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# THE CHRISTIAN REGISTER

"ON EARTH PEACE, GOOD WILL TOWARD MEN."

VOL. I.] MONTREAL, TUESDAY, APRIL 1, 1823. [No. 7

## FOREIGN NEWS.

*Biographical Notices of the REV'D. JOHN OWEN, M. A. late one of the Secretaries of the British and Foreign Bible Society.*

THE following extracts of this departed Champion of Bible Societies, are from a Sermon preached on occasion of his death, by the REV'D. WILLIAM DEATR, Rector of Clapham, which appeared in the LONDON MISSIONARY REGISTER.

AMONG the individuals who have been raised up, in these latter days, for the benefit and consolation of mankind, few can be mentioned who have either been engaged in works more important, or who have brought to the task abilities more remarkable, integrity more perfect, and devotedness more entire and unremitted, than your lamented minister.

My first recollections of your late pastor carry me back to the early period of my residence in the University of Cambridge. At this time I had no personal acquaintance with him; but it was impossible, even then, to listen to his sermons, without being impressed with the persuasion that he was a man of no common abilities, and of no ordinary character.\* The history of many following years, in which he discharged the various and important duties of a parochial minister, warrants

\* It was about this time that the report of his remarkable qualifications as a minister attracted the attention of the late excellent Bishop Porteus, under whose patronage he accepted the office of Fellow; and to whose unalterable kindness during all the remaining days of that venerable prelate, he ever professed himself to be deeply indebted.

the assertion, that had he continued in such a situation with competent leisure, he could not have failed to stand in the first rank among his brethren. So long as the opportunity was afforded him, his parochial labours were indefatigable, and there are many individuals still living who can bear witness to his success.

But he was called to appear chiefly in a different character: and by a course of circumstances, which it is here unnecessary to detail, his name has, for the last eighteen years, been associated with some of the most extensive operations of christian benevolence. In ceasing to be the minister of a parish, he became more entirely the servant of the public.

When his ardent and charitable mind first interested itself in the cause of the British and Foreign Bible Society, he little anticipated, I believe, either the formidable nature of the service which he undertook, or the continually growing demand which it would urge upon his time and attention. Happily, however, if it required extraordinary endowments, it found in him a person suited to the task, and willing to spend and be spent in the promotion of its christian object. I know of no qualification demanded by that institution of its secretary, which he did not remarkably possess; nor of any emergency that befell it, in which he did not rise to the level of the occasion; and when to this is added, that the progress of the society afforded ample scope

his various powers, and that, perhaps, in no other situation could they have been so fully called forth, or employed so beneficently to mankind; it seems reasonable to conclude, that providence smiled upon his undertaking, and sanctioned the prosecution of it.

Those, who may hereafter furnish us with a complete description of his character and talents, will have much to tell, which, in this brief sketch, I can scarcely notice. They will speak of the fertility of his imagination; of the quickness of his perception; of his lively and innocent wit; of the soundness of his judgment; of his almost intuitive knowledge of character; of his extemporaneous and commanding eloquence; of the facility with which he could turn his mind to any subject proposed to him; of his unwearied diligence and unconquerable resolution; and particularly, of that cheerfulness of disposition, and that frankness, candour, and urbanity, which seemed to be interwoven with his nature. But, upon these and similar topics I have no leisure to dwell. The great excellence in his character to which I would most particularly advert, is the consecration which he made of all his talents to the best and noblest objects.

When I consider how deeply his mind was often affected by a sense of the responsibility connected with his official situation; when I reflect upon the many important discussions, both private and official, in which the concerns of the society necessarily engaged him; when I look at his numerous journeys, on its behalf, into all parts of the kingdom; at the multitude of crowded meetings in which he poured forth the treasures of his powerful mind; and at the extensive correspondence, which he maintained with the agents and friends of the institution in every quarter of the world; not to mention the valuable publications, which, during that time, he

found leisure to compose, and his weekly ministrations in this sacred place— it is to me a matter of surprise, not that he finally sunk under his exertions; but that, for a period of eighteen years, he could bear so undevoted those incessant and over-whelming occupations.

In stating that he consecrated his talents to the glory of God and the benefit of his fellow-creatures, I tacitly assume, that he was influenced by christian motives. The principle which carried him on in his laborious career, through evil report and good report, till his frame was worn out and exhausted, was the divine principle of love to God and love to man. This principle, and this alone, could have sustained him under his manifold difficulties, and have kept him steadfast and immovable in the work.— And did he ever express any concern that he embarked in this cause?— Was it a source of regret to him, that he had left out of sight his worldly interests; and, on account of his devotedness to the society, had exposed himself to discomforts and disquietudes, which assailed him even to the last? Every person who was acquainted with him will bear witness to the contrary; and a short record of his own, subjoined to some notes concerning the progress of the institution, and written apparently within the last few months, will, by most persons, be deemed conclusive as to the same fact. The sentence runs thus:—

How sweet to have toiled in this work!— And, if wasted with labours more abundant, I am compelled to withdraw ———. I HAVE DONE.

The last words occur at a short distance from the altar; as if, after a pause for reflection, he had felt himself convinced that his strength was already worn out, and that in this great cause he should labour no more.

The situation which he so long

held in the society required a man of a large and liberal mind: and such he was, in the best sense of the word. His was not that spurious liberality which looks upon all creeds with equal indifference, and regards all as equally unimportant; his own views were clear and decided; he was in heart, as well as by profession, cordially attached to the doctrines and discipline of that church, of which he had the honour to be a minister — But, upon matters of inferior moment he loved not to dwell: his delight was, without compromising any of his principles, to contemplate the points upon which Christians can agree, rather than to provoke debate on those in which they may differ: and, instead of indulging a spirit of harshness, even toward those whose sentiments he totally disapproved, his conduct was uniformly that of candour, and kindness, and benignity.

