

Missionary Herald.

BAPTIST MISSION.

Home Proceedings.

MISSIONARY MEETINGS IN CORNWALL.

AGREEABLY to the warm and urgent solicitations of several friends to the Missionary cause in Cornwall, the Rev. F. A. Cox of Hackney was requested by the Committee to visit that interesting, though distant county, in order to promote the objects of the Baptist Mission. In the first part of his tour he was accompanied by the Rev. Jenkin Thomas of Oxford, who was supplying the church in Morrisesquare, Plymouth-dock. The first meeting was held in the Baptist Meeting, Falmouth, on Tuesday, 15th of August, when the Chair was taken by Joseph Banfield, Esq. a respectable Magistrate of the town. On this occasion a County Auxillary Society was established, denominated the Cornwall Missionary Society in aid of the Baptist Mission, of which, James Dunn Trevooso, Esq. of Falmouth, was appointed Treasurer, and Rev. Edmund Clarke of Truro, Secretary. After the Resolutions had been passed, establishing the County Society, a Branch Association for Falmouth was likewise formed. The meeting was addressed by the Rev. Messrs. Cox, Thomas, Lano, Dore, Green, Clarke, and Hart; and also by Captain Manderson, Messrs. Christophers, M'Dowell, Read, Ellis, and Edgcome; and by the deep impression produced in favour of Missionary exertions, it was evident the presence of the Lord was there. On Wednesday, 16th, Mr. Cox preached at the Methodist Chapel, Helston, kindly offered for the occasion; and on the same day Mr. Thomas preached at the Baptist Meeting, Redruth, from Daniel vii. 14.—On Thursday, 17th, Messrs. Cox and Thomas preached a double lecture at the Baptist Chapel, Penzance, from Luke

xxiv. 47, and Acts xv. 26, where a Missionary Society had been for some time established, and which will now be considered a branch of the County Society. On Friday, 19th, a public meeting was held at the Town-hall, Helston, Mr. Cox in the Chair, in the absence of H. M. Grylls, Esq. who had kindly and liberally engaged to preside, but was unavoidably prevented by public business. Several interesting and animated addresses were delivered, and a fervent interest was excited in favour of the Branch Society established on the occasion for that town. On Lord's-day, 20th, Mr. Cox preached in the morning at the Baptist Meeting at Falmouth; in the afternoon at the Pit, near Redruth, from Psalm lxxii. 18-20, to a most attentive and interesting congregation of from 8 to 10,000 persons, who were assembled, in very favourable weather, both on the outside and inside of this curious amphitheatre; and in the evening, at the Methodist Chapel, Truro, to a very crowded congregation, from Psalm cxix. 130. On the same evening, Mr. Green of Falmouth preached at Chacewater on behalf of the Mission. On Monday, 21st, a public meeting was held at the Methodist Meeting, Redruth, when a Branch Association was established for that town and neighbourhood;—several interesting speeches were made on the occasion. On Tuesday, 22d, a public meeting was held at the Methodist Chapel, Truro, which on this, as well as on the former occasion, was cheerfully lent for the purpose, when a Branch Association was formed for that town. The interest of the meeting was by no means inferior to that of former meetings; and in each case was greatly increased by the kind assistance of our Methodist and Independent brethren. The congregations were on all the occasions numerous, and contributed a considerable sum at the different collections. We sincerely trust, that these meetings and Societies will not only assist the cause of the Mission in the county, but materially promote the interests of religion in general.

E. C.

Foreign Intelligence.

SERAMPORE.

Extract of a Letter from Dr. Carey to Mr. Ward, dated

March 7, 1820.

THIS morning I baptized two soldiers from the Fort; and we have now two others, not soldiers, to be received, one of them a son of Bonner, the blacksmith. Four others, three of them Hindoos, will probably come forward next month; one of them is the brahmun I mentioned, who kept a vow of silence at Kalee ghaut for four years; the other three are brahmans, who had their education in the Benevolent Institution.

MOORSHEDABAD.

Extract of a Letter from Mr. Sutton to Mr. Ivimey, dated

Moorshedabad, March 8, 1820.

