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THE CHRISTIAN REGISTER.

"ON EARTH, PEACE, GOOD WILL TOWARDS MEN!"

VOL. [1.] MONTREAL, FRIDAY, AUGUST 15, 1823. [No. 16.]

HINDOO BIOGRAPHY.

From the Latter Day Luminary.

KRISHNA-PAL was born in a part of Chandernagore, called Bura-Cram, somewhere about the year 1764, for he used to relate that he was a boy four or five years old at the time of the famine in Bengal, in 1789-90. His father's name was Moolukbund-Pal, his mother's Nullta. Agreeably to the customs of the Hindoos, he followed his father's trade, who belonged to the chootur, or carpenter cast.

Krishna was, for some time, the disciple of the Matpara Gosai, but afterwards became a follower of Ram Shurun-Pal, of Ghospara. Respecting this last change of teacher, Krishna himself has written an account in a letter addressed to W. Skinner, Esq. of Bristol, who kindly supported Krishna for some years before his death.

It appears from this letter that Krishna carried the news of salvation from the mouths of the Ganges to Benares, and beyond the extremities of the Company's territories to the east; and that in most of these places he had seals to his ministry.

As a preacher, Krishna was truly evangelical in his views. He preached Christ, none but Christ, and Christ, the suffering, the atoning Saviour. He would often tell his countrymen how Justice and Mercy embraced each other in the undertakings of the Redeem-

* This name denotes one of the flock of Krishna, the Hindoo idol; pal, meaning a flock.

er. He would contrast, with wonderful effect, Christ washing the feet of his disciples, with the Hindoo spiritual guide, having his foot on the disciple prostrate at his feet. He would dwell with delight on the divine properties of the Redeemer, proving from thence that he only was the true Gooroo, and would confirm these descriptions by reading to his heathen auditors the Redeemer's sermon on the Mount. His method was mild and persuasive, and the sight was truly edifying to see this Hindoo convert in his simple native dress in the pulpit, pleading with his countrymen, and beseeching them to be reconciled to God.

As a private Christian, Krishna stood high among his brethren, as well as among Europeans, by all of whom he was recognized as an upright and truly sincere and amiable Christian.

In consequence of distresses in his family which had embittered many of his last days, Krishna was anxious to go and live in some quiet retreat, where he might speak of his Saviour, and end his days in peace. In the midst of these cogitations, on Wednesday, the 21st of August last, in the forenoon, he was attacked by the fatal cholera; and though his relations neglected no long to apply for medicine, yet at first the disorder appeared to give way to medical applications. The next day the medical gentleman residing at Serampore was called in by the missionaries; but he gave it as his decided opinion that the patient could not recover. Still Krishna lingered through the day,

edifying all around him by his entire resignation, by the sweet tranquility which illuminated his aged and languid countenance, and by the many refreshing words which he delivered respecting his own safety and blessedness in Christ. It appeared to be the feeling of all who visited him, "It is good to be here. Verily God is in this place. Let my last end be like Krishna's."

When asked about his attachment to Christ, he said, "Where can a sinner go, but unto Christ?" And when the same question in another form was put to him, he said, "Yes, but he loves me more than I love him." The same question was put a short time before he expired, by one of the missionaries, when he nodded assent, and laid his hand on his heart, but was unable to speak.

The total absence of the fear of death was most conspicuous: when exhorted to take medicine, he objected to it as unnecessary and fruitless. But being pressed, he yielded, still positively forbidding them to give him laudanum, (though generally considered as a necessary part of the prescriptions for this disorder) as it would produce insensibility, and put a period to those comforts which he then enjoyed—He begged that those who prayed for and with him would not pray for his recovery; and once or twice he asked if the grave had been prepared.

He appeared to have conquered all his worldly attachments, declaring that he did not wish to remain any longer in this thorny world; that his Saviour had sent his messenger for him, and he wished to go.

Although his mind was thus weaned from the world, and delivered from all anxiety respecting the future circumstances of his family, yet he was concerned for the salvation of his friends; and hence when asked by an attendant if he was desirous of prayer, he seemed pleased with the proposal, and said "Pray that I may be saved and that all my family may be converted;"

thus exhibiting the last anxieties of a Christian parent, and pouring out his last breath for the good of those whom God had given him in the flesh.

Nor was Krishna, in these his last moments, unmindful of the cause of Christ in Bengal. He declared to those around him, that all he had received from Christ; and that it was his desire that it should be given back to Christ, and devoted to the spread of the gospel. Poor man!—he had nothing to leave except the chapel he had built near his own dwelling; but the wish to make some return to the Redeemer proved that he was sensible that the Gospel, introduced to his attention by Dr. Thomas so many years ago, had done great things for him.

Such then was the religion of this Hindoo convert. Summing it up, it amounts to this confession: "O Lord, I was once a poor stupid heathen. I worshipped dumb idols, and knew not but that these were the true God. To remove guilt from my conscience, I bathed in the Ganges, I worshipped my teacher (Gooroo) and licked the dust of his feet; I gave my property to the priests; I visited holy places; I repeated the name of my guardian deity. And lest these acts of religious service should not prove sufficiently meritorious, I hoped for a son to perform those rites after my death, which might deliver me from my difficulties into which my spirit might fall after leaving the body. Thus blind I lived, and thus deluded I should have died. But, blessed be thou, O Father of Mercies, I heard the tidings of mercy through an atoning Mediator. These tidings led me to a knowledge of my spiritual state, and I found myself lying under a dreadful load of guilt. By faith, I fled to the Lord Jesus for refuge from the wrath to come; and the Saviour gave me peace and joy in believing. Now it is my joy to speak of him, to spread the knowledge of his death, and to communicate his unsearchable riches to my poor countrymen. I love my

Saviour, though not as he loves me. I and his promise good—I will not leave you comfortless, I have no fear in death. My only wishes are, that I and my family may be his; that all I have may be devoted to him; and that I may depart and be with Christ, which is far better."

