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THE CHRISTIAN REGISTER.

"ON EARTH PEACE, GOOD WILL TOWARD MEN."

VOL. I.] MONTREAL, SATURDAY, JUNE 2, 1823. [No. 11.

FOREIGN NEWS.

. MEMOIR

OF THE LATE WALTER VENNING, ESQ.

[CONTINUED.]

THE writer of this Memoir had received a general but authentic account of the death of Mr. Venning, stating that it was occasioned by an infectious fever, which he caught in visiting a prison in St. Petersburg, and that it took place on the 22d of January. Subsequently to this, he received two important communications. The first was a letter from Mr. Venning himself, written six weeks before the commencement of the disorder which was appointed to remove him from our world. It was principally occupied in relating the particulars of a merciful preservation from shipwreck, which he had experienced in the Gulf of Finland, when he was on his way to Copenhagen, where he had the prospect of instituting a Prison Society, such as now exists, in consequence in a great measure of his exertions at St. Petersburg. The loss of the ship obliged him to return to Russia, but still with the intention of visiting Denmark, and of proceeding to England. There is a passage in his letter which, considering that when it was received he was known to be dead, could not but be deeply interesting. "Still," he says, "I look forward with pleasure, and hope to see my dear English friends next summer; but the

vicissitudes of life, and the uncertainty of life itself, especially in the work which engages all my time and attention, forbid me, at least for the present to say much about it."—Such was the deep sense which he entertained of that uncertainty, of which so affecting an illustration was just at hand.

A few days after this, the writer received a letter from the Rev. Richard Knill, a Missionary in connexion with the London Missionary Society, stationed for the present at St. Petersburg; containing a more detailed account of the decease of this valuable man, from which a few extracts may be acceptable. It is dated 14-26 Jan. 1821.

Mr. Walter Venning and another member of the visiting Committee, were at the prison about three weeks ago; both of them caught fever; the other gentleman was seized first, and soon discovered symptoms of typhus; his life was despaired of, but through mercy he is now recovered. Mr. Venning's disorder began with a cold, it increased, and ten days before his death, he was confined to his bed.—On Thursday the 18th, he sent for Dr. Patterson and me. Dr. Patterson was not at home, but I went immediately. On my entering his room, he said, "I have sent for Dr. Patterson and you, because it is my earnest wish to have you with me.—It is right I should have those with me now, with whom I hope to dwell for ever. The doctors tell me that I am not very ill; I think I am,

feel that I am; true it may not be a ngerous, but that is uncertain; God only knows what the event may be; it may terminate in death, may it not?" "Uncertainty," I replied, "is engraven on all terrestrial things, but I trust that you will soon be restored, and have many years of usefulness added to your life." He paused for a moment, and replied with much energy, "Yes, I hope so too, there is nothing else that makes life desirable; but it is probable that all my work is done, and this idea induced me to send for you: we shall be companions in eternity. If we are Christians indeed, we shall be angels in the world to come. I insist on it that you visit me, and let nothing prevent it."

Seeing him rather anxious, I said, "My dear friend, make yourself quite easy on that subject, I will come to see you daily." At this, his countenance wore a smile, and with much apparent pleasure he said, "Will you? then I am satisfied." Perceiving his eyes directed to the table, I asked him, if he wanted any thing? "Yes," he replied, "give me that book; look at that page, fold down the leaf, and recollect that I give it to you as *my charge*, that if the disease increases, and death is approaching, you read to me that chapter; it has afforded me much peace and comfort already, and I hope it will again: put it in your pocket." It was Doddridge's *Rise and Progress of Religion*; and the chapter entitled, "The Christian rejoicing in the views of death and judgment."