I HAVE now been twelve months at Moorshedabad, and when I take a retrospect of the past year, my soul is filled with joy and thanksgiving to the Author of every good. I settled here under many unfavourable circumstances. The Missionary who was here before me, left it chiefly because he considered it an unhealthy and lonely station; neither did I expect to find a friend or a religious person in the whole neighbourhood; but though I was alone, and had but an imperfect knowledge of the language, yet I considered it my duty to fill up such an important station, knowing that I might expect strength equal to my day; and I soon found my reward for so doing. Spiritual blessings followed me in rich succession, and are still surrounding my path. In a few days after my arrival, the 59th Regiment arrived at Berhampore, and the brethren in the regiment sent me a pressing invitation to come and break the bread of life unto them. After this I was introduced to several gentlemen in the neighbourhood, who liberally came forward for the formation of a School Society, and this was followed by finding a religious family at the distance of about 15 miles, with whom I have enjoyed much spiritual communion, and mingled my tears with theirs while speaking of the love of Christ. From my com-

munion with this family, I have been enabled to gain intercourse with several others, where the seed of the gospel has taken root, and brought forth abundantly, especially in the heart of a respectable planter, who has not only received the truth in the love of it, but has been exceedingly zealous to bring his poor idolatrous servants to the knowledge of Jesus. Since my residence here, I have also been joined by two native brethren, to assist me in preaching the word of life; and a few months since, Mr. Williams, who married Miss Marshman, removed his residence, and is settled within thirty miles of me. In every way my fears have been groundless; for in the first year I neither expected to meet with friends, with an English congregation, nor with success among the natives. But God has been pleased to give me friends, to give me favour in the sight of men, to give me a large attentive English congregation, and to enable me both to study the native language at home, and to go out almost daily into the markets and streets to proclaim the unsearchable riches of Christ. I think, too, that the success with which the Lord has been pleased to crown my labours, should call forth our solemn gratitude at a throne of grace. During the last twelve months I have baptized two Mussulmen, four Hindoos, seven descendants of Europeans, two English females, and seven of our own countrymen; making in the whole twenty-two persons, who, I trust, will be my crown of rejoicing at the last day. I think we are as careful as possible in admitting members, and watch carefully over them afterwards. Almost every month we have baptizing. I baptized five persons last Sabbath, and three more have given in their experience, and will be baptized next month, among whom are the wife and the adopted daughter of one of the officers in the regiment. We have upwards of fifty communicants at the Lord's Supper, when they are all assembled. I generally preach three times in English on the Lord's-day, twice in our place of worship, and once in the hospital; and every other day I have worship twice among the natives in Bengalee, morning and evening, when any may attend. The remainder of the days is devoted to the study of the Bengalee and Hindostanee languages, and going out among the natives to preach. I generally devote the morning to study, and the afternoon to intercourse with the natives; but sometimes I take a journey for a day or two. For instance, I intend leaving home to-morrow, to attend a large fair, about forty miles distant, where I shall be enabled to dis-

tribute many tracts and copies of the scriptures. In my present circumstances I can take journeys with ease, for I have no one to feel my absence, or to welcome my return, which is a melancholy comfort, and I have reason to believe it will remain so. My dear boy is still with the best of mothers, Mrs. Ward. I have only seen him three times since his birth, nor do I expect to see him for many months.

P. S. I preached on Sunday week for the Religious Tract Society, at the particular request of our brethren in the 59th Regiment, and we collected on that occasion 80 rupees, or £10, which will be remitted the first opportunity to the Society in London.

DIGAH.

Extract of a Letter from Mrs. Rowe to Mrs. Lawson, dated

Digah, Feb. 23, 1820.

MY DEAR SISTER LAWSON,

It will please you to hear that the prejudices with regard to native female improvement are relaxing in these parts. Mrs. G. has a boys' school, in which there are three native girls, one of whom reads in the Testament. Mrs. W. has a boys' school, the lala of which teaches Mrs. Grant's and her own women servants to read. She says it is pleasing to see their diligence at leisure intervals. We intend supporting a native female school at Benares when Mrs. Smith returns; and also another at Allahabad, if sister Mackintosh will engage in it, which I believe she will. At both these places, native girls may be had to form a school. The school at Dinapore, which I superintended for the Female Society, was opened for native girls only. At first five attended, but their parents grew suspicious, and pleaded their need of them at home, but sent their boys instead. Not long since, two of their sisters accompanied them to school for a few days, but the distance was too great for a constant attendance.

