenisland) at Mount Carmel.
,,			Settlement of Mr. H. B. Wolcott, catechist, at Rosehill.
,,			Opening of churches at Reid's Friendship and Somerton.
,,			Resignation of Rev. F. Swaby (Stirling).
,,			Formation of congregation at Lauriston.
1878.	Jan.	25.	Death of Mrs. Adam Thomson at Montego Bay.
,,			Resignatiou of Rev. James Martin (Carronhall).
,,			Settlement of Rev. James Cochrane (formerly of Maryport) at Kingston, and of Rev. Quince R. Noble (formerly of Kaffraria) at Carronhall.
,,			Ordination of Mr. H. B. Wolcott at Rosehill.
,,			Opening of church at Hampstead.

1878. Formation of congregation at Chapelton.
,, Oct. 7. Death of Rev. Daniel M'Lean (formerly of Hampden) at Lanark.
,, Nov. 11. Death of Rev. John Cowan (formerly of Carronhall) at Stow.
1879. Feb. 18. Ordination of Mr. George M'Neill, as colleague, at Brownsville.
,, June 15. Death of Rev. Joseph Hanna at Victoria Town.
,, Sept. 3. Ordination of Mr. John M. M'Donald at Riverside.
,, Opening of station at Ewing's Caymanas.
1879–80. Rev. John Hendrie (formerly of Rajputana) takes charge, *pro tem.*, of Falmouth.
1880. Jan. Opening of church at Coleyville (Bryce).
,, Aug. 18. Great cyclone.
,, Formation of congregation at Ewing's Caymanas.
1881. Jan. 14. Ordination of Mr. H. Hope Hamilton at Victoria Town.
,, April 6. Ordination of Mr. Ernest B. Heighington at Chapelton.
,, Resignation of Rev. Thomas Downie (Hampden).
,, Aug. 25. Death of Rev. Warrand Carlile at Brownsville.
,, Rev. James Martin (formerly of Carronhall) takes charge, *pro tem.*, of Hampden.
,, Dec. 13. Ordination at Kingston of Mr. Hopetoun Gillies Clerk as missionary to Old Calabar.
,, Formation of congregation at Camberwell.
,, Congregations at Chesterfield and Brandonhill connected with Presbyterian Church.
1881–82. Visit of Revs. Jas. Brown, D.D., and R. M. M'Innes, to Jamaica Mission.
1882. Resignation of Rev. A. G. Hogg (New Broughton) and Rev. John Aird (Goshen).
,, Feb. 10. Death of Rev. John Campbell (formerly of Lucea) at Edinburgh.
,, July. Ordination at Kingston of Mr. Ezekiel W. Jarrett as missionary to Old Calabar.
,, Deposition of Rev. James Bayne (Mount Zion).
,, Appointment of Rev. William Gillies (of Scottish Religious Tract and Book Society, formerly of Falmouth) to special work in connection with Jamaica Mission Church.
,, Opening of church at Cedar Valley.
,, Oct. 11. Death of Mrs. Heighington at Chapelton.
,, Congregation at Brainerd connected with Presbyterian Church.
,, Resignation of Rev. John Stoddart (Lucea).

1882.		Settlement of Rev. Duncan Forbes (formerly of Stirling) at Stirling.
,,		Induction of Rev. James Robertson (formerly of Greenisland) at Mount Carmel.
,,		Rev. James Martin takes charge, *pro tem.*, of New Broughton.
1883.		Death of Rev. H. H. Garnet (formerly of Stirling) at Liberia.
,,	Mar. 27.	Ordination of Mr. James Duncan Robertson at Ewing's Caymanas.
,,	April 18.	Ordination of Mr. George S. Turner at Salem, Eliot, and Camberwell.
,,	May.	Induction of Rev. Q. R. Noble (Carronhall) at Mount Zion.
,,		Settlement of Rev. H. L. M'Millan (formerly of Avonbridge) at Bellevue and Reid's Friendship.
,,		Ordination of Mr. John S. Ingram at Hampden.
,,	July 17.	Ordination of Mr. Osmond C. Dolphy at Chesterfield and Brandonhill.
,,		Rev. James Morton resumes work at Carronhall.
,,	Aug.	Opening of church at Ebenezer.
,,	Sept. 19.	Ordination of Mr. George Davidson, as colleague, at Goshen.
,,		Resignation of Rev. William Murray (Falmouth).
,,		Settlement of Rev. William Y. Turner, M.D. (formerly of Demerara), at Falmouth ; of Rev. William Risk Thomson at Lucea ; and of Rev. Robert Johnston, B.D., at New Broughton.
,,		Opening of church at Riverside.
,,		Formation of congregation at Little London.
1884.		Deposition of Rev. J. S. Ingram (Hampden).
,,		Resolution of Jamaica Presbyterian Synod to support mission agents in Old Calabar and Rajputana.
,,		Formation of congregations at Grove Town and Light of the Valley.
,,	Aug.	Opening of church at Mount Hermon.
,,	Oct. 12.	Opening of St. John's Church, Hannah Town, Kingston : station commenced by native students.
,,		Resignation of Rev. James Robertson (Mount Carmel).
1885.	Feb.	Opening of church at Baillieston.
,,	May.	Settlement of Rev. James Ballantine (Paris, Ontario, formerly of Kingston) at Hampden.