I have hinted at certain painful circumstances, which, in addition to the weight of his ordinary labours, very frequently came upon him from some hostile quarters. This is not the place in which I could persuade myself to enlarge upon such a subject; and, were not the fact too notorious to be entirely overlooked, I should have passed it over in silence. It is consoling, however, to observe, that the hostility which your valued minister was called to sustain, arose entirely from his attachment to the important work in which he was so assiduously engaged, and from the diligence and success with which he pursued it; and if he had a personal enemy, that enemy had most assuredly a friend in him: in his mind, no feeling of harshness could ever remain.

“I have witnessed, with no little pleasure,” observes a common friend, “his conduct and demeanour when he was provoked into—I should rather say, for it is THAT which I mean,

when he bore with unperurbed and inexhaustible good humour, what would have provoked almost any other man; and when he suffered to remain in the quiver, arrows which he could have sent forth with unerring aim and vigour.” I have, myself, seen him on many such occasions: and a harsh or unbecoming word never, in my presence, fell from his lips. The only feeling, I am persuaded, that he ever entertained toward his most determined opponents might be expressed in the words of our liturgy. “That it may please thee to forgive our enemies, persecutors, and slanderers, and to turn their hearts; we beseech thee to hear us, good Lord.”

The pain arising from this unremitted hostility was, doubtless, much alleviated by the kindness of his numerous friends. There was, indeed, something in his character and deportment peculiarly suited to gain the affections of all that approached him: and seldom has any man, within the circle of his acquaintance—a circle, which included some of the most distinguished individuals both in church and state—been more highly esteemed, or more generally beloved.

It must be acknowledged, that even the most judicious friends may form an incorrect estimate of the religious character and Christian virtues of those who stand high in their affectionate regard. To see the interior of a person's mind, we should follow him into retirement; and, by doing so, as far as it is possible in this case, we shall, I think, discover much evidence of a mind devoted to God.

Among the papers of our late valued Friend, I find one which he kept for some years suspended in his Study, containing a few verses of Scripture, calculated to give him courage and confidence when in great hazard of being tempted to unfaithfulness in his Ministerial duty.

For instance: *There is no wisdom,*

nor understanding, nor council, against the Lord. Prov. xxi. 30.

*The just man walketh in his integrity; his children are blessed after him.*

*No weapon that is formed against thee SHALL PROSPER; and every tongue that shall rise against thee in judgment thou shalt condemn. Is. liv. 17.*

*I, even I, am he that comforteth you: Who art thou, that thou shouldst be afraid of a man that shall die, and of the son of man that shall be made as grass? &c.*

In another paper are several passages, from which, as it is stated in his own hand writing, he was accustomed to derive the greatest relief, support, and direction."

Such as: *Nevertheless, though I am sometimes afraid, yet put I my trust in THEE, Ps. lvi. 3. Prayer-Book Version.*

*Or, what time I am afraid, I will trust in THEE.*

*Commit thy way unto the Lord: trust also in Him; and He shall bring it to pass." Ps. xxxvii. 5.*

*My soul, wait thou only upon God, for my expectation is from HIM. Ps. lxii. 5.*

*Trust in Him AT ALL TIMES: ye people, POUR OUT YOUR HEART BEFORE HIM. ib. 8.*

*Let him take hold of my strength that he may make peace with me: and HE SHALL MAKE PEACE WITH ME. Is. xxvii. 5.*

What an instructive lesson would it have afforded, to behold him, in his many afflictions thus casting himself upon the goodness of God, and reposing in the comfort of His exceeding great and precious promises!

On one occasion, when much depressed by very painful intelligence, he writes—

"I sought comfort from meditation on the Word of God; particu-

larly I was much relieved by reflecting on the passage—*In the multitude of sorrows that I had in my heart, thy comforts refresh my soul: Oh, for faith in the divine promises, and the faculty of applying them wisely and effectually to my own condition!"*

At another time, being greatly afflicted, and finding that a friend was yet more troubled than himself, he observes—

"The comparison of situations threw me upon my knees; and made me bless God for the kind proportion in which he had measured out my chastisements."

Of a somewhat similar description are the following extracts:—

"*April 23. Humbled myself before God many times this day; having been astonished to find such powerful corruptions within me. I betrayed a great hastiness of spirit yesterday evening: this is a sign that the grace of God has not been improved as it ought to have been. I will, by God's assistance, watch against this propensity. And, oh, that I may never again offend Him, or wound my conscience by falling into that snare of the Devil! Let every one of you be slow to wrath."*

"*Sunday, April 24. Have humbled myself before God this morning, and do resolve to watch and pray, that I enter not into temptation. May the Lord pardon all my sins: and secure me, by his grace from falling into them again! Amen."*

It ought to be recollected, that the Writer was a man of remarkably fine temper.

Most, if not all these passages, were written many years ago.—"What," it may be asked, "was the state of his mind as he approached the termination of life?"

[TO BE CONTINUED.]

*From the London Electric Review,  
November, 1822.*

### EGYPT.

EGYPT, the parent of Grecian and even of Chaldean wisdom, the inventress of science, the oracle of nations in whose schools, Moses, and Pythagoras, and Plato exhausted the treasures of human learning, may be said to have sunk into the decrepitude and imbecility of a second childhood. How strikingly has the oracle been fulfilled: "It shall be the basest of the kingdoms, neither shall it exalt itself any more above the nations; for I will diminish them, that they shall no more rule over the nations." "There shall no more be a Prince of the land of Egypt." "The sceptre of Egypt shall pass away." "How say ye unto Pharaoh. I am the son of the wise, the son of ancient kings? Where are they? "Where are thy wise men? (Ezek. xxix. 15. xxx. 13. Zech. x. 11. Isa. xix. 11.) All have perished, and the once most enlightened of nations, has come to be associated only with utter darkness. In place of her native line of Pharaohs, the Assyrian, the Persian, the Greek, the Roman, and last of all the Turk, have subjected this once proud and still fertile country to their iron despotism; and under the last and most despicable of her conquerors, it has literally become the basest of the kingdoms. Science survived for a time the fall of the empire, and even since the Christian era, seemed for a season to rally her ancient strength in the school of Alexandria. But Christian Egypt has also passed away: at least, that which calls itself Christianity, is but the sightless and hideous mummy of a Christian church. The orthodox Greeks, and the Monophysite Copts, though retaining their ancient distinctions, are alike slumbering the sleep of death amid the shades of the grossest ignorance.