RANGOON.

It appears that at length the Missionaries at this station have been called to appear before the Emperor for their Master's sake. The perusal of the following ex-

tracts of correspondence, with which we have been kindly favoured by Mr. Lawson, will awaken a lively concern to know the result of this important step.

Mr. Judson to Mr. Lawson, dated

Rangoon, Dec. 13, 1819.

MY DEAR BROTHER LAWSON,

We are at present full of business, preparing for the long anticipated expedition to Ava. We deposit the female part of the concern in a brick castle, proof against fire and robbers; and brother Coleman and myself expect to leave Rangoon within a week. The Mission has now come to a solemn crisis. We have had the happiness of baptizing three Burmans, the first fruits of the empire; but Satan began to excite persecution, and we found it necessary to lay our missionary intentions before the throne, and solicit toleration for the Christian religion. If the new Emperor is favourably disposed towards the introduction of Christianity, we shall be able to prosecute our work; but if not, we must inevitably leave his dominions. We commend ourselves and the Mission into his hands, who is invested with all power in heaven and earth, and will, we are assured, do all things well. O that he may be pleased to open a wide and effectual door for the promulgation of divine truth in this great empire!

What shall I say more? My soul is absorbed in the great work before me. O pray that the presence of Jesus may go with us—that we may have a simple dependence on him, and a single eye to his glory—and that we may appear before the monarch in the spirit of apostles and martyrs: and who can tell? Perhaps the Lord has mercy in store for the Burmans.

About three weeks after their departure, Mrs. Judson writes thus to Mrs. Lawson.

Rangoon, Jan. 11, 1820.

MY DEAR MRS. LAWSON,

Mr. Judson wrote Mr. Lawson a day or two before his departure for Ava. It is now twenty-one days since he left, but we have not yet heard a word from him or brother Coleman. The Mission is now in a very critical situation: a few days more will decide whether we shall continue here and labour under the most favourable cir-

circumstances, or quit the country for ever. Our bowels yearn over the poor Burmans, and we cannot but hope our heavenly Father will hear our prayers, and incline the monarch of this country not only to grant us permission to continue here and teach the *new religion*, but will cause him to examine it himself, and become a nursing father to the church in his dominions. We have been greatly encouraged the year past, and have strong hopes that God's time has come, firmly to establish the gospel in this country. Mrs. Coleman and myself are very lonely in the absence of our husbands, but we are very happy in each other. We have left the Mission House, and live in town, in the upper rooms of a great brick house, where we are secluded from all the world. We never go out, except now and then to the Mission House, as we wish to keep as free from observations possible. I should have accompanied Mr. Judson to Ava, but could not think of leaving Mrs. Coleman alone in such a place as this.

SEYLON.

It was intimated in our last Number that we had received the melancholy intelligence of the death of Mrs. Chater, late of Columbo, on her voyage home, which she had undertaken, by advice of the physicians, for the benefit of her health. The following account is given of this affecting event, in a letter to the Rev. John Dyer, from the Rev. B. J. Vernon, junior chaplain at St. Helena.

St. Helena, June 8, 1820.

MY DEAR SIR,

When I had lost the pleasure of writing to you, I could not foresee the melancholy occurrence which would render a continuance of our correspondence necessary—I mean the death of Mrs. Chater, wife of the Rev. James Chater, one of your Missionaries at Columbo. She arrived here in the Forbes, I think on the 12th of May, and I consider it a most merciful interposition of Divine Providence which determined her to proceed no farther till after her delivery. The Forbes sailed on Sunday, the 14th of May, and poor Mrs. Chater was taken ill on the Tuesday fol-