He left behind him a widow, a widowed sister-in-law, four daughters, and eleven grand children. One of these grand-children, who was at his funeral, was buried the next evening, and one of his sons-in-law survived him only twenty five days

Do any doubt whether Christianity be a good worth bestowing on the Hindoos? Let them look at the simple account which this converted heathen has given of himself; an account which flowed spontaneously from his own feelings, and in writing which, he was wholly left to himself, and had no expectation of its publication. Look at heathen Krishna, receiving his idolatrous teacher, washing his feet, and anointing his head with the dirty water; and look at the same man, sitting with his Christian pastor, or delivering a sermon from the pulpit. Look at heathen Krishna, repeating an unmeaning incantation, or teaching it to others as a religious nostrum—and see him afterwards surrounded by a group of heathens, reading to them the Beatitudes. See heathen Krishna, worshipping a wooden image of his lecherous name sake, and then look at the same man worshipping the true God, and pouring out his heart in prayer in the midst of his Christian brethren. Look at heathen Krishna, while he joins in the filthy songs and dances in honour of his idol, and then hear the same man lifting up his voice amongst a congregation of converted heathens, and singing in the Bengalee a hymn written by himself.—Look at heathen Krishna, overwhelmed with debt, and daily eluding his creditors, and then look at the same man punctually discharging all his engagements, and ex-

hibiting through life the strongest contrast to the heathen in this respect. Look at the heathen by the sides of the Ganges calling upon their dying relations to repeat the names of Narayun, of Gunga, of Ram, and of the whole rabble of gods, pouring the waters of this river down the throat of the dying, exposing them in the agonies of death to the chilling damps by night, and to the scorching beams of the sun by day; and listen to the cries of the dying: "Tell me not of works of merit; I have been committing nothing but sin. And now—where am I going?—What is there beyond this wretched existence?—Am I going into some reptile or some animal body; or shall I at once plunge into some dreadful place of torment? I see the messenger of Yuma [the king of death] coming to seize me. Oh! save me—save me! O, mother Gunga! give me a place near to thee. Oh! Ram! Oh! Narayun! O my gooroo [his spiritual guide] how dark and heavy the cloud which envelopes me—is there no certainty, no ray of light from any of the masters to guide and comfort me in my departure? Must I take the irrecoverable plunge, to be seen no more?" And when they have seen and heard all this, let them look at the death of Krishna, the Christian, consoled by the addresses of his Christian brethren, by the hymns which they sing, by the words of the everlasting Gospel which they repeat; and let them listen to the pleasant words which proceed from his dying lips: "My Saviour has sent his messenger for me, and I wish to go to him."—and then let them say, whether the Gospel be a boon worth giving to the heathen.

[On the preceding article the Editor makes the following interesting observations.]

KRISHNA PAL.—The brief biography of this first Hindoo convert, sometimes called KRISHNOO, must be interesting to our readers. He was bap-

tized in 1601; and from that time was greatly useful in spreading amongst the heathen the knowledge of Christ Jesus. In a letter to one of his friends in Bristol, England, giving some account of himself, he frankly avows—“I was formerly dead in the worship of idols; but believing in our Lord Jesus Christ, the Son of the living God. I am no longer dead. I have been employed in making the gospel known to those who are dead in sin; O pray that God may crown my labours with success. I hope at the last to be received into eternal happiness.” He was much persecuted by the Hindoos for his attachment to Christ, and because he forsook idolatry; but having given proof, for more than twenty years that he was a true and faithful believer, there is no doubt he has entered into rest. Our Lord himself assured his disciples, that they should be hated of all men for his sake; “but, [said he] he that endureth to the end, the same shall be saved.” This final test of discipleship, KRISHNOO most clearly exhibited. He was indeed a most foul idolater, a disciple and worshipper of brahmuns, and of one whom he supposed and called his spiritual guide. When this man visited him, KRISHNOO with the idea of obtaining his favour, washed his feet, and took the water and sprinkled his own breast and head therewith. He practised also incantations for the purpose of becoming himself a spiritual guide, and making others his disciples. In this way he spent sixteen years of his life. But is any thing too hard for the Lord? Is not his power almighty, and his grace efficacious in enlightening the most dark mind, and in subduing the hardest heart? When he works, none can hinder. It pleased God to render Mr. Thomas, one of the first missionaries to India, the means of leading this idolater to the knowledge of Christ. From this man, KRISHNOO first heard the news of salvation through the death of Jesus, and on his atonement and sacrifice

alone he rested, for pardon and salvation. Thus to India was exhibited a specimen of the power of that gospel, by which the world is to be subdued, and renovated to God.

MISSIONARY INTELLIGENCE.

BAPTIST IRISH SOCIETY.

It has before been mentioned in our columns, that this Society are effecting much by their laborious and evangelical agents in Ireland. Some of these are preachers, and others are readers of the Scriptures to the poor and ignorant. This labour of love has been attended with a special blessing; so that some pleasing instances of converting grace have become apparent, by the instrumentality of the reading of the pure truth of God. He has thus magnified his word, which has been proved to be the medium of spiritual life to many. The agents of the society are also happily operating by the means of schools.—These sources of religious knowledge are opposed with bitterness by the bigoted Catholics; but notwithstanding all their persecutions, the schools are greatly owned of God to the good of souls. Some even of these opposers are made the trophies of sovereign grace. On a Lord's day in March last, three was baptised, one of whom had “threatened last year to kill his own brother for speaking against popery.” One of the preachers of this Society, who visited a school in March last, where 77 children attended, says “I am never so happy as when engaged in my beloved work of preaching, and have never been prevented by illness but one Sabbath in the last six years from proclaiming the unsearchable riches of Christ.” A Catholic who had renounced popery through a blessing on the instructions of a reader of the Scriptures, on being asked by a Catholic priest why he left the church of Rome, wherein his fathers lived and died, replied, “I am sure if my fore-