1885.			Induction of Rev. H. H. Hamilton (Victoria Town) at Mount Carmel and Light of the Valley, of Rev. H. L. M'Millan (Bellevue and Reid's Friendship) at Grand Cayman, and of Rev. John Smith (Grand Cayman) at Bellevue and Reid's Friendship.
,,			Resignation of Rev. E. B. Heighington (Chapelton) and of Rev. D. Forbes, Stirling.
,,	Dec.		Opening of church and formation of congregation at Alligator Pond.
,,	Dec.	31.	Ordination of Mr. John K. Braham at Victoria Town.
1886.			Formation of congregation at Pondside.
,,	Mar.	21.	Death of Rev. William Murray (formerly of Falmouth) at Canning, Nova Scotia.
,,			Resignation by Rev. L. Miller of Friendship charge, and of Rev. M. G. Mitchell (Cedar Valley).
,,	Oct.		Formation of congregation at St. John's, Kingston.
1887.	Jan.		Induction of Rev. G. Davidson (Goshen) at Bryce Church (Coleyville).
,,	May	5.	Opening of Carlile Memorial Church at Pondside.
,,	July	6.	Ordination of Mr. George S. Paterson at Stirling and Little London.
,,	July	7.	Ordination of Mr. James K. Gammon at Friendship.
,,			Resignation of Rev. William Gillies and of Rev. G. S. Turner (Salem and Eliot).
1888.	March.		Induction of Rev. G. Davidson (Bryce) at Chapelton.
,,	Oct.	10.	Ordination of Mr. Robert Dingwall at Bryce.
,,			Induction of Rev. E. B. Heighington (formerly of Chapelton) as colleague at Goshen.
,,	Oct.	25.	Death of Rev. Richard Drummond at Greenisland.
,,			Resignation of Rev. J. K. Braham (Victoria Town) and Rev. Alex. Robb, D.D. (Kingston College).
,,			Rev. L. Miller (formerly of Friendship) takes charge, *pro tem.*, of Brownsville.
1889.	Feb.	11.	Death of Rev. John Aird (Goshen) at Villafield.
,,			Ordination of Mr. Archibald H. Hamilton at Greenislaud, and of Mr. Isaac N. D. Gordon at Cedar Valley.
,,			Resignation of Rev. Andrew Baillie (Mount Olivet) and of Rev. H. B. Wolcott (Rosehill).
,,	June	25.	Ordination of Mr. Wm. A. O'Sullivan at Victoria Town.
,,	July	15.	Ordination of Mr. Samuel R. Brathwaite at St. John's, Kingston.
,,			Formation of congregations at Baillieston; and at North Side, Grand Cayman.