lowing, and after a tedious and difficult labour gave birth to twins—girls. For a week or ten days she was considered by the medical man to be in great danger; however, it pleased God to recover her, as it were, from the effects of her accouchement, when an opportunity occurring of writing to Columbo, she was anxious that I should send an intimation of her safety to her afflicted husband. This I did, endeavouring to give a faithful relation of her state at that time. I regret exceedingly that it should have been such as to afford every prospect of a speedy recovery. That God whom she served, in his wisdom and mercy saw fit to remove her from this scene of trial and sufferings; and I cannot doubt that she is translated into the kingdom of the Redeemer in Heaven. Symptoms of diseased lungs appeared, together with a constant diarrhoea, by which the spark of natural life was speedily extinguished. She died on Monday last, June 5th, leaving behind her four helpless children, viz. the twins, and two others who landed with her from the Forbes. The two elder ones, Mrs. Vernon and myself removed instantly to our house, where they shall share with our own. The wife of a respectable shopkeeper kindly offers to nurse the twins until we shall be able to provide a female for the purpose; in which case they also shall be placed under Mrs. V.'s own care. So long as it is necessary for the children to remain here, they will find no want of father or mother, so far as it is possible for strangers to supply the place of such endearing relations. I hope to have matters more arranged in a short time, when you may depend on my giving you every particular. In all I do, rely upon it, the comfort of the children, and the interest of your Society, shall be particularly attended to.

SAMARANG.

Extract of a Letter from Mr. Bruckner to Dr. Ryland, dated

Samarang, January 24, 1820.

By this time I hope poor brother Phillips has arrived in England; if so, he will be able to give you a better account of the state of things here, than I shall be able to commit to paper. It was indeed grievous to me to see that good brother depart; who was, in many respects, a great comfort to me, and who was so much respected amongst his countrymen here, and might have become useful to

several of them. But so mysterious are the ways of the Lord, that there is no searching out them. Mr. Trowt, who seemed so eminently qualified for a Missionary, I was to witness his removal by death; and Mr. P. who seemed no less qualified for the work, in connexion with his amiable disposition, I was obliged to see him depart. Thus I am a second time left alone, without a brother, or a friend, whom the conversion of the inhabitants of this country lay so near at heart. I hope the voyage has been profitable for the restoration of his health, and that my life may be spared to see him out again: I should wish to spend my life with him. Even the Governor-General, I am informed, regretted his departure sincerely; but there was no appearance of his recovery by staying here in the Island.

You would undoubtedly wish to know, how I do, and how I employ myself. My state of health, though weak, has been pretty well hitherto; I have much reason to be thankful, when I see so many removed by death, and others sick. Though it seems that a sedentary life will not very well agree with me, yet I must continue in it until the sphere in which I have been placed affords a larger circle of motion for me. My intercourse with the natives has hitherto not been so much as I hope it will be in the future. An entire knowledge of their language is necessary, before I, or any other who undertakes to be a Missionary in this country, can enter on a more enlarged scene of action amongst the natives; and that knowledge is not so easy acquired as some might imagine. I am daily striving after it, by reading, conversing, and translating, and there is still much wanted till I can say, I have the language in my power.

I have endeavoured to translate something of the New Testament, both for my daily exercise in the language, and for the use in the future; and I have been enabled to go on with the translation into the Javan tongue from the Gospel of Matthew to the end of the Epistle to the Romans, and hope to be further enabled to go through with it to the end of the whole New Testament; by which time I shall have acquired so much of the language, as to be able to correct and refine the former work. Some of the natives, who are able to judge, say, that it is intelligible, though it is not exactly their idiom; now that latter incorrectness will be overcome by time and diligence. If I now have finished the translation of the New Testament, I shall have something to go out and read to the natives, and take an opportunity to converse about it to them.

Though those who are the most learned among them, do not seem desirous to know any thing of the Gospel; because they know that book by its name from the Coran, and readily tell me that they do not need it, as the Coran includes all; Mahomet having made an extract of all the former holy books by the revelation from God.* There is certainly not much hope for success, on account of the prejudices against Christianity under which they labour, originating both from Mahometism, as from the unbecoming conduct of the thus-called Christians, who have settled here; they also being very indifferent of their natural disposition, thinking and caring nothing for the future, is perhaps another reason that we cannot expect much success. However, we know (and this alone can make us hope for success,) that our Saviour is mighty to do wonderful things in the day of his power, and that the Gospel is the power of God unto salvation to all who believe.