fathers had been allowed the liberty of reading the scriptures, there is no doubt but they would have seen the errors of that church, wherein they were taught to seek life in themselves, where there was nothing but death; and to set at naught the blood of Jesus, which cleanseth from all sins." The priest remarked, that we were saved from damnation by the sacrament of penance. "No," replied the convert, "if we could be saved by the sacrament of penance, Christ died in vain." Another reader of the Scriptures states, that a young man to whom he had read, and who was hopefully made wise unto salvation, expressed his grateful acknowledgments to the Society by whose means he was instructed, and by the power of the sacred word been made willing to yield, and to confess that Christ was the only refuge for the guilty. He said he would never call on any other mediator, nor any other high-priest, but on him who alone was the great Apostle and High Priest of his profession, able to change the hardest heart, and save to the uttermost. This artless declaration is said to have been made with a glow of countenance which manifested the deepest affection and gratitude. The endeavour of the priests to keep the Irish from the knowledge of the scriptures tends to excite an ardour of curiosity, to know the nature of the doctrine taught in that volume, of which the priests are so much afraid. One who had been thus excited, and who had carefully examined, was brought to delight in the sacred word, and always to carry it in his pocket, for the purpose of reading it to all with whom he might have intercourse. Respecting pardon from a priest, he observed, "As one criminal cannot release another, so can no priest forgive me, who is himself a sinner." In the last of March, the agents of the Society had received a very liberal donation, from the British and Foreign Bible Society, of 100 large and 500 small Bibles, and 1000 Testaments.

These were a most acceptable present, for a supply to the schools, and for adults, who were unable to purchase, and who can now be supplied gratis. Amidst all the poverty and confusion in Ireland, it is said there never was such a spirit for reading the Bible as at this time.

Extract from the report of the Bristol and Bath Auxiliary Baptist Missionary Society.

"It was scarcely to be expected, after so full and circumstantial an account as we were enabled to give in our last Report, that any new information could be presented respecting the progress of the *Translations*. A brief notice, however, on this subject, occurs in a letter from Dr. Carey, dated in September last, which must not be overlooked. His words are 'Several versions of the New Testament have lately been printed off, which had not before been published; and several more are approaching to a conclusion.' By a reference to the last Memoir, it will be seen that in December, 1820, there were six versions of the New Testament 'more than half through the press,' in addition to fifteen then completed, and that about ten months more were computed as necessary to finish them. This calculation coincides so nearly with the date of the letter just quoted, as to justify the conclusion, that those six versions are alluded to, and that consequently, soon after that letter was written they had all been finished at press. It is, at least, reasonable to conclude, that, unless some unexpected impediment has occurred, this portion of the vast undertaking has been accomplished ere now; and that *twenty-one* of the dialects of India, and those by far the most extensive and important, have been enriched by the publication of the New Testament. On this subject, and on the state and progress of the Native Schools, we may expect more ample information from

Mr. John Marshman, who is expected shortly to arrive in this country. It appears that of the whole number of Translations at first undertaken fourteen have been discontinued, principally through the inadequacy of funds to meet the expenses. Some of these Translations, in which considerable progress has been made, are transferred to other labourers, who have more recently entered upon the field, and whose local circumstances may enable them to carry forward the work to its completion. Thus, it was intended to resign the Telinga and Kunkuna translations, after printing the Pentateuch, in addition to the New Testament to each; the former to the care of the Auxiliary Bible Society at Madras, the latter to that at Bombay. Similar arrangements were contemplated in reference to the Gujuratee and Kurnata versions. The remaining dialects in which the work of translation is suspended, are spoken principally in the remote provinces to the north-west of the peninsula, where, indeed, for the present, opportunities of distribution would be exceedingly limited, as no Missionaries have as yet been sent to occupy the ground. For it must never be forgotten that there is a necessary connexion between the two great means of propagating the gospel—that, while the personal labours of a Missionary are not likely to be permanently effectual without a translation of the Bible, neither can the translation be circulated to advantage among those for whose benefit it is intended, unless by the personal agency of one who will exert himself to unfold and impress the truths it contains.

WEST INDIES.

In advertising to the state of our Mission in Jamaica, we have much pleasure in recording its gradual progress. The church in Kingston is still increasing in number, while the utmost care is exercised to admit none but those who afford satisfactory evidence of a real

change of heart. To this society about one thousand persons have been added in the course of five years, about half of whom have been baptized in the two last. A chapel has been erected, capable of accommodating 2000 persons. It was opened on the 27th of April. The erection cost six thousand two hundred pounds, and the total expense, including the purchase of the premises, amounted to nine thousand five hundred pounds. Large as this sum is, to the honour of the poor negroes be it mentioned, and to provoke to emulation the liberality of Christians in England, that seven thousand pounds have been raised among themselves. It may be also stated, that many of the most respectable inhabitants, including the Mayor and other magistrates, have subscribed liberally. On the first of March seventy-two persons were baptized, who we hope will continue in the high and holy calling they have professed.

A free school has been established, in which above one hundred youths are receiving instruction.

Messrs. Tinson and Kimble, who sailed for this station, arrived safe, and are actively engaged, the former at the parish of Manchineel, the latter at Kingston, with Mr. Coultart.

UPPER CANADA.

UNITED BROTHERS' MISSIONS.