Saturday, about 2 p. m. I visited him again. In the most solemn and affecting manner he said to me, "There is a great work going on, and all of it is preparing for the judgment-day; there it will be tried; what a scrutiny! what a day!" I made no reply; but he looked as if he anticipated an answer, when I

said, "That day will be the most joyful and glorious that you have ever seen." "Yes, if I am saved," he replied. It was then observed, "All who believe in Jesus shall be saved; and you have believed, have you not?" "O yes." "Christ is the only refuge, and you have fled to him, have you not?" "He is my only refuge." Christ is the foundation of his church, and for many years you have been resting on him, have you not?"—"Yes, O yes, this subject has occupied my mind a good deal this morning, and very pleasant it has been to my soul." After a short time I arose to come away.—He perceived it, and said, "What! are you going to leave me?—you shall not leave me—stop, I wish to say to you, Knill, Labour for Jesus Christ, as long as you have breath in your body." It entered into my very soul; I felt it as a voice from the tomb! "Yes," said I, "that is my desire; I have devoted myself to his service; for this cause I left my native land."—"That is right," he replied, "Christ is worthy, Christ is worthy; preach the pure gospel, warn every man to beware of trusting in their own righteousness. O what a day is coming! what a day will the judgment day be! what scenes will then appear! you know there is a propensity in men to trust in themselves, but warn them. O could I but give you a view of my thoughts on that subject!—It is too vast;—but this let me tell you,—that dreadful beyond description will it be for all those who are not placing all their hopes of heaven on the Lord Jesus Christ!" These were almost the last words he said to me, or to any person. He rapidly sunk under his disease, and on Monday night, about midnight, he died. Dr. Patterson and some other Christian friends were present praying for an easy dissolution, at the moment when the spirit took its flight to realms of day.

Mr. Knill intimated his intention on the ensuing Lord's day, to preach from Rev. xiv. 13. "Blissed are the dead who die in the Lord." His pastor communicated the substance of this Memorial to the congregation in New-court, on the 18th of March, in a discourse on Rev. xvii. 14. — "They that are with him are called, and chosen, and faithful." And it is highly honourable to his memory, that at the Annual Meeting of the General Committee of the St. Petersburg Prison Society, held on the 27th of January, o. s. His Excellency Prince Alexander Galitzin, delivered an address containing a high eulogium on the character of this excellent man, expressing affectionate regret at the loss of so active and efficient a fellow-labourer, who was indeed the prime mover, under Providence, in this great work; and exhibiting in the mind of the noble and eminent speaker, the warmest attachment to real vital Christianity. This admirable address concludes with the following animated passage. Having proposed to ask of his Imperial Majesty permission to erect a monument on the spot where his mortal remains were deposited, he proceeds thus;— "While Russia has to shew near our frontier the ashes of his countryman, who marked the first traces of amelioration in the condition of prisoners, of the sick, and the suffering, let her also shew a second monument of another Howard here; a worthy follower and imitator of the good deeds of the first. The Lord blesses his work when he bestows the instruments of his grace on the earth. The Lord has accomplished his work, when he takes them to himself in heaven." R. W.

HIBERNIAN SOCIETY.

SIXTEENTH REPORT.

The following interesting Abstract of this Report is selected from the

December, number of the London Missionary Register:—
State of Ireland.

The year which has elapsed since your Committee presented their last Report, has been an eventful one for Ireland, and an anxious one to all who sincerely sympathize in her moral destinies. On the one hand, the visit of the Sovereign to her metropolis has assured a loyal people of His Majesty's paternal interest in the prosperity of that part of his dominions: for the first time, a British monarch arrived on her shores, not as a conqueror, but as the Constitutional King of the two United Nations; and your committee would fain hail such an event as an auspicious omen of brighter days. On the other hand, the serious disturbances which have arisen in several districts of this unhappy country, have seemed to threaten consequences the most disastrous to her moral and political interests: yet these occurrences, deplorable in themselves, may, it is hoped, have one good effect, by drawing the attention of all ranks, in this country, to the critical state, the moral wants, the misfortunes, and the paramount claims of the Sister Island.

Appeal for increased Support to the Society.

The apathy which has so long prevailed on these subjects is the most formidable obstacle which opposes the progress of the Society.—Every other obstacle seems on the point of giving way.