Note. Our readers will perceive that Mr. B. does not write English like a native; but as he expresses himself *intelligibly*, it was thought better to transcribe his own language, than to put his letter into a different form.

SUMATRA.

Extract of a Letter from Mr. Burton to Mr. Dyer, on leaving St. Helena, dated

On Board the London, off St. Helena, April 11, 1820.

MY VERY DEAR SIR,

We have left the shore this evening, and returned to our place in the ship, expecting to sail from hence to-morrow

* We cannot forbear observing, how forcibly this fact illustrates a remark in a recent valuable publication from the pen of one of the most impressive writers of the age. "The Mahomedan imposture is perhaps the most signal instance in the world and all time, of a malignant delusion maintained directly and immediately by ignorance, by a solemn determination, and even a fanatic zeal, not to receive one new idea. This execrable delusion is so strong and absolute in ignorance, is so identified with it, and so systematically repels at all points the approach of knowledge, that it is difficult to conceive a mode of its extermination that shall not involve some fearful destruction, in the most literal sense, of the people."

FOSTER on popular Ignorance, p. 48.

afternoon or evening; and though there is no vessel in this port at present bound for England, yet I cannot quit the place without leaving a few lines in the post-office, to be forwarded by the first packet. Before this reaches you, no doubt you will have received that which I sent by the Essex about a fortnight ago, informing you of our affairs up to that time. Some account of our subsequent engagements, and the conclusion of our providential visit to the island will not, I hope, be wholly uninteresting.

With regard to preaching in the school-room, it was continued till last evening with increasing attention and interest, and, I hope, beneficial effect. In short, we have every reason to believe, through mercy, that this has been eminently the case. Our most sanguine expectations could not have predicted the reception we have met, and the kindness we have experienced from the people of this place. Last evening the room would not contain the numbers who came to hear our parting address, and the sorrow they expressed at our leaving was truly affecting. The poor black man who came to light us up to the meeting, said, in a very expressive manner, "I very sorry you going away—I wish one of the masts of your ship would break down to-morrow, if it would not hurt any body." Many parted from us with tears. Their liberality towards us has equally astonished and gratified us. A few days ago Mrs. M'Kritche, the wife of a respectable tradesman, at whose shop we had made one or two insignificant purchases, sent our wives a large box containing articles she thought would be necessary and acceptable on the voyage; the contents of which, together with two articles of dress, presented to Mr. E. and self by Mr. M'K. could not have been purchased here for less than £5 or £6. After preaching last evening I took bread and cheese with them, and Mr. M'K. asked me for the address of our society, adding, that he should send them a donation. I, with pleasure, gave him yours. A native of the island, whose husband has mended some clothes for us gratis, sent our dear companions this morning a nice large cake. Brother E. and self called this morning upon Mr. Solomon, two of whose rooms we have occupied during our stay, to settle with him. The respectable Jew told us, that in consideration of the cause in which we are engaged, he should certainly accept of no pay whatever; nor would he, though we pressed him to do so. Even the woman who had cleaned our sleeping rooms, &c. at first objected to any re-

muneration. And what terms shall we employ in speaking of Mr. Vernon's kindness? We have boarded with him all the time we have been here, yet he will accept nothing whatever for it! Such are the mercies—such is the conduct we have experienced. May we feel such gratitude to a gracious and watchful Providence which is thus highly distinguishing us, as His goodness demands. Little did we suppose, when first we came in sight of this barren and unpromising rock, that any part of it could be so fruitful in "works of faith, and labours of love." Little did we think that we should have left it with such feelings as now pervade our breasts.

JAMAICA.

Extracts of a Letter from Mr. Coultart to Dr. Ryland, dated

Kingston, Jamaica, March 11, 1820.

MY DEAR SIR,

The circumstances under which I was placed, by the death of Mr. Kitching, prevented me from writing to you by the earliest packet. You have, no doubt, heard, through the medium of Mr. Saffery, of our safe arrival. I hope the season of excessive mortality in Kingston has given place to one more pleasing. We are still in excellent health through divine mercy, and hope that Mrs. R. and family are better than they were when we left.