The church which the Brethren have planted at New-Fairfield, in Upper Canada, has lately had an accession of three members from among the heathen. The Quarterly publication issued at Philadelphia, which gives an account of all the missions connected with the Moravian Church, contains some interesting details of the mission at New-Fairfield. This town, (or rather Fairfield,) was founded in 1792 by the Brethren, who had been driven from the settlement on the Muskingum in 1781. In 1798, they renewed the mission among the Delawares on the

Maskingum, (at Goshen) and those who remained at F. enjoyed tranquility labouring among the Chippeways until the town was destroyed by the American army in 1815. After the war the place was rebuilt and called New Fairfield. Since that period the Lord has smiled on their humble endeavours, though the evil-lives of the white people in the neighbourhood tend to keep the heathen from hearing the Gospel. At the close of 1820 the Indian congregation consisted of 152 souls, 42 of whom were communicants. The mission is under the care of the Rev. Abraham Luckenback, and the Rev. Adam Haman. The journal of this mission above referred to embraces the period from June 1. 1821, to April 30. 1822. On application to Gov. Maitland, he exchanged a tract of land six miles square, to accommodate the mission by placing it at a greater distance from their white brethren. One hundred copies of the Harmony of the four Gospels, translated into the Delaware Indian, by the late venerable David Zeisberger, printed in N. York, together with many other books in the Delaware and Mohawk tongues, and a quantity of clothing, were received in July, to our great joy, and that of our people. The arrival of these things was announced in a special meeting of the congregation when all attended; and having improved the occasion by giving some suitable admonition, we thanked the Lord, on our knees, for the various undeserved benefits we had received. All were overjoyed on receiving their presents; some even had their eyes filled with tears, and one man said, "Although I do not, by way of present, receive any clothes—yet I rejoice at the present of the printed Harmony, for all other things will pass away, but the word therein written will not pass away." The Indians of all ages and both sexes, are instructed by the brethren and sisters, in reading, writing, and other branches of useful knowledge,

and some of them make considerable progress. Several pleasant interviews have been held with brethren of the Baptist and Methodist denominations who have visited this station.

New York Christian Herald.

FOREIGN MISSIONARY SOCIETY OF BOSTON AND VICINITY.

[Concluded.]

Resolved, — That we congratulate the Christian public on the establishment of printing presses, under the direction of the American Board of Commissioners for Foreign Missions, for the publication of the Scriptures, religious tracts and schools books, at Bombay for the benefit of western India;—at Malta, for the various population in the countries surrounding the Mediterranean;—and at the Sandwich Islands, for the numerous and long neglected inhabitants of Polynesia.

That, when the influence of the press is considered, the good to be effected by these establishments, exceeds the power of human calculation;—and

That the commencement of these enterprises should be viewed only as an earnest of the wide instrumentality in the moral conquest of the world, with which it may please God to honour the American churches.

Resolved, — That the missionaries now laboring in distant parts of the world, and encountering numberless trials, which must attend their long and arduous struggle with ignorance, prejudice, and false religion, are entitled to the kindest sympathy, and the most efficient support of their brethren at home:—

That we are peculiarly bound to render this aid to those, with whom we are personally acquainted, and who went forth encouraged by pledges of our affection and constancy:—and

That we ought to regard with deep interest all their prospects of enlarged usefulness,—to stimulate their zeal by the alacrity of our own services—to

hold up their hands, when weary with excessive toil, by our earnest and prevailing intercessions—and to cheer their hearts when sinking under the weight of their responsibility, and oppressed with a view of the guilt, degradation and misery, by which they are surrounded.

Resolved ;— That it is highly becoming the character of females in a Christian country to imitate those women, who ministered to the necessities of our Lord himself and those who sustained and cherished the great Apostle to the Gentiles.

That, as Christianity alone has raised the female sex to its proper rank and station, gratitude requires some suitable return on the part of those who are thus distinguished; and

That no object can be more worthy of benevolent exertions, than the attempt now making by means of the Gospel, to rescue multitudes of females from the oppression and degradation they are suffering, and to make them ornaments of Christian Society on earth, and heirs of immortality beyond the grave.

The meeting was addressed on topics embraced in these resolutions.

The remarks of J. Eyarts, Esq. related to the high character of the Missionaries at Bombay, as estimated by gentlemen of the first respectability there—to the success of Kadar Yar, the Mohammedan convert, (a member of the Bombay Mission Church,) in Hyderabad and Secundrabad, in each of which places five persons had been led to avow their belief in Christianity, by his instrumentality—to the obligations resting on Christians to support Missions—and to the character of Missionaries, as both soldiers and ambassadors of Christ.

Rev. Mr. Jenks, remarked on the character of our Missions for talents, and attainments—on the necessity of Missions to the progress of civilization—and on the elevation of the female

sex, through the influence of Christianity.

Dr. E. Hale, traced the establishment of all Christian Churches to missionary exertion—shewed that the primitive missionaries were supported by established churches—and pointed out the fallacy of the common objection brought against the missionary cause, viz. that the means in use for the conversion of the world to Christianity, are insufficient to the accomplishment of so great an object.

Rev. Mr. Green, argued the duty of sending Missionaries to the heathen from the spirit of the gospel—from the fact, that all Christians do adopt the petition, "Thy kingdom come," and that their conduct ought to correspond with their prayers.—He adverted also to the example of the best and greatest of men—to the nobleness of the object—to enthrone Jesus Christ in the hearts of all on earth, as he is enthroned in the hearts of all in heaven."

W. Ropes, Esq. considered the cause of religion identified with the cause of Missions; he recapitulated some of the more important changes which have taken place in Bengal in consequence of missionary efforts—mentioned some interesting facts to which he had been an eye witness, and concluded with urging the imperious claims of the cause on all the friends of God and man.

Rev. Mr. Wisner, stated that the object of this Society was, to disseminate the very gospel which Christ and his apostles taught; he alluded to the encouragements afforded by the facts stated in the two first resolutions—urged the obligations that rests on Christians to take an active agency in the missionary cause—and appealed to the command of Christ, and the conduct of the Apostles and primitive Christians as forbidding lukewarmness and indifference.

After this discussion, the resolutions were adopted as expressing the sense of the meeting, and liberal subscriptions were made.

