

SAINT JAMES'S.

Maldon.—On Saturday morning the 26th December, twenty-six persons upon a profession of faith in the Lord Jesus Christ, were immersed in the name of the Father, and of the Son, and of the Holy Ghost, in a stream that flows near this missionary station, by the Rev. Thomas Pickton. On the following day, at *Salter's Hill*, they were received into the Church in the usual manner. May they all walk worthy of the name by which they are called, and adorn the doctrine of God our Saviour in all things.—*Ibid.* Jan. 6, 1841.

FALMOUTH.

On Jan. 1st, 1841, 169 persons who had expressed sorrow for sin and faith in the Lord Jesus Christ, were baptized in the sea, by the Rev. J. E. Henderson, in the presence of a large and most attentive assembly. On the following Lord's day, in the absence of their pastor, the Rev. W. Knibb, Mr. H. gave to each of the newly baptized (with the exception of one) on behalf of the church, the right hand of Christian fellowship.—*Ib.*

RELIGIOUS STATISTICS OF THE ISLAND.

It is known to many of our readers that Mr. John Candler, an estimable member of the Society of Friends, has been for some time visiting the island of Jamaica, with an especial eye to its moral and religious condition. This gentleman has sent several communications to his townsman, the editor of the *Chelmsford Chronicle*, describing the result of his investigations. From the last of these we take a few paragraphs, believing that they will interest our readers, as they corroborate the accounts which have been furnished by our missionary brethren there, and prove what has been the beneficial effect of their labours, and those of other Christian ministers engaged in the same good work.—*Missionary Herald for March.*

The area of Jamaica is computed, in even numbers, at four millions of acres, and as it contains only twenty-one parishes, there is of course an average of 190,000 acres of land to each parish. Every such parish must, of necessity, from its size, and does, indeed, for all civil purposes, constitute a county. It has its Custos or Lord Lieutenant, and has its body of justices, its separate court-house and jails, and its general vestry, appointed by the freeholders, to tax the parishioners for local purposes.

Episcopal Establishment.

There are now in Jamaica twenty-one incumbents and twenty-one curates, the former receiving a stipend of £500 sterling per annum each, out of the island chest, together with the product of a parish glebe; the latter £400 per annum each, without any other emolument. To these must be added six ministers, paid by the government at home; nineteen who are supported partly out of the parish funds or by individuals, and partly by the Society for the Propagation of the Gospel; one by a parish alone; and eight by the Church Missionary Society; making a total of seventy-six ministers of the Church of England. The annual income derived by the clergy from the parish taxes, the island chest, the glebe lands, and slave compensation money, including the salaries paid to the bishop and archdeacon, amounts to about £40,000 sterling; but as the House of Assembly, during its last session, resolved to double the number of island curates, the total amount payable to the clergy will soon rise to near £50,000 per annum, exclusive of grants for the building of new chapels and school-rooms. The sum voted last year, for the last-mentioned purposes, was £7350 sterling, of which a small part was given to the Wesleyan Methodists. The entire claims of the ecclesiastical establishment of Jamaica (for only a portion of them has been here enumerated) will be found to absorb about one-sixth part of its entire revenue!

But, notwithstanding all the efforts recently made, and which are still making, to augment the income, and repair the efficiency of the Church of England, I am compelled to say—and I speak it not invidiously, but as a matter of history—it has but a very slender hold on the affections of the black people. Its ministers, in the times of slavery, evinced little or no sympathy for the unhappy slaves; many of them sprung from, and were united to, the Creole families, and were themselves slave-holders by virtue of the glebe, and the great body of them had made themselves part and parcel of the iniquitous system which kept the people in bondage. Many of the missionaries, on the other hand, made a bold stand in favour of public liberty, passing through evil report and good report, and endured much calumny and political persecution. When the slaves came to the enjoyment of freedom, they naturally turned for religious instruction to their tried friends, and bent their way to dissenting chapels. Some few of the parish churches of Jamaica are indeed, pretty well filled with a black and brown congregation, but the great mass of the population who profess religion at all, are dissenters, of whom the largest body are Baptists.