1889-90.		Visit of Rev. George Robson, D.D., and Rev. William Boyd, LL.D., evangelistic deputies, to Jamaica Mission.
1890.	Jan. 1.	Death of Rev. John Simpson (formerly of Port Maria) at Kingston.
,,		Resignation of Rev. James Martin (Carronhall).
,,		Appointment of Revs. G. B. Alexander, M.A., and Robert Johnston, B.D., as theological tutors.
,,	April 2.	Opening of church at Mount Carmel.
,,	April 17.	Opening of church at Mount Olivet.
,,	April 30.	Induction of Rev. George M'Neill (Brownsville) at Mount Olivet.
,,		Resignation of Rev. O. C. Dolphy (Chesterfield).
,,	Oct.	Settlement of Rev. Samuel M'Dowell at Carronhall.
,,		Mr. John Moore, B.D., probationer, appointed to a year's service in Jamaica.
,,	Dec.	Settlement of Rev. John L. Martin at Bodden Town, Grand Cayman.
,,		Induction of Rev. L. Miller (formerly of Friendship) at Rosehill and Brainerd.
1891.		Resignation of Rev. William A. O'Sullivan (Victoria Town).
,,	April 12.	Death of Rev. D. Forbes (formerly of Stirling) at Lucea.
,,	Oct.	Settlement of Rev. John F. Gartshore (formerly of Old Calabar) at Brownsville.
,,		Induction of Rev. Dr. William Y. Turner (Falmouth) at Castleton, Brandonhill, Chesterfield, and Camberwell.
1892.	Jan.	Opening of church at Light of the Valley.
,,	March.	Induction of Rev. H. H. Hamilton (Mount Carmel) at Goshen and Derry.
,,	March.	Opening of church at Brainerd.
,,	May.	Rev. James M'Nee (formerly of Guardbridge) takes charge, *pro tem.*, of Lucea.
,,	Sept.	Settlement of Rev. Thomas D. M'Nee (formerly of Wester Pardovan), as colleague, at Montego Bay.
,,		Settlement of Rev. S. H. Wilson (San Fernando, Trinidad) at Falmouth.
,,		Opening of station at Cypress Hall.
,,		Mr. W. R. Cordiner, M.A., probationer, appointed to a year's service in Jamaica.
1893.		The Rev. H. B. Wolcott's engagement as a missionary terminated.

1893.	The Rev. W. Risk Thomson, of Lucea, appointed to Old Calabar, and the Rev. James Macnee appointed to Lucea.
,,	New churches opened at Ewing's Caymanas, Eliot, Salem, and Little London.
,,	Mission church opened at West End, Kingston, by St. Andrew's congregation.
,,	The Rev. Edward Ross, M.A., appointed to Salem and Eliot.
,,	The Rev. W. Stevens Smith, M.A., appointed to Victoria.
,,	The Rev. James Robertson, formerly of Mount Carmel, died 31st August.
,,	New congregation formed at Cacoon.
,,	New station opened at Savannah-la-Mar.

II

CHRONOLOGICAL TABLE OF THE TRINIDAD MISSION

1836.	Jan.	Settlement of Rev. Alexander Kennedy at Greyfriars Church, Port of Spain.
1837.		Arrival of Mr. James Robertson, teacher, at Trinidad.
1839.		Settlement of Rev. George Brodie at Arouca.
1845.		Attempt by Rev. James Robertson to found a station at San Fernando ; and withdrawal to Carenage, and settlement there.
1847.	Feb. 3.	Death at Port of Spain of Rev. James Robertson of Carenage.
1849.		Resignation of Rev. Alex. Kennedy, Port of Spain.
1850.		Transference of Rev. George Brodie to Port of Spain.
1854.		Settlement of Rev. George Lambert at Arouca.
1862.		Free Church at San Fernando joins United Presbyterian Mission: Rev. G. Lambert (Arouca) settled at San Fernando.
,,	July.	Settlement of Rev. W. F. Dickson (native of Jamaica) at Arouca.
1870.		Resignation of Rev. George Lambert (San Fernando).
1872.		Settlement and resignation of Rev. Alexander Burr (formerly of Pitrodie) at San Fernando.
1874.		Rev. Dr. S. T. Anderson takes charge of mission at San Fernando.
1875.	Oct. 7.	Death of Rev. George Brodie at Port of Spain.
1877.		Settlement of Rev. Alexander Falconer (formerly of Nova Scotia) at Port of Spain.
,,		Rev. Dr. Anderson leaves mission at San Fernando.
1878.		Settlement of Rev. D. S. Henderson at San Fernando.
1881.	Mar. 10.	Death of Rev. D. S. Henderson at San Fernando.
,,		Settlement of Rev. John Hendrie (formerly of Rajputana) at San Fernando.