It appears that the Baptist missionaries have, in the course of thirty years, accomplished the herculean task of translating the Sacred Scriptures into more than forty of the Eastern dialects; and that translations of them are in progress into the vernacular languages of the islands of Ceylon and Java. It also appears, that there are in India and Ceylon, 140 native schools, under the direction of the society, in which 11,000 native children are not merely taught to read and write, but they acquire also, by writing from dictation, the elements of useful knowledge in arithmetic, grammar, astronomy, geography, natural philosophy, history, chronology, &c. at an annual expense of about seven shillings and six pence for each child.

Domestic Missionary Society of Connecticut.

The 7th anniversary of this Society was held at Windsor, June 17. The Report of this Society states that

“On a review of what has been effected the year past, through the instrumentality of their missionaries, the directors, the Society and all who have contributed to its funds, have abundant causes to encourage themselves in the Lord, and with the patience of hope to persevere in their work. The missionaries appeared to have labored diligently, faithfully and effectually. Feeble societies, by being assisted in the first place, have been encouraged to exert themselves, and have thereby gained strength to accomplish what, without this aid, they would not have dared to attempt. Ten of the waste places of the State are now in this way supplied with the stated administration of the word and ordinances of God. Nor does the labor bestowed in the cultivation of these fields appear to be lost. The effect, on the contrary, is very visible. The seed sown springs up, buds, blossoms, and bears fruit. The active, benevolent and expansive spirit of the gospel is put in lively

operation. Union, order and harmony are promoted, heavy burdens are cheerfully borne to support the ministry, meeting-houses are repaired or rebuilt; charitable societies are formed where they never existed before; Sabbath Schools are established; christian discipline is maintained; the influences of the Divine Spirit are realized in the quickening of believers and the conversion of sinners—distilling as the dew of Hermon and as the dew that descended upon the mountains of Zion; for there the Lord commanded the blessing even life for evermore.

Among the facts which this report develops, one worthy of special attention is, that feeble parishes cannot afford to wait for, ordinarily, while waiting, they grow weaker, and are farther than they were before from the accomplishment of the object for which they waited. If they would ever rise to the enjoyment of the blessings attendant on the ministry of reconciliation, the sooner they begin to exert themselves for the purpose, the stronger is the hope of their success. Weeds and brambles, tho' let them alone, grow fast, but choice plants and fruits will not flourish without reasonable care and cultivation.

The Directors are decided in the preference of *located* laborers over *itinerant* missionaries. Their conviction accords with what has been confirmed by similar Societies after the experience of many years; and they have found this conviction strengthened, as their own experience has increased.

The Directors assist no parish which does not need the assistance received. They are sensible that there are others which need equal aid; and they would were it in their power, most gladly extend the same charity to them; but their resources are not sufficient for this purpose. They have therefore aimed to reduce the number of the waste places, while utterly unable to attempt to raise all from their ruins.

Revolutions of Religion in
 sidn Chatham, Con. Mr. Talcott's So-
 ciety there, a revival at the present
 time, 25, have recently been pro-
 pounded to the church. — There is unu-
 sual attention to religion on Martha's
 Vineyard, particularly at Edgartown.
 The revival continues at Kennebunk-
 port, Me. and between 35 and 40 are
 hopeful subjects of it, principally a-
 mong the youth. — In Castine, Me. (the
 revival which commenced in January,
 and was gradual in its progress at first,
 has become powerful. — In Northamp-
 ton, N. H. the revival which contin-
 ues, has been powerful: 25 or 30 per-
 sons obtained hope in one week. It has
 extended from Northampton to Hamp-
 ton, and a few scholars in the Acade-
 my are subjects of it. This revival was
 extended from one town to the other
 by the use of means similar to those u-
 sed in the neighborhood of Boston and
 New-Haven so successfully. There is
 a revival in the northern part of New-
 Hampshire, where Reverend Jonathan
 L. Hale is laboring as a missionary. In
 Colebrook are about 20 subjects, and
 there are reasons to believe it is
 extending to the towns in the vicinity,
 by the use of the means which are usu-
 ally blessed in extending revivals.
 In Pittsford, Orwell, and Middlebu-
 ry, Vt. revivals have recently com-
 menced. There are 10 or 15 hopeful
 converts in each town. As this is a
 part of the State, which has been great-
 ly favored with revivals, strong hopes
 are cherished, that not only these
 towns but others in the vicinity, and
 the College, are to be soon again bless-
 ed with an out-pouring of the spirit. —
 In Southampton, Mass. 200; in Nor-
 wich, 80; in Easthampton, 100; in
 Montgomery, 40; in Northampton,
 between 30 and 40; in Chesterfield,
 30 are numbered as hopeful subjects of
 grace, and it is stated that these re-
 vivals have not subsided. — In West-
 field, Hadley and Amherst, there have
 also been revivals.

In Charlestown, Newburyport, Ran-

dolph, South Bridgewater, Milton,
 Weymouth, Mass. there are revivals at
 this time. — In Dorchester, Braintree,
 North Bridgewater, there are favorable
 indications. It is confidently believed
 that the revival which commenced in
 Boston is to be extended by the usual
 means to many towns in the vicinity.
 In Danvers, Mass. North Parish, a
 revival of limited extent commenced
 with the death of a beneficiary of the
 American Education Society. The
 corpse was removed from Phillips' Aca-
 demy to Danvers, but before it was
 taken away an address was made to
 the companions of the deceased which
 awakened the attention of several.
 This is the third or fourth instance in
 which the death of a youth within a
 few years has been the means blessed
 of God for promoting a revival in a li-
 terary institution.

In Lexington, Ky. and Columbia,
 Tenn. are revivals. — In 28 congregations
 connected with the General Assembly
 of the Presbyterian Church there have
 been revivals during the last year.

The revival in Boston still makes a
 steady progress. The last united in-
 quiring meeting was more full and in-
 teresting than any for the last six
 weeks. — *Boston Rev.*

SOUTH AFRICA. *Origin and Languages of the Hottentots.*

Mr. Halbeck, one of the Missiona-
 ries of the United Brethren in South
 Africa, writes on this subject:

I am endeavouring to obtain some
 knowledge of the Hottentot language,
 and to collect their traditions respect-
 ing their origin and early history. Our
 missionaries here always thought that
 they knew nothing about it; but the
 fact is, that they were ashamed and
 afraid to tell their tales; as, on their
 conversion to Christianity, they were
 led to despise their old sayings and
 customs.