whom fifteen hundred reside in Cairo, and a few of the other Christian communions, estimated altogether at a population of 100,000 native Christians, form the small remains of the once famous patriarchate of Alexandria. The ascendancy of the Coptic Church over those of the Greeks and the Latins, originated in the Copts making terms with the Saracen invaders of Egypt in the seventh century, and assisting the Musselmens to expel their orthodox rivals, the Greeks. The exactions and oppressions they have ever since been subjected to, Mr. Jowett considers as 'a standing warning to the Church, of the guilt and certain punishment of discord, perfidy, and schism.' The sin of schism, however, lay quite as much at the door of the Greeks; and even that of heresy, which Mr. J. would fasten more particularly on the poor Monophysites and Monothelites, might be shewn to attach with equal justice to the General councils and the ferocious prelates by which they were anathematized. The Greeks were their tyrants and oppressors in matters civil as well as ecclesiastical; and it is probable that, when they exchanged the Byzantine for the Saracenic yoke, they lost nothing, and they might hope to gain much. Perfidy could not be charged on a measure which had self-defence for its plea, which violated no compact, no alliance, and which was less a schism of the Church, than a political revolution wresting the devoted country from one foreign tyrant, to consign to another.

The perpetuation of even the semblance of Christianity under these circumstances, is a most striking phenomenon. In Egypt, as in Abyssinia, in Syria, and in Muscovy the ecclesiastical historian finds the standing documents of remote ages,—the notions, practices, and corruptions of the fourth and fifth centuries still

tial change, but perfect as a carcase embalmed in snow, or incrustated by petrification; preserved from decay by the very element of cold and darkness which envelopes them.—The Protestant Christian, when brought into contact with these posthumous relics of the middle ages, finds himself less separated by diversity of national habits or of dialect, than by ecclesiastical prejudices and religious differences, from those who avow a common faith. The Coptic priest at Alexandria asked Mr. Jowett, 'how we used to baptize,' and shook his head at hearing that the English Church used *no holy oil*.—The Alexandrian Greeks, indeed, claim some alliance with the English, as it seems that our countrymen there are indebted to them for the rites of baptism, marriage, and burial, if not of absolution. We, said a Greek Priest to Mr. Jowett, 'we are alike: we marry, bury, baptize, &c. for the English; but the Copts—ah!'

In every point of view, however, Egypt is an object of the highest interest, and is likely to become increasingly such. It is all but holy land. Its antiquities are of the most curious and imposing character, and altogether peculiar to the country. Its proverbial fertility, its geographical situation, its commercial advantages, its provincial government, so favourable to its independence whenever circumstances shall admit of its being detached from the ill-shapen empire to which it belongs, its importance as one of the portals to the interior of Africa, as the connecting link between the African and the Asiatic countries,—all these considerations conspire to recommend it alike to the traveller, the statesman, and the philanthropist, as one of the most interesting regions in the world. From Alexandria there is much commerce with Malta and various ports of Europe, and by way of the Red

Sea, with the East Indies. The latter, however, is principally in the hands of the Mahomedans. Cairo contains a large and mingled population from many parts of Africa.—It forms by far the most advantageous line of communication with Abyssinia, and perhaps with the Mahomedan States on the North; and the language, Arabic, is both well cultivated, and very extensively available as a medium of communication with the adjacent nations. On these several accounts, Mr. Jowett strongly recommends Cairo as a Missionary station.



### CAIRO.

THE motley population of 'the Saracenic capital of the land of the Pharaohs,' consists of Turks, Arabs, Greeks, Copts, Jews and Armenians. Of these, the first and the last, Dr. Richardson states, (and his testimony is in concurrence with that of other travellers,) are generally the most upright and agreeable in all mercantile transactions.

"The Turks, being masters of the country, are superior to all in wealth and dignity; yet the Arabs constitute by far the greatest part of the population, both in Cairo, and throughout the whole of Egypt and Syria, and their language is the vernacular tongue in both countries.—Notwithstanding which, and their being of the same religion with the Turks, they enjoy no offices of emolument, and are kept nearly in as much subjection as the Copts or the Greeks, though they are at least in the proportion of twenty to one.—The Armenians are numerous, and entirely engaged in trade, and bear the character of a respectable, industrious people. They are favourably situated in Egypt at present, on account of one of their countrymen being the interpreter and one of the confidential advisers of the Pasha.—

The number of Jews in Cairo was differently stated at three, four, five, or six thousand. But I am disposed to think that the highest number is considerably under the truth. They are an industrious people, and are chiefly engaged in small traffic, as in this country; but many of them being able to read, write, and cypher, are employed in the different offices of government. They have seven synagogues in Cairo. The Copts are generally considered as the legitimate remains of the ancient Egyptians, as retaining in their features and even in their name, proofs of their descent from that great and wonderful people. Though I must be permitted to say, that neither in their features nor in their complexion, have they the smallest resemblance to the figures of the ancient Egyptians that are represented in the tombs of Thebes, or any other part of Egypt that I ever visited. There are about 8000 of them in Cairo; and throughout the whole of Egypt, and are much employed by the Pasha in matters of accounts, yet they certainly are an uncouth and grovelling race, and further removed from civilization and the softened habits of society, than any of their fellow citizens. They have a sulky and designing look, with much of the low cunning that renders a man unpleasant and suspected.— They have an unusual command of feature, but not of eye, which announces, with all its diversity of expression, the craft and intrigue of their disposition.”