1883.	Rev. John Hendrie (San Fernando) begins work among Hindu coolies at St. Joseph.
,,	Settlement of Rev. Stephen H. Wilson at San Fernando.
1885.	Resignation of Rev. Alexander Falconer, and settlement of Rev. William Aitken (formerly of Singapore) at Port of Spain.
1887.	Resignation of Rev. John Hendrie (St. Joseph).
1890.	Resignation of Rev. William Aitken (Port of Spain).
1891. Dec.	Settlement of Rev. E. A. M'Curdy (Canada) at Port of Spain.
1892.	Transference of Rev. S. H. Wilson (San Fernando) to Falmouth, Jamaica.

TABLE SHOWING PROGRESS OF THE JAMAICA MISSION BY THE AVERAGES OF QUINQUENNIAL PERIODS.

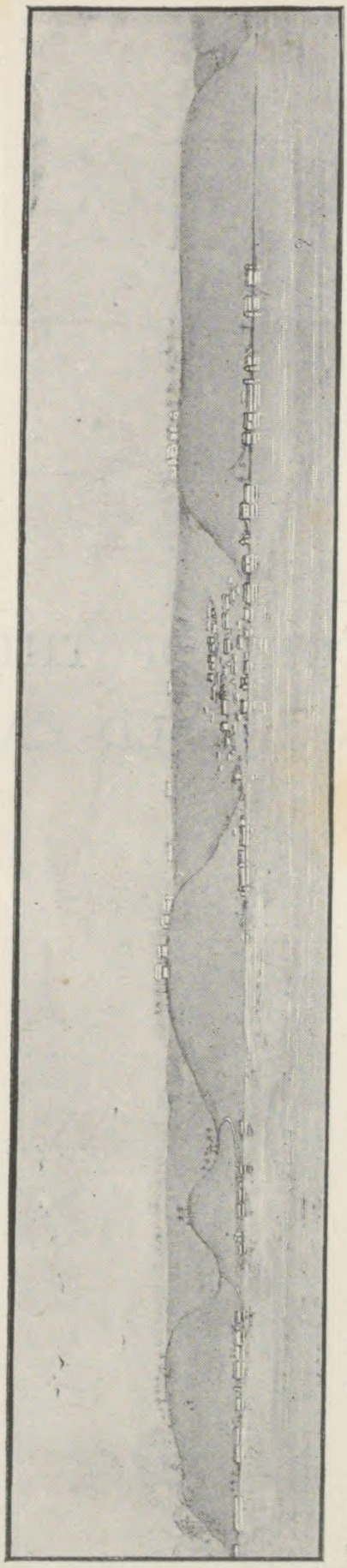
Average for the Five Years ending, and inclusive of	Number of Congregations.	Number of Communicants.	Number of Ordained Missionaries.		Number of other Missionary Agents approved and salaried by the Board — *exclusive* of Teachers.	Number of Schools.	Number of Scholars.	Amount of Contributions of the Jamaica Church.	Average Giving per Member.	Expenditure of the Home Church on the Jamaica Mission.	Total Foreign Mission Expenditure of the Home Church.	Proportion of Total Foreign Mission Expenditure applied to Jamaica.
			European.	Native.								
								£	*s.* *d.*	£	£	
1853, . .	22½	3919	15	...	7	41	2930	2072	10 5	6478	12,454	·52
1858, . .	24½	4222	18	...	8	44	3082	2590	12 10½	6882	14,569	·47
1863, . .	25½	5101	19	3	4	40	3081	3889	15 4½	5952	18,709	·31
1868, . .	26	4899	18	6	1	44	2942	2803	11 3	6153	21,875	·28
1873, . .	26	5291	16	4	3	51	4366	3709	14 0	4667	34,085	·13
1878, . .	29	6133	15	5	7	60	5085	4801	15 8	4800	41,105	·11
1883, . .	36	7599	17	8	7	64	5239	5180	13 9	4759	36,270	·13
1888, . .	45	8837	19	12	1	75	6261	6936	15 8	4038	39,408	·10
1892 (4 years),	50½	9919	17	13	1	82	7860	7556	15 2¾	3469	34,633	·10
STATISTICS FOR 1893.												
1893, . .	54	10,692	19	11	...	92	9781	8092	15 1¾	3324	33,404	·099

MAICA

John Bartholomew & Co.

MISSION MAP OF JAMAICA

STORY OF THE MISSION IN OLD CALABAR



Steamer Anchorage, Old Calabar River.