In Ireland itself, a conviction of the importance of the Society's labours is daily gaining ground; and not a few of the Catholic Priests have either become favourable to its proceedings, or have suspended their opposition. And this augmented interest in the Society has shown itself most unequivocally in the increase of

the income derived from Ireland.—Your Committee appeal with confidence to these facts, as practical proof that Ireland herself begins to estimate the value of the exertions which are made by this Society—that it is no visionary scheme in which it has embarked—that it includes no attempt to force upon the population of Ireland, a system at war with their prejudices, or not adapted to their actual condition.

Your Committee feel that the present critical state of Ireland warrants them in appealing more earnestly than ever to the British Public, on behalf of the cause in which they have embarked: inasmuch as it renders every means of meliorating the condition and elevating the character of the Irish Peasantry, a measure of the most urgent political necessity, as well as of Christian Benevolence.

The great increase in the population of Ireland, as ascertained by the late census, furnishes your Committee with a strong argument for redoubled exertions. The return made for this part of the empire, is 6,846,948. Allowing for any inaccuracy in the previous census, there can be no doubt that a prodigious numerical increase has taken place; and your Committee ground on this striking fact, the necessity for an enlarged co-operation, on the part of all the friends of religion, humanity, and social order—all the lovers of their country—in behalf of nearly seven millions of their fellow-subjects, sunk, for the most part, in ignorance and superstition.

State of the Schools

The number of schools has increased; during the year, from 534 to 575, being 41 more than the Society has ever had under its care in one year. The scholars under instruction, in 1821, was 53,233.

The present state of the Schools, however, warrants your Committee in

anticipating a speedy increase in the number of pupils.

The day schools were never better attended than at the present period. Two causes conspire to produce this good attendance—a decrease of that opposition which formerly existed, and a strong disposition, on the part of the teachers, to avail themselves of this calm, in augmenting the number of their pupils. This latter circumstance your Committee consider as illustrating the expediency of interesting the masters in the success of the schools, by making their profits depend on the proficiency, as well as the number, of their pupils. The schools, at present existing, are under the superintendance of the following visitors:—

176 Under Ministers of the Established Church.

123 Noblemen and Gentlemen.

7 Dissenting Ministers.

35 Roman Catholic Priests.

25 Ladies.

298 No visitors resident in the vicinity.

During the past year, Schools have been very successfully conducted in some of the Prisons, in particular in the county gaols of Sligo and Cork. The Society has also carried its system of instruction into three Counties, in which, hitherto, its meliorating influence has not been felt. It is a very encouraging reflection to your Committee, that, of the 32 counties of which the Sister-Island consists, 23 are now enjoying, some of them to a considerable extent, the benefits of the Society's labours.

Views of the Roman Catholics

The conviction of the necessity of Scriptural knowledge to better the condition of Ireland, your Committee are happy to believe, is spreading among enlightened Roman Catholics themselves. By the Catholic Laity it is deeply felt; and many of your Society's Schools are under the ac-

tual superintendence of Catholic Priests

Wherever the sanction of the Catholic Priest can be obtained, the Schools are crowded to excess. In a large village, in which an invaluable correspondent had laboured for years to preserve a School in existence, and had at last been compelled to give way before the overwhelming influence of the Priest, no sooner was that Priest's opposition withdrawn, by the interference of the Titular Bishop of the Diocese, than the school-room proved insufficient to contain the numbers who flocked to it; the males were consequently removed to another building, and the two Schools soon increased to between 600 and 700. In another instance, the opposition formerly made having been overcome, the Schools were speedily increased by an addition of full one-half.

Your Committee must not omit to make honorable mention of a Catholic Priest, who, with distinguished liberality, obliges the pupils, educated exclusively at his own expense, to commit to memory passages from the Protestant Version of the Scriptures.

The growing desire of the Catholic Parents to obtain education for their Children, has induced the Priests in many instances, to open Schools as a measure of self-defence. In these Schools, however, although reading is taught, the Scriptures are withheld.