### THE COPTS.

The present Copts, Dr. Richardson is decidedly of opinion, are a mixed race, bearing in their physiognomy the marks of an alliance to the great Circassian family, and obviously distinguished from the children of Mizraim, the aboriginal Egyptians.

“ prior to the Persian conquest, Egypt possessed a population of 7,000,000: all of them it is presumed, Egyptians. That three and twenty hundred years of bondage and persecution should have reduced them to their present number, is not so surprising as that they should, notwithstanding all their changes of masters, have retained a distinct people. Evidently the Christian religion, the strongest cement of society, has knit them together in one bond of union, and placed an insurmountable barrier between them and their present masters. The same distinction obtained, in a certain degree, between them and their Persian conquerors. But this was not the case under the Greeks, who were themselves a colony from Egypt.— The Ptolemies repaired their temples, presented their offerings on the same altars, and worshipped the same deities with them. The Egyptians adopted their alphabet, and probably much of their language: their own is now completely lost. They never appear to have amalgamated so well with the Romans, under whose government they made several efforts to recover their independence. After their conversion to Christianity, they appear to have formed one sect with the Greeks and Romans; and the national distinction must have been then greatly sunk; and the present Copts are probably a mixture of the ancient Egyptians with those inhabitants of the country, who embraced that religion at the same time with themselves.”—*Boston Recorder.*



### SIBERIA.

#### ZEAL AND LIBERALITY OF HEATHENS IN SUPPORT OF SUPERSTITION.

Mr. Swan, who with Mr. Stallybrass, has taken a journey into the *Buriat* territory, beyond the *Nerchinsk* mountains, mentions, in a letter to the Secretary, the zeal of some



of the *Dalai Lamas* in propagating their religion among their neighbours. he says, "their zeal has carried some of them beyond the *Baikal* to the unlettered tribes around *Irkutsk*, among whom they are acting as missionaries, building temples, &c—and thus preparing to set up their unintelligible mummerly in regions where it has hitherto been unknown. I am sure, my dear Sir, you cannot read this statement with indifference. Is it not enough to provoke the Society—the churches to jealousy?—Shall no soldiers of the cross be sent to take *that* field against these emissaries of *Dalai Lama*?—Some may think that we ought to wage the war there: but I could easily fill my sheet with arguments to show why we should not desert our present post (*Selingisk*.) On this side the lake we have enough to employ our hearts and hands were our numbers increased seven-fold.

I have another provoking circumstance to mention—the liberality of the heathen in support of superstition. During my late journey, some *Buriats* in my presence were conversing about the flocks and herds of the *Taisha Isjigjit*. They said he was not so very rich in sheep. I asked how that happened, since I had been told that his father, *Damba*, to whose property he succeeded, had upwards of ten thousand?—"Yes, his father at one time had ten thousand, but *seven thousand sheep*, (besides other property) were disposed of for the building of the temple!"—Shall christians be outdone by heathens?—Shall greater sacrifices be made by individuals to uphold or propagate the mass of lies and nonsense of which *Dalai Lammais* consists, than Christians, who have it in their power, are willing to make for the furtherance of the gospel of Christ? Will not such magnificent heathen offerings as these

Perhaps this is out of place—the facts speak for themselves; but I am moved with I see such calls for missionaries, and the Society unable to meet them—such fields of exertion, and so few to occupy them, because the christian world does not furnish the means.

## THE RIVER NILE.

FROM ENGLISH'S NARRATIVE.

THE river Nile has been represented, and I think with justice, as one of the wonders of the world. I do not consider it as meriting this appellation so much on account of its periodical and regular floods, in which respect it is resembled by several other rivers, as on account of another circumstance in which, so far as I know, it is without a parallel.

The Nile resembles the path of a good man in a wicked and worthless world: it runs through a desert—a dry, barren, hideous desert: on the parts of which adjoining its course, it has deposited the richest soil in the world, which it continually waters and enriches. This soil has been the source of subsistence to several powerful nations, who have established and overthrown mighty kingdoms; and have originated the arts, the religion, the learning, and the cultivation of the greatest part of the ancient world.\* These nations, instructors and pupils, have perished: but the remains of their stupendous labours, the Pyramids and the Temples of Egypt, Nubia, and in the countries now visited for the first time at least for many ages, by minds capable of appreciating those of the people who erected them, are more than sufficient

\* EGYPT, according to the most probable opinion, derived its sciences and institutions from Ethiopia. The sciences of the Egyptians were transferred to Greece by the travelling Philosophers of the latter country, the

accomplishment and respect for the nations who founded them — The few instances that I have mentioned, are such as have presented themselves to my notice in sailing up the river, without my having the opportunity to scrutinize them particularly, or devise means to pursue any researches in the vicinity of those I have seen, by which doubtless many more would be discovered. Some future traveller in the interesting and remote regions, which may have the power and the means to traverse at his leisure the banks and islands I have seen and admired, will, I believe, find his labours rewarded, by discoveries which will interest the learned and gratify the curious.

A voyage up the Nile may be considered as presenting an epitome of the moral history of man. We meet at almost every stage with the monuments of his superstition and his tyranny; but with few memorials of his ingenuity directed with a view to real utility. We also every where behold the traces of Almighty Justice upon his enemies. Every where on the banks of the ancient river, we behold cities, once famous for power and luxury, a desolation, and dry like a wilderness; and temples once famous, and colossal idols once feared, now prostrate and confounded with the dust of their worshippers. "The flocks lie down in the midst thereof; the cormorant and bittern lodge in the temples and palaces. Their voice rings in the windows, and desolation in the thresholds."