Our congregation is becoming larger, and I think more respectable, though I know not how the more respectable hearers can endure the intense heat, and the offensive smell. I have had the curiosity to try the temperature of the pulpit, when we are all collected on the Lord's day: it is on an average, though it stands between two pretty large windows without glass, 120° of Fahrenheit's! Is it any wonder that your Missionaries die, when you add to this the dreadful effluvia from the blacks, and that the doors and windows are as full as if the people were packed into them. What can I do, my dear Sir? I cannot order them away; for hundreds go away that cannot hear my voice, and will not come again, as there is no prospect of accommodation. Your heart would rejoice if you could once see the poor sinners drinking in, with intense eagerness, the news of a kind and all-sufficient Saviour. O Sir, I feel whilst preaching to these poor beings, as if my whole soul were poured forth in every sentence. I would indeed lift up my voice like a trumpet; yes, O could I, it should be loud and powerful as that which will awake the dead.

Our prospects in Kingston are rather pleasing than otherwise. I hope the people improve considerably, both in knowledge and purity. Situated as we are here, it is necessary to be very cautious as to what we say as well as what we do. Through the first period of my stay here, I did nothing compared with what some would have done. I thought it better to study the dispositions of all parties first, and know what plans would be most productive of good before I adopted any. Before my return to England I drew out a rough set of rules for the consideration of the leaders and people, thinking if God spared me to occupy my station again, it would be well to see their effects, and judge of their influence if strictly attended to, before they were proposed to the church as permanent rules for its discipline. These rules have been strictly enforced, notwithstanding the great opposition made to them by the leaders; and their good effects are, through the blessing of God, very visible. Each member has a ticket, which he or she renews quarterly; and as each person must come for a ticket, we get a partial acquaintance with them all, and find out the evils which have too long been kept secret.

Within the last three weeks I have distributed 48 score of tickets, and had an opportunity of speaking to that number; very many of their replies have been good and appropriate. I asked one woman from the Mandingo country, what god she worshipped there? "Hey, massa! God lef (leave) dat country,—God go away, no one say tome back again—dem people make gods and play tricks wid em." Do you love God? "I try to love him wid de heart in trut." Well, then you obey him? "Yes, massa, you love me, you glad for do what me bid you, so you love God so you do." On Monday night last I preached at a gentleman's pen to windward, to a very interesting audience, and exceedingly attentive. I left Mrs. C. there for a little change of air while our house undergoes some repairs. On Thursday night I rode nine miles, and preached again to a large number of black and brown persons. I would often repeat my visit if I could; but my spare hours are few, I assure you, at present. On Monday again, God willing, we intend visiting Happy Valley, there to preach to a number of negroes who have promised to come and hear. Our leaders' meeting is every week, when we hear all complaints, and dismiss those who are improper persons, and admit such as offer and are approved, into the various classes, in which they remain upon probation a longer or shorter time.

Our building fund is attended to the last Thursday in every month, or oftener, as necessity may require, beside our contingent fund, all of which the Missionary must superintend.

In Port Royal there is a pleasing prospect of usefulness. A person conducting himself properly, would be received gladly, as the people there have preaching only about once a month. It is my intention, as soon as time will permit, to take a journey to Manchester, from which quarter I had an invitation last night. At the above place, and at Morant Bay, Missionaries are wanted exceedingly. By next packet I hope to be better able to give you information respecting these places.

From Mr. Godden to Dr. Ryland, dated
Spanish Town, June 9, 1820.

REVEREND AND DEAR SIR,

Through the mercy and forbearance of our heavenly Father, I am still in the land of the living, still under the influence of hope, and labouring towards the rest that remaineth for the people of God, like a ship towards her port, through a tempestuous ocean. God has been pleased, in a measure, to grant the desires of my soul, as it respects the Redeemer's cause at Spanish Town. I told you, in a former letter, I baptized twenty-one persons in Rio Cobre, in March last; and I am exceedingly happy to add the following extracts from my Journal.

Lord's-day morning, May 7.—Baptized twenty-two persons in the river, before seven o'clock. Returned home, and preached to a full house. Gave the right hand of fellowship to the newly baptized, accompanied with a short address to each. In the evening, administered the Lord's-Supper to about two hundred persons, forty-three of whom I have had the pleasure of baptizing. Our place was literally crowded; we had not half room enough. Collected £5 7s. for the poor. Thanks be to God, the church is formed and likely to prosper.