Circulation of the Scriptures.

Your Committee feel great pleasure in acknowledging the liberal grant of 1,000 Bibles and 10,000 Testaments, from the British and Foreign Bible Society, which in connection with former grants and purchases, has enabled the Society, since its commencement, to distribute upwards of 80,000 Bibles and Testaments.

School Inspectors and Village Readers.

The Inspectors of Schools and Village Readers, an invaluable class of the Society's labourers, continue to be employed with the happiest effects. They are instrumental in disseminating, far and wide, the Word of God among those who have no other means of becoming acquainted with its sacred contents. In a country where the Bible is a new book, and where hitherto it has been assiduously concealed from the great mass of the people, the importance of this class of the Society's agents cannot fail to be generally felt; and your Committee have great pleasure in stating, that their simple but active endeavours are crowned with pre-eminent success, in the social and moral improvement of multitudes of their benighted countrymen.

Ignorance of the Scriptures, with Eagerness to hear them.

These will be found to be closely united in the following extracts from the Reports of several of the Readers, which exhibit scenes little to be expected in a Christian Country.— One writes—

I reside with a friendly family, in a large and well inhabited village; all Roman Catholics, except two families, professedly Protestant. The whole of this population never heard of the Bible, and are consequently very dark and ignorant. On the Sabbath, I read a considerable portion to the family, in the morning and afternoon. They were greatly surprised to see so small a book contain such wonderful things, and inquired how I obtained it, and what country it came from! I informed them that it was the Book of God; that it was written by the holy Prophets of the Lord, many hundred years ago; and that it contained an account of the nativity, life, and death of the Son of God. They

were all perfectly astonished; and, after I had read a few chapters in the beginning of Matthew, the man of the house ran out in haste to two of his next door neighbours, and brought them in to see and hear "the Book of God," for by this name my little Bible is now known. These individuals also expressed their surprise; and after hearing me read of the birth, miracles and death of our Saviour, they went out and brought in their wives to hear the same glorious news.

He adds, on a subsequent day—

"This day I was employed, morning and afternoon, in reading the Scriptures; and experienced great pleasure at beholding the attention paid and the knowledge acquired.—The people are anxious for the winter, in order that they may have the long nights to hear the Scriptures read; and are devising means to raise a fund to provide candle-light for that purpose."

One of the Inspectors says—

"I visited a School in a populous village, in a mountainous country, and surrounded by a shaking bog.—The people are very ignorant, having never seen a Bible or Testament till the introduction of the Schools. They flocked round me, delighted to hear what they nor their forefathers ever heard before; and I was much affected to see the aged people pressing to ask me for explanations of what struck their attention in reading their Testaments."

A Reader states—

"I met an acquaintance returning from Mass. He began informing me of the good words which he heard from the Priest respecting the sufferings of Christ; and how he was crowned with thorns, mocked, abused, insulted, and crucified; and expressed his surprise how the Priest of such a "fine account from God."

Upon my telling him that I could show him the same words, he replied—"All the books in the world cannot contain half so much as the Priest said this day. I am sure he got the account from God." I then produced my *Irish Testament*, and sitting on the side of the road, read the chapter containing the account of the Passion of Christ. He was so astonished at finding it contained in a book, that he fell on his knees, and with streaming eyes and uplifted hands, returned God thanks for having heard such a book. On his return home, he went among his neighbours, inviting them to his house on the following Sunday, to hear a book read, which would tell them of what his Saviour had done and suffered for sinners, and that it was the Book of God."

Another reports that he visited a Night School, in which many Adults had assembled, in very inclement weather, who all evinced a great desire to learn, and adds—

"In the evening, I read the Scriptures to a number of individuals who came to my lodgings. They were very attentive, and when it became late, left very reluctantly. In the morning, before it was quite light, they again assembled, and called the man of the house out of his bed to let them in to hear the Scriptures read. I accordingly arose, and read to them a considerable time. When they departed it rained hard, and they prayed that it might continue to do so, to prevent me from travelling."