The people who now occupy the territories of nations extinct or exterminated, have profited neither by their history nor their fate. What was once a land occupied by nations, superstitious and sensual, is now inhabited by robbers and slaves. The robbers have been expelled or slain, and the oppressed peasant is emancipated by the arms of the nation who

the degenerate Greeks, but who nevertheless have derived neither instruction nor warning from their downfall and subjugation. The Nile meantime, which has seen so many nations and generations rise and disappear, still flows and overflows to distribute its fertilizing waters to the countries on its borders; like the good Providence which seems unwearied in trying to overcome the ingratitude of man by the favours of Heaven.—*Rel. Int.*

### SHETLAND ISLES.

In this remote and desolate region, there has not been wanting evidence that the love of Christ will prompt to effort for the extension of his kingdom, and for the salvation of men. Under the patronage of the Congregational Union of Scotland, Mr. M'Niel of Elgin, has visited these islands of the northern ocean. He spent eight weeks in this mission, visited 21 parishes, preached a great number of times, and distributed a large quantity of religious tracts.

He says, 'The whole country of Shetland including, besides the main land, thirteen or fourteen inhabited islands, is divided into 29 parishes, comprised under 12 ministers. The aggregate body of the population is thought to be not less than twenty-five thousand souls.'—'Mr. Reid, Pastor of the Congregational church in Lerwick, has laboured fully fifteen years in the Shetland Isles, and "his labours have not been in vain in the Lord." The church there was formed about thirteen years ago, consisting then of 16 members. By the blessing of God on the gospel of his Son, there are now upwards of 140 in fellowship with them. More than one third of that number, however, cannot, from their extreme distance from Lerwick, meet with them on the first day of the week. Some of

distant, and can seldom meet with their brethren in town, even in the summer season. They form branches of the mother church, and meet for prayer, praise, &c. and reading an evangelical sermon, on the Sabbath, in the different parts of the country where they are respectively situated.\* There are six or seven meetings of this kind throughout the isles; and they are like so many lamps, in some of the dark and desolate corners of the country, 'holding forth the word of life.' Besides the church in Lerwick, there is another small congregational church in *Bister*, consisting of from 6 to 40 members, under the pastoral care of Mr. Tulloch, who has laboured in that quarter, under many privations and great difficulties, for many years with a patience and perseverance worthy of the good cause, and of which few of our brethren in Scotland are aware.

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### ISLE OF MAN.

We have already adverted to the proceedings of the Home Missionary Society of England and intend soon to state, at some length, its mode of operation, which appears to be attended with a great degree of success. The missionaries collected, at first, the peasantry in barns, or in private dwellings if those which are convenient can be obtained, and from

\* In many new settlements in this country, the example of the Shetlanders might be followed with great advantage to the settlers. Whilst the first buds of Society are rising among the woods, the inhabitants must be at considerable distance from any place of public worship, we would therefore recommend to them to assemble on the Lord's day, in a private house, for the purpose of praying, reading the Scriptures, and reading an evangelical sermon. All this might be accomplished by the example and influence of one pious person in a neighbourhood.—Should this remark attract the notice of any of our subscribers in the neighbourhood of new settlements, we hope they will lose no time in commencing the work of the Lord. Ed.

the humble beginning are frequently enabled by the contributions of the benevolent, to erect a commodious chapel. A missionary of the Society in the Isle of Man, writes—

"At *Sulby* the congregations are truly encouraging. The place is always crowded, when the weather is at all favourable, and numbers are frequently unable to gain admittance. I am sure I speak within compass, when I say, that I have seen 300 of the peasantry within and without the door. At *Lary*, which has been considered one of the darkest spots in the island, the school room continues to be filled with a decent and attentive audience. At *Peel* I still occupy the court house. The high bailiff was lately present; and after service, very kindly told me, that he was glad it could be put to so good a purpose. The clergyman of the town, upon whom I often call, accommodates me with seats, and some branches of his family always attend, while the clerk of the adjoining parish leads the singing!! You will not find greater liberality than this in any part of England. I wish as much could be found in every magistrate, clergyman, and clerk. At *Ramsay*, the congregations are as numerous and as respectable as ever. When I last wrote, I informed you, that a piece of ground had been purchased for a new chapel. I am happy to say, that arrangements have been made for commencing the work as soon as possible; though I fear it will not be completed so soon as the necessities of the case require. Your supply of books has enabled me to commence a Sabbath School; and I shall very shortly stand in need of more efficient aid.

### SANDWICH MISSION.

It is pleasing to see instances of kind and liberal feeling wherever or by whomsoever exhibited. The

following will be regarded only in this light, but as a testimony of a disinterested stranger to the value of the mission to the Sandwich Islands.

CIVILITIES OF COMMODORE VAS-  
SILIEFF.

Decr. 24, 1821.

AT 10 o'clock, Mr. Bingham went on board his Russian Majesty's ship Otkritic, as he had before proposed; was present at divine service, it being their Sabbath, and they being ready to depart on the morrow. The aged priest their chaplain, over whose head had passed the snowy blasts of seventy-four winters, read the service in the formulas of the Greek church, while the ship's company stood, and bowed, and kneeled, and crossed themselves with him; and occasion ally one of the number chanted a short strain as the priest proceeded with the reading. When a customary refreshment had been taken, at which the chaplain asked a blessing, the Commodore presented to the missionary an elegant silver medal, containing a good profile of the emperor, and the names of the two ships under his command. The Orphan School was then proposed as an object, which it was thought the Russian gentlemen would be pleased to patronize; and William Beals was introduced to them as one of the orphans in a course of education—The Commodore said he was about to ask in what way he could be serviceable to us; and, as the subscription paper was read, signified his hearty approbation of the plan, and engaged, for himself and his officers, to make a donation. On leaving the ship, Mr. Bingham, in company with Mr. Boyle, called on Kaahoo-manoo, where the physician left with him and Hopoo, directions for the continued treatment of her case.