When I mentioned to an old man,
 that I wished to save the Hottentot
 language from total extirpation, he was

delighted with the idea, and brought two other old men with him, to give me lessons, by which I have made a beginning to form a kind of Hottentot Vocabulary. At the questions which I put to them, convince them that I feel interested in their history, and that they need not fear a rake if they reveal to me their former national customs whatever they may have been, they are quite unreserved. I have thus elicited many curious facts.

The Hottentots call themselves "Gkhui'gkhui," pronounced with a click of the tongue or throat, and say that they did not come from the interior of Africa, but over the sea.

Their tradition runs thus:—They arrived at the Cape, somewhere about the site of Cape Town, "a House of Passage"—this is a literal translation of the Hottentot word, meaning evidently a ship or boat—containing a man and his wife, with two boys and a girl, a bull and cow with three calves, two more bulls and a brier, a ram and sheep with three lambs, and two other rams and a sheep; and these were the progenitors of all the Hottentots and their cattle. Where they came from, my reporters did not know; but I think some conjecture may be formed from the language. The sun and moon have the same appellation in the Hottentot and Hindoostan languages. I possess the Lord's Prayer in the language of Madagascar, and find that "sica" is the word for "our" in both that and the Hottentot. Hence I presume, that we must look to the East Indies or the Eastern Archipelago for the home of the ancestors of the Hottentots.

Besides the colony that came to the Cape, another seems to have arrived somewhere about Plettenberg's or Mossel-Bay.

The Bosjesman's are run-away Hottentots. Their origin is said to be this: that, on account of the very great severity with which the Hottentots punished their children for any fault, but particularly for losing their cattle, the

children were in the latter instance afraid to return home; and thus a tribe of run-aways was formed, whose smaller stature and meaner appearance originated in their hard manner of living, and the difference of their language in their separation from, and enmity to, other Hottentot tribes.

We were formerly told, that the Hottentots knew nothing of an evil spirit; but they both knew him, and dreaded his influence. Their "T Geikas," or sorcerers and doctors, were in his service, and it is to be noticed, that these "T Geikas" performed the same kind of juggling tricks, which are described in Brother Hansell's account of the Nicobar Islands—an additional circumstance, by which their origin may be guessed at.

WESLEYAN MISSIONS. 1802.

After the usual preparatory sermons, which were this year preached by Dr. Clarke, Rev. W. Jay of Bath, Independent Minister and Mr. R. Wood; and after the Annual Meeting of the London District Auxiliary,—on Monday, May 5, was held the annual meeting of the Wesleyan Missionary Society, at the City Road Chapel, J. Butterworth, Esq. M. P. in the chair when the chapel was crowded as usual at an early hour.—Soon after 11 o'clock the Chairman opened the meeting by a short introductory address, wherein he congratulated the meeting on the favourable circumstances under which they again met; and at the same time lamented that many millions of heathens "were still sitting in darkness and the shadow of death," whose circumstances, and, in some cases, their earnest wishes called for Christian benevolence: to be still farther extended; and he (Mr. B.) remarked on the advantages which this country possessed from her navy and her commerce, to carry the Gospel "from sea to sea, and from shore to shore."

The Report was then read by the Rev. Mr. Watson; (one of the Secreta-

ries; and contained as usual, a circuit through all their missionary stations. Beginning with Europe, it remarked, that the Scriptures had been happily introduced into Spain from our garrison at Gibraltar, where a good work appears to be carrying on, as also in Malta. No recent intelligence had been received from the continental India; but the prospects in Ceylon are very encouraging. At New Zealand, circumstances have been very unfavourable, owing to the late war: but letters, up to November last, state, that the missionaries are in safety, and enjoy free access to the heathen natives. Van Diemen's Land requires the greatest number of missionaries, partly on account of the mass of wickedness exported from this country thither. The Report noticed the progress of missions in West and Southern Africa; the latter groaning under slavery; as well as the West India Islands, where the readiness of the poor negroes to receive the Gospel calls for more assistance. The Report proceeded to a statement of accounts, the total receipts being £31,748, and the balance remaining due to the treasurers, £2702. The receipts of the anniversary were £1158.

BRITISH AND FOREIGN SCHOOL SOCIETY.

The 18th anniversary meeting of the British and Foreign School Society was held on Monday, the 19th May, at the Freemason's Tavern. From the Report of the Committee, it appears, that they now receive 500 boys and 300 girls as scholars, and there were 150 waiting for admission. Since the first establishment of the boys' school in 1793, the number admitted was 14,606, and of girls 7,420—total 22,026.

Of the eight Madagascar youths, started at the last anniversary to have been placed under the care of the committee, one had since died. Four had left school to learn the different manufactures to which they were destined by King Rallama, leaving three still in

the Society's house. The very great improvement of these youths supplied a striking proof of the facility by which instruction was communicated by the British system.