Zeal and proficiency of the Aged in learning to read the Scriptures.

One of the Readers in the *Irish Tongue* says—

"I classed eight fathers; three grand fathers, fourteen adults, and the remainder boys. The old men could not see a letter without spectacles; and I was astonished when I again

visited the School to see the great progress which they had made.

Of an Evening School of sixty-six scholars, he reports—

I classed a grandfather, who regularly attends, with his four children and seven grand-children; one of whom persuaded him to come, saying, "Perhaps, grand-father the Lord will enable you to learn to read His Word." This old man now attends the school with his primer in his hand. He is a Protestant, and had learned to read a little when he was young, but, through neglect, had entirely forgotten all.

In a Third School, he says—

There are five men who were accustomed to come with their children, and return with them after school hours, as they had to cross mountains and bogs. These men, perceiving the progress made by old men who attend the school, were encouraged to commence spelling themselves; and now they can read the Scriptures tolerably well. On the Sabbath they sit together, and read the Testament; and one of them has become not only the teacher of the rest, but of the surrounding villages: at first he was coolly received; but now they are glad to see and hear him.

Of the progress of the aged people, the same reader adds afterwards—

Fathers and grandfathers, whom I arranged a few months before in the junior classes, are now reading the Scriptures, and rejoicing that they are so privileged.

One grandfather, with two of his sons and three of his grand-children, were put by me in the first class; and, in the course of a few months, the grandfather out-stripped the rest, and was promoted to the third class. I told him that if, at the next inspection, he was able to read in the Testament, I would write to you to

send him one. At the next inspection I found he could read correctly in the New Testament; and, accordingly, gave him an order for a large-sized one, which I trust he will make good use of.

(The remainder in our next.)

THE ESCAPE AND LABOURS OF MR. WOLFF.

Mr. Wolff, a zealous missionary to the Jews and others in Turkey, was known to have been at Aleppo a short time before the earthquake; and fears have been entertained that he had perished in the ruins of that city. It now appears that he was mercifully preserved. The following extracts of a letter received from him, are taken from the Lond. Jewish Expositor. It is extremely delightful to trace the steps of such an angel of mercy, in his various exertions of benevolence, among all the superstitions and iniquities of that part of the earth; especially at a season of such dreadful calamities.

ALEXANDRIA, Oct. 7, 1822.

"I left Aleppo on the 3d of August, and arrived again at Antioch on the 5th, where I stopped, till the 11th of August. John Barker, Esq. British Consul-General of Aleppo, who was just there with his amiable family, told me that the Ansari, idolators, as they are supposed to be, are continuing to read the New Testament I presented to them. I distributed again some New Testaments in Persian and Arabic, left Antioch the 12th of August, and arrived in the village Jesia, near Lattachia. The heat induced me to the determination to sleep in the open field rather than accept the kind offer of Mahomed Agiha, one of the Shechs of the Ansari, who invited me to sleep in his house, which was built of stone; and thus it was thy will, O Lord; blessed be thy name, Jesus Christ! possessed of glory and hon-

our. As I firmly insisted to remain with my servant in the open field, the Shechs and all the other inhabitants of that village came to talk with me in Arabic; I told them that their brethren in Antioch have accepted copies of the Gospel, and are reading them with anxiety. The Shech Mahomed Agha, desired me to give him likewise some copies, and I promised to comply with his wish next morning after my arrival in Lattachia; and thus we sat very comfortably together on the ground, drinking milk and smoking the pipe, and conversing; it was a great wind—calm at nine o'clock, and twenty minutes after that very evening, "the Lord looked upon the earth, and it trembled!"—A terrible shock, first horizontal, and thirty-six vertical ones, accompanied by a noise like the thunder of canons, proceeded out from the earth. I prayed, crying to Jesus my Lord, and the Ansari exclaimed, "Merciful Lord, Merciful Lord!" We first stood still upon one place; but we feared to stand still; we leaped about, and we feared to leap about, for the earth threatened every where to