30. This morning, just before the Russian ships left this place for St. Petersburg, the Commodore sent the proposed donation, accompanied

by the following letter, written in the Russian language, and translated.

*His Imp. Maj. Ship, Otkritic,*  
Dec. 19, o. s. 1821.

DEAR SIR,—I heartily thank you for the opportunity given me, and the officers under my command, to be sharers in promoting the business of this Christian mission. The collection of seven golden ducats, and eighty-six Spanish dollars, I take the liberty of sending with this letter, of which you will make use as you think proper. Please to receive our most sincere wishes, that your good intention, and the glorious design in which you are engaged, may be greatly prospered.

MICHAEL VASSILIEFF.

Rev. Mr. Bingham.

[Fam. Vis.]

MONTREAL, APRIL 1, 1823.

PALESTINE MISSION.

WE feel a more than ordinary interest in behalf of this Mission. It is to the very birth-place of Christ—the scene of miracles; and where the awful tragedy of Calvary was acted. All those glorious events of scriptural record, from the time of the birth of our Saviour, rise up in our imagination, as we revert to the land of the Apostles. Centuries, however, have since intervened, but to throw a veil of obscurity over the primeval days of Christianity in Palestine.—The gleaming sword of Mahomet thinned and scattered the faithful followers of Christ; and the Koran was substituted for the Bible.—A long and dreary reign of spiritual darkness has accompanied the sovereignty of the Moslems. But the time has come, when the messengers of Jesus, are bearing the sacred oracles of truth to the most distant regions—Jerusalem has not been neglected. Through the instrumentality of missionaries, the Scriptures

are now circulating throughout the Holy land. By the indefatigable exertions of the Revd. Mr. O'Connor, of the Church Missionary Society, channels have been opened for the circulation of the Scriptures "not only throughout the Islands of Candia, Rhodes, and Cyprus; but in all parts of Syria." Mr. Wolf, a converted Jew, has lately visited Jerusalem, where he was eminently successful in the distribution of the word of God, among the Jews. We have much reason to believe, that the time is not far distant, when the same pure worship, which was practised in the primitive ages of Christianity, will again illumine this land of gross superstition and Idolatry. The AMERICAN BOARD FOR FOREIGN MISSIONS, sent out two labourers for Palestine in 1820—Messrs. FISK & PARSONS. They landed at SMYRNA in January—spent the summer of the same year at SCIO—returned again in the fall to SMYRNA; where Mr. Parsons left Mr. Fisk to labour in that and the neighbouring places, as opportunities might offer, while he proceeded to Jerusalem; visiting in his way SCIO, RHODES, CASTELLO, ROSSO, CYPRUS and JAFFA.—Mr. Parsons is said to have spent a pleasant winter at Jerusalem, distributing the Scriptures and Tracts; and reading with Priests and monks, the WORD OF GOD. He here took a survey of what he supposed would be the ground of his future labours; but God, in his great and mysterious providence, had designed it otherwise. Mr. Parsons died at Alexandria, in Egypt, Febr'y. 1822, while making the tour of that interesting country. As soon as this afflicting occurrence was known to the AMERICAN BOARD OF MISSIONS, the Rev. D. TEMPLE was sent out to supply his place. The highly important and valuable communications received

from Mr. Fisk & Parsons, relating to the state of the Christians, upon the eastern borders of the MEDITERRANEAN, excited a truly commendable and praise-worthy spirit in the breasts of the religious world; and especially among the inhabitants of the United States.

The American board, fully impressed with the high importance of this mission, and the necessity of an increase, engaged two other missionaries, Messrs. GOODELL and BIRD, who sailed from New-York the 9th Decr. 1822. The FOREIGN MISSIONARY SOCIETY in Paris, about the same time sent out their first MISSIONARY, a MR. KING, (who is to act under the direction of the American Board) who had been for some time previously, qualifying himself, by a study of the Oriental languages, to labour in this important region. Thus there are, at the present time, five missionaries engaged in the Palestine Mission. There have been many travellers to the Holy Land, within a few years past; and they all testify to the necessity of missionary exertions there. The Syrian Patriarch, formerly Archbishop on Mount Lebanon, visited England in 1819—was very cordially received; and returned with a Printing Press, to be established upon the Holy Mount, to enable him, with greater facility, to afford to the thousands of needy and perishing souls, the words of eternal life. The American Board of Missions have a Printing establishment at MALTA, which will prove another to the many engines now in operation, to illumine the dark borders of the Mediterranean. MALTA is the seat of Missions in this quarter. Here the Rev. MR. JOWETT was sent by the Church Missionary Society in 1815; and his "Christian Researches" exhibit the great extent of his labours. The leading object of the Mediterranean Mission is the revival of the Christian Churches bordering upon this sea.

strumental in the propagation of the pure faith of the Gospel, and have presented a distorted picture of that faith to the unchristianized nations." We fear the commotions of the east, with the prospect of an increase to them, will circumscribe the labours of the missionaries there; and perhaps, like the missionaries of New-Zealand, they will be expelled by the horrors of war, from the fruitful vineyard of Palestine.

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### SOCIETY

#### FOR THE PROPAGATION OF THE GOSPEL IN FOREIGN PARTS.

IN our account of the Society for PROMOTING CHRISTIAN KNOWLEDGE, we stated that it gave birth to the one which heads this article, in 1701. "King William III. was graciously pleased, on the 16th of June, 1701, to erect and settle a CORPORATION with a perpetual succession, by the name of THE SOCIETY FOR THE PROPAGATION OF THE GOSPEL IN FOREIGN PARTS; for the receiving, managing and disposing of the contributions of such persons as would be induced to extend their charity to the Maintenance of a Learned and an Orthodox Clergy, and the making of such other provision as might be necessary for the Propagation of the Gospel in Foreign parts, upon information, that in many of our PLANTATIONS, COLONIES, and FACTORIES, beyond the seas, the provision for Ministers was mean, and many of our said PLANTATIONS, COLONIES, and FACTORIES, were wholly unprovided of a maintenance for Ministers, and the public worship of God; and that, for lack of support and maintenance of such, many of his loving subjects wanted the administration of God's Words and Sacraments, and seemed to be abandoned to Atheism and Infidelity, and others of them to Popish Superstition and Idolatry.— The above is an abstract of the Char-

ter of this Society, which was composed "of the Chief Prelates and Dignitaries of the Church, and of several Lords and eminent persons in the State."—An annual account of its proceedings is rendered to the Lord High Chancellor, the Lord Chief Justice of the *King's Bench*, and the Lord Chief Justice of the *Common Pleas*. Our object however, at the present time, is to confine our remarks to its operations upon this continent, and principally to the Canadas. From the first period of its incorporation, it has laboured on the continent of, and Islands adjacent to, North America; and it now employs in these several quarters of the west, nearly eighty Missionaries.— From the Report of the Society for 1821, we learn that it has 14 Stations, and but 2 Missionaries in Newfoundland.—In Nova Scotia, 35 Stations, and 25 Missionaries—In Cape Breton 2 Stations, and 1 Missionary,—and on Prince Edward's Island, 2 Stations and two Missionaries. In Upper and Lower Canada, there are stated to be 37 Stations, and 59 Missionaries, in the Missionary Register; but, according to the Report above referred to, (and to which we shall adhere in making up this statement,) 35 Missionaries only are mentioned. In Upper Canada there are 20 Stations and 17 Missionaries. The following is a correct list of Missionaries, with the dates of their establishment:—

#### THE REV'D.

R. Addison was stationed at Niagara in	1791
Dr. Strachan was settled at York in	1803
R. Pollard, at Sandwich, in	1804
G. Stewart, at Kingston, in	1804
J. G. Weagant, at Williamsburgh, in	1811
Ralph Leeming, at Ancaster	1816
who was likewise appointed to visit among the Indians in	1818
W. Sampson, at Grimsby, in	1817

## THE REV'D.

S. Mountain, at Cornwall in	1818
J. Leeds, at Elizabeth Town,	1818
W. McCauley at Hamilton in	1818
Romaine Rolph at Amherst- burg, in	1819
J. Thompson at Cavan, in	1819
J. Stoughton at Earnest- Town, in	1819
Mr. Harris at Perth, in	1819
W. Leeming at Chippawa in	1820
B. B. Stevens at Queenston,	1820
Mr. Myers at Matilda, in	1821

There are two other stations among the Mowhawk Indians; the one occupied by a Catechist, and the other by a Schoolmaster.

In Lower Canada there are 17 Stations, and 16 Missionaries,—according to the following list.

## THE REV'DS.

C. Cotton, stationed at Dunham in.....	1804
Dev. Baldwyn, at St. Johns, in	1811
John Jackson, at Wm. Henry, in	1812
M. Townshend, at Caldwell and Christie Manors.....	1816
J. Abbot, at St. Andrews, in...	1818
M. Burrige, at Aubigny, in.....	1819
Mr. Parkin at Chambly, in.....	1819
Mr. Wood at Drummondville, in	1819
J. Luddard at Gaspé, in.....	1819
F. Johnson at Hatley, in.....	1820
L. Jenkins at Quebec, in.....	1820
Mr. Knagg at Riviere du Loup, in	
J. Burton at Terrebonne, in.....	
Mr. Taylor at Eaton, in.....	1821

The Hon. and Revd. Dr. Stewart is the Visiting Missionary for the two Provinces, and has been most actively and zealously engaged here since the year 1807. To the above enumeration of Missionaries we add the following, who received Priest's Orders, in January last—

The Rev. Fred. Myers, Missionary at Matilda, U. C.
The Rev. Clemt. F. Le Fevre, Miss. at Ascot and Orford. L. C.
The Rev. George Spratt, Miss. at Yonge and Bastard. U. C.

The Salary of the greater portion of these Missionaries is £200 the

year; the Rev. Dr. Stewart has £300, and the Rev. Dr. Strachan, £275. There are two Stations at Quebec; the one however, is occupied by a Schoolmaster on the national system; who has a Salary of £200 per annum. The grant made by Parliament, in aid of the expenses of this Society, in the North American colonies, in the year 1820—21, amounted to £9387:10:0; and it is thus, with the aid of Government, that it is enabled to prosecute its operations upon so extensive a scale.

We cannot, in justice to our own feelings, close this statement, without again adverting to the distinguished and persevering labours of the visiting Missionary, the Hon. and Rev. Dr. Stewart. His labours are truly those of the Apostolic age. Abounding in the riches of this world, he relinquishes all those vain and transitory enjoyments, which the world calls the pleasures and luxuries of this life, to spend his time, his talents and his wealth, in the purchase of more substantial happiness; in collecting together his "Master's flock;" in feeding them with the bread of eternal life; in smoothing the pillow of sickness; and in alleviating the pangs of a "final separation." The inhabitants of the eastern Townships, (the most of his more distinguished labours,) have particular cause to be grateful to him, for his labours of love among them. Abandoning the polished and refined Societies in which he is peculiarly qualified to shine; he enters the wild forest with the settlers; and by his kind and encouraging words, and pecuniary assistance, when requisite; the wilderness disappears—a settlement is formed; and the spire of a decent church, greets the eye of the traveller. These are the effects of his persevering and unwearied exertions; and we can form no better wish for the inhabitants of that section of the Province, than, that the kind hand of

Providence, may so lengthen out the career of his mortal existence, that many years may yet be spared to him, to progress in his "well doing." His exertions are verily those of one, who is determined "to spend and be spent in the Lord."

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FOR THE CHRISTIAN REGISTER.