The schools in the metropolis, 57 in number, contained upwards of 9,000 children. The Liverses Education Society was making considerable progress in the Highlands. Besides the model school under Mr. Cameron, there were 35 schools, containing 1,524 scholars. In one district, with a population of 600 persons, and in which a few years ago there were but 8 individuals who could read, there were now 240 who could read with ease, and not a family was without its Bible. The progress of Education in Ireland was highly gratifying. By the last report of the Society for promoting the Education of the poor in Ireland, it appeared, that the number of their schools was 727, containing 51,637 scholars. Of these schools 17 were formed in jails, and had produced the happiest results. More than 100,000 copies of their cheap and useful publications had been circulated. The London Hibernian Society patronized 575 schools, in which 53,233 children were educated; 90 other schools were under the Baptist Irish Society, containing 7,000 scholars.—The Irish poor eagerly embraced the opportunity of procuring education for their offspring, and the children usually evinced great ardour in the acquisition of knowledge.—The Committee then adverted to the progress of education in foreign parts. The system of mutual instruction was rapidly advancing in Spain under the sanction and at the expense of government.—Besides the military schools, there were three others at Madrid, and others had been established at many other principal city and towns. In Italy the system was still enjoyed, notwithstanding the operation of that hostile interference which was adverted to in the last report. The British system had been introduced into all the Ionian Islands under the sanction of gov

vernment. From the vicinity of those Islands to Greece, the Committee hoped that at no distant period the system of mutual instruction would be introduced into the land of classic lore. Two Greek lads from Cyprus were now received instruction in the Borough road. In Russia the system was prospering. A model school for 200 boys was lately established at Petersburg, to which the Emperor had given the sum of 7000 rubles per annum. In India, the native schools educated above 20,000 children. At Calcutta Miss Cooke had organized 15 schools for girls. By the Benevolent Institution of Calcutta nearly 500 indigent Christian children were educated. After adverting to Ceylon, Malacca, and the Cape of Good Hope, the report stated that under the superintendance of the Missionaries in the West India Islands, there were upwards of 6000 children educated.

In the United States of America, the cause of Education was steadily advancing. The Oneida Indians were receiving instruction under the auspices of the American Baptist Society. In Nova Scotia there was an increasing desire for establishing Lancasterian schools. In Canada, the British and Canadian School Society had been formed, and the measure was sanctioned by the Catholic priests of Montreal. The progress of education in South America must afford heartfelt pleasure to every one concerned in the best interests of mankind. A school had been opened at Monte Video, in the presence of the Captain General and the Corporation of the city. The British system was also introduced into Colombia under the sanction of the authorities of that state. At Santa Fe a large school had been established, containing 600 scholars; two more were in progress, in addition to about 40 others in the neighbourhood. At Lima a school Society had been formed under the express patronage and direction of the government, and at its sole expense, by which it was contemplated to spread

education throughout the province of Peru. A similar provision was made last year for the province of Chile.

LONDON HIBERNIAN SOCIETY.

From their 17th Report, read May 10th, at the annual meeting, it appears that the number of schools in Ireland under the patronage of the Society is considerably increasing. They are divided into three classes, as follows—

Day Schools, 553	Scholars, 51,889
Sunday do. 103	do. do. 6,824
Adult do. 123	do. do. 8,160

Total, 784	do. do. 66,873
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Of these last nearly nine tenths are Roman Catholics, and of the whole about five sixths. The increase within the last year, upon the whole is 13,640 scholars.

The Society also has 29 readers of the Scriptures, in daily employ, and 8 principal inspectors in uniform circulation thro' the scene of its labours.

The Society also distribute the Scriptures both in English and Irish. The distribution of last year has been, Testaments, English, 11,107 Irish, 322 Bibles, do. 1,015 do. 100 These making 92,600 Bibles and Testaments since the commencement of the Society, and the Society's funds were, through recent legacies, &c. in a flourishing condition. Instead of being in debt as formerly, they have 3000 in the hands of their Treasurer.

MISSION SEMINARY.

The committee of the Church Missionary Society in England, have purchased a lot and house in the parish of Islington, in the vicinity of London, for the instruction of their Missionaries. It is their intention to keep at this seminary about twenty students, who will be taught, as far as practicable, the languages of the countries to which they are to be sent. Advantages are afforded for this object, by the vicinity of the metropolis which cannot be elsewhere secured.

MONTREAL, AUGUST 15, 1823.

OUR readers will, we doubt not, peruse the notice relative to the "Moravian Mission at New Fairfield in Upper Canada." It is pleasing to hear of the success of these devoted friends of the poor Indians who, from a desire to do good, are willing to submit to the privation of the gratifications of civilized society, and to endure hardness as good soldiers of Jesus Christ. We congratulate them on the evidence which they have, that they have not laboured in vain, nor spent their strength for naught.

Our pleasure was greatly increased by observing the encouragement which had been afforded to the Mission by the wise and magnanimous Governor of U. Canada, Sir Peregrine Maitland, who is so ready to promote every thing that is liberal and beneficent. We cannot but consider it as an unspeakable happiness to the Canadas, that the Governor in Chief and the two Lieutenant Governors are men of enlarged and liberal minds, divested of sectarian bigotry, patrons of benevolent exertion, advocates of civilization and friends of christian education, and who know how to respect with equity and official integrity the rights of conscience and who are disposed to recognize the important principles—that Religious Liberty is the inalienable right of moral agents and the legal inheritance of every British subject.

Whenever the equitable and benevolent spirit of those truly excellent men shall be imbibed by those who fill inferior official situations, Canada will be delivered from the odium of disgracing the British Empire by making the Ministers of the Gospel liable to a fine of twenty pounds for performing the duties of their office, which neither the word of

God nor their consciences will permit them to decline. Then the people will not be compelled to forsake their own pastors from the dread of suffering in their estates. Then will the Canadian Legislature, which, to its honour be it recorded, has never framed an act injurious to Religious Liberty, receive that homage to which it is so justly entitled.

Outline of the Sermon preached at Montreal by the Rev. James Knowlan. July 27th. for the Benefit of the Methodist Missionary Society.

The text was Isaiah, II. 26.

The Preacher introduced his subject by observing that Isaiah had been justly denominated the Evangelical Prophet, on account of the clearness and fulness with which he had predicted the actual appearance of the Messiah, and the future glory of his kingdom; that the promises relative to the latter were so ample that it required strong faith, fully to credit the prophetic testimony; but that however different the present state of the world may be from that which is predicted, he fully believed that those predictions would be accomplished in their utmost extent;—that enlarged expectations on this subject were calculated to produce the most happy effects in exciting and animating Christians to exert their talents and energies to hasten the desirable period. The subject for discussion was then divided in the following manner. It was proposed,

I. To explain what was intended by the "Knowledge of the Lord":—It was not merely that knowledge of God which may be derived from the works of creation and providence, but a cordial reception of that Revelation which he has given of himself in the Holy Scriptures.