Lord's-day, June 4.—In the morning, preached from Rom. vii. 24. The congregation large and attentive, and much affected. At mid-day, leaders' meeting. In the evening, administered the Lord's-Supper to about sixty; the rest, from various circumstances, unable to attend, especially from the late heavy rains. We had about 300 spectators, and collected three pounds for the poor.

Monday, June 5.—At two p. m. held our Missionary prayer-meeting, as usual, (to correspond with the hour at which it

is held in Britain,) and it is very pleasing to believe that, at the moment we are praying for Zion's prosperity, many thousands in Britain are praying for us.

On the 7th was the fast-day, in commemoration of the great earthquake in 1692. Preached to a large party of feeling people, from Luke xiii. 1—5. Introduced the service, by reading Dr. Coke's account of the dreadful calamity which occasioned the anniversary fast. Briefly explained the circumstances connected with the text, and observed (1) that we are apt erroneously to conclude those to have been the worst of sinners, who have been driven out of time by means so awful and sudden. However true such conclusions may be in some cases, they are sometimes untrue; as in the text. (2). If we escape such terrible judgments, we are prone to think ourselves less sinful, and more deserving. Our text refutes the proud conclusion. (3). However proud we may be of our moral attainments, there is only one way by which we may escape a more dreadful punishment than earthquakes can inflict; "Except ye repent," &c.—language which implies that our righteousness is not the medium of our security, or escape even from temporal calamities—that we equally deserve the same kind of punishment, (referring to Port Royal,)—and that we may and ought to expect worse, except we truly reform and repent.

My dear Sir, I beg an interest in your applications. We are united in the bond of peace; may it never be broken. I have been raised from despondency relative to the cause. I could hardly keep the soul in the body, so to speak, when we attended to the Lord's Supper the first time. Overjoyed, I beheld nearly, or quite, two hundred members, all decently clad; and the smile of serene satisfaction sitting on their faces gave a tinge to the scene my weak soul could scarcely support. Notwithstanding the excessive fatigues of the day, the almost unbearable heat of the weather, and the suffocating heat of the meeting, it was a joyful season indeed!

AMERICA.

In our Number for September last year, we inserted an interesting communication, on the state of religion in America, from

the pen of a respectable Presbyterian minister in New York. Some calculations were made in this document on the number of 'competent' ministers of the gospel, compared with the bulk of the population, which certainly presented a most appalling picture of the deficiency of religious instruction throughout the United States. We have, however, seen some recent communications, which, in alluding to the letter we had published, serve, in a considerable degree, to qualify the statement it contained. It appears that our Presbyterian friend had assumed that a *collegiate education* is essential to the 'competency' of a gospel minister; and that, on this basis, he computed the number of such ministers in the United States at only two thousand five hundred. Happily, however, for the church and for the world, there are many cases in which individuals have occupied, with great advantage, important stations in the church of God, who have not been favoured with a collegiate education. Instances of this kind will readily occur to the thoughts of all who have any acquaintance with the state of religion in our own country; and they are frequent, in perhaps a yet larger proportion, among the Transatlantic Churches. "By adopting this standard," it is remarked, in the animadversions alluded to, "the writer has rejected from his calculations, thousands of the faithful servants of the Lord Jesus, who are labouring with great success in the United States. At the time when the letter was written, there were, in the regular associated Baptist Churches, no less than 1,953 ministers of the gospel, who, to use the language of a much revered friend, 'in unwearied labours for the advancement of the Redeemer's cause, and in ardent love to immortal souls, are not a whit behind their most zealous congregational brethren.' At the same period, the *local preachers* in the Methodist connection amounted to at least 8000, and their travelling preachers to 695. At the date of this letter, the ministers of these two denominations alone amounted to about 6000."

We feel happy to give our readers this encouraging explanation of a statement which could not but excite deep concern in the minds of all who love the souls of men; and take the same opportunity of assuring our American friends, that we shall insert, with great pleasure, such brief statements of the progress of religion among them, as may be forwarded us from accredited sources.