"But where is the Bethel flag of Canada hoisted," is a question asked in your 6 No. page 87 of the Register. I am rejoiced to be able to record small beginnings even in Canada, and in some measure, furnish an answer to your query. Though no Bethel flag has been actually hoisted. Divine worship and preaching were commenced on board some vessels at Quebec last summer, and I was informed, the Rev. Isaac Purkis of St. Johns Chapel, preached to a very attentive Congregation on board a vessel, one Sabbath afternoon, and that those interesting meetings were begun at Quebec by a Mr. Baker, who preaches to a small congregation of Baptists in that place. But that important work already begun at Quebec, will I hope and trust reach the Port of MONTREAL; and that when our navigation opens, the sweet sound of prayer and praise will be heard on board many a vessel in this Port. Let Episcopalian, Methodist, and Presbyterian join in this glorious work, and let those who have so nobly begun the work at Quebec, proceed with renewed energy and vigor. "Remembering their labour will not be in vain in the Lord." It would be very desirable and important if the Religious Tract Society of Montreal, would appropriate a grant of Tracts to some benevolent individuals at Quebec and Montreal, to distribute among small vessels and Coast-ers, which seldom go to any Port where tracts can be obtained—(Some French Tracts should also be

sent.) Sincerely hoping the blessed Gospel will be preached to sailors in Canada, with the same zeal and success as it appears from your paper to be done in Europe and the United States, I am, Sir, Yours, &c.

*A Friend to Sailors.*

Montreal, 17th March, 1823.

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## Religious Summary.

We learn that France has effected an annual saving to the Nation, by her revolution, of more than *thirty millions of dollars* in her Church establishment. Before the revolution, the number of secular Clergy, Monks, Nuns, and inferior Ministers, was 460,078, about one to every 52 persons in the kingdom. The present number of her Clergymen is 35,643, and their income 4,657,000 dollars. They are paid out of the National Treasury, the same as the army or navy. Tythes are abolished—357 of the clergy are Protestants, who do not belong to the State Church, but they are paid in the same manner as the Catholics.—The London Religious Tract Society has distributed 60,000 copies of a Tract "on prayer for the outpouring of the Holy Spirit."—Dr. Pinkerton observes that "true religion is again rising triumphantly from under the pressure of infidelity in Denmark."—It is said to be a rare thing in Sweden, to find an adult that cannot read—what an astonishing contrast is there presented between this country and highly civilized France.—Intelligence has been received, that the Missionaries of New-Zealand have been driven from these Islands by the natives.—We learn that the Christian population of the Colony on the African coast, amounts to 10,000, mostly blacks, who are principally engaged in agricultural pursuits.



The following is the population of Calcutta, in India, according to a late Census—Nominal Christians 17,138;—Mahomedans, 48,162;—Hindoos, 118,203;—Chinese, 414; total, 179,917.—The British Government in India, have forbidden the burping of widows under the age of 16 years, or while in a state of pregnancy. They likewise direct an inquiry, before a widow is consigned upon the funeral pile; for the purpose of ascertaining, that neither compulsion is used, nor intoxicating drugs administered. *We are happy to learn that Anthimus, the Bishop lately chosen Patriarch of the Greeks, is a friend of Miss Societies.*—A female slave belonging to a Dutch Gentleman, at the Cape of Good Hope, being threatened by her mistress, that her children should be taken into the interior and sold; resolved at once to destroy them, rather than have them subjected to that worst of all evils—she succeeded in drowning three, and was in the act of destroying herself and the remaining child, when she was discovered. She was then tried, condemned and executed, by being strangled at a stake, a party of the military attending, *under the command of a British officer.*

Sir Henry Blosset, who has gone to Bengal, as Chief Judge, has proffered his friendship and assistance to the Church Missionary Society.—Two females of the Wesleyan Methodist's persuasion, have become itinerant preachers, in England, of considerable celebrity. They are persons of fortune, and of great respectability, in the decline of life, and evincing considerable talent and much energy in the cause in which they are engaged.

The General meeting of the Diocesan Committee of Quebec, took place on Sunday the 16th ult. at the Cathedral, and was respectably attended. A Sermon, for the benefit of the Society, was preached by the Rev. L. C. Jenkins, and

the collection (including 10s. since received) amounted to £47:18:7. We observe that the Hon. J. Irvine, Lt. Col. Harvey, C. B., Lieut. Col. Durnford, and J. Davidson, Esqr. officiated as collectors on the occasion.

—○○○○○○○○—  
THE DIAL.

BY JAMES MONTGOMERY.

This shadow on the Dial's face,  
That steals from day to day,  
With slow, unseen, unceasing pace,  
Moments, and months, and years away  
This shadow, which, in every clime,  
Since light and motion first began,  
Hath held its course sublime;  
What is it?—Mortal man?  
It is the scythe of time,  
A shadow only to the eye,  
Yet in its calm career,  
It levels all beneath the sky;  
And still, through each succeeding year,  
Right onward, with resistless power,  
Its strokes shall darken every hour,  
Till nature's race be run,  
And its last motion shall eclipse the sun.  
Not only o'er the Dial's face,  
The silent shade, from day to day,  
With slow, unseen, unceasing pace,  
Steals moments, months and years away.  
From hoary rock and aged tree,  
From proud Palmyra's mouldering walls  
From Teneriffe towering o'er the sea,  
From every blade of grass that falls,  
For, O! where'er a shadow sweeps,  
The Scythe of Time destroys,  
And man at every footstep weeps,  
O'er evanescent joys;  
Like flowers glittering with the dews of morn,  
Fair for a moment, then forever shorn;  
—Ah! soon beneath the inevitable blow,  
I too shall lie in dust and darkness low.  
Then time, the conqueror will suspend  
His scythe, a trophy, o'er my tomb,  
Whose moving shadow shall portend,  
Each frail beholder's doom.  
—O'er the wide earth's illumin'd space,  
Though Time's triumphant flight be show'd,  
The truest index on its face,  
Points from the church-yard Stone.

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