II. Its general diffusion. Here the Revd. Preacher shewed that at that happy period to which the Church is looking forward, the knowledge of the Lord should prevail so universally that every where—Truth should triumph over error—Holiness over sin—and Happiness over misery.

III. The means to produce this desirable state of things were next noticed. First, some probable reasons were assigned for God's choosing to make use of the instrumentality of men in a work which with infinite ease he could accomplish without their aid. Among others it may be, 1. To enlarge and improve their faculties. 2. To increase and exalt their happiness. 3. To prepare them for a glorious reward.

Secondly, the means specified as calculated to promote the gracious purposes of God were, 1. The prevalence of the knowledge of letters or ability to read the Sacred Scriptures. 2. The Gospel Ministry. 3. The prayers of God's people. 4. Bible and Missionary Societies.

IV. It was observed that a glorious reward was prepared for all those who aid in promoting this good work,—whether the devout poor, who had no more to bestow, by their prayers—the learned by the right application of their acquirements—the wealthy by their property—or the zealous and diligent in their active and persevering exertions.

After which the Preacher stated the object of the discourse, and gave a brief account of the Methodist Society's Missions—from which it appeared that the Society's Missionaries are in number, in different parts of the world, 161. Persons in society or communicants under their care, 30,000; their congregations amounting to about 120,000 souls. May the Lord add to their number of such as shall be saved.

Mr. EDITOR;

Having spent the last Sabbath at Laprairie, I was much gratified to find that the Protestant inhabitants had exerted themselves to obtain and settle among them a Minister of the Gospel. I attended the morning and afternoon services, and a prayer meeting, which was held at the minister's house, upwards of 30 persons were assembled at seven o'clock in the evening. It was peculiarly gratifying to observe the seriousness and attention that prevailed, especially among the young people present. In retiring from the evening service I could not forbear contrasting the above with a Sabbath day's scene which I witnessed at Laprairie last summer. I refer to the awful spectacle presented at the fair held at that place on a Sabbath day; a sight which to every pious and serious christian must be truly distressing. The fair was a scene of drunkenness, fighting, and horse racing, with many other impurities which I shall not attempt to describe; but the CHRISTIAN SABBATH which I yesterday witnessed presented to every serious mind great reason to praise God for his Gospel, and the ordinances of Public Worship. While the praiseworthy and laudable example of the Protestants at Laprairie speaks with force to the Protestant population of other villages and settlements, "Go ye and do likewise." By inserting the above, you will oblige your's, &c.

A CONSTANT READER.

Montreal, August 4th, 1823.

Laprairie.—We are happy to state that the Protestant inhabitants of Laprairie have united with exemplary liberality of sentiment in forming themselves into a Christian congregation in order to support and enjoy the public worship of God; the little community has no sectarian designation, and it desires none but that which was given to the disciples of Christ first at Antioch. Acts 11, 26. The Rev. Isaac Purkin

has accepted the pastoral care of the congregation.

POETRY

From the Wesleyan Methodist Magazine

HINTS TO CHRISTIANS AND MINISTERS Suggested by reading Capt. Parry's voyage in quest of a North-West passage.

"The children of this world are wiser in their generation than the children of light." — Luke xvi. 8.

Shall Parry brave the horrors of that tide,
Where never ship before was seen to glide,
Tempt legion-danger, under Polar skies,
Where torpid nature one vast ruin lies,
And life,—if life can such a clime illumine—
Is mere existence, breathing through the gloom?

Shall he explore that mart of ice and sleet,
Where nature's pulse is hardly felt to beat,
Where everlasting desolation reigns,
O'er earth and ocean, bound in frozen chains?

Shall he tempt regions hideous and dark,
That never smile since NOAH left the ark?
To crown his temples with his country's wreath,
Invade these frigid avenues of death?

The barriers of the Arctic Circle force,
With not a magnet to direct his course,
With not a sun to gild that arch divine,
That shows his distance from the Pole and line?

Shall he, when science, honor, fame invite,
Brave the long gloom of Hyperborean night?
Shall he, shall Parry, for a paltry lure,
These and ten thousand nameless ills endure?

And shall not I, when God and duty call,
Fly to the utmost limits of the ball,
Cross the wide sea, along the desert toil,
Or circumnavigate each Indian isle,

To torrid regions fly, to save the lot,
Or brave the rigour of eternal frost?

I may, like BRAINERD, perish in my blood,
A group of Indians weeping round my tomb;

I may, like MARTIN, lay my burning head
In some lone Persian hut, or Turkish shed;

I may, like COXE, be buried in the wave,
I may, like HOWARD, find a Tartar grave

Or perish like a XAVIER, on the beach,
In some poor cottage out of friendship's reach;

I may—but never let my soul repine;
"Lo I am with you;"—Heaven is in that line,
Tropic or Pole, or mild or burning Zone,
Is but a step from my celestial throne.

Newark. JOSHUA MARSDEN.

* The graduated Arch of the Quadrant.

NAVAL AND MILITARY BIBLE SOCIETY.

The report, read at the annual meeting May 13th, states that the institution had received strong aid from the Auxiliary Societies in Ireland and Scotland, and also from the Ladies' Association, at the head of which was the Duchess Beaufort.—The exertions of the Ladies in the behalf of the soldiers and sailors had been by far the most efficient and they had made the greatest subscription to the Society. The Society had appointed an officer to travel from station to station, and offer Bibles and Testaments to the soldiers; and he had distributed altogether nine thousand copies of the Scriptures, and had succeeded in getting to return upwards of 100.

The society for meliorating the condition of the Jews, propose to purchase 20,000 acres of land near Plattsburgh, for a settlement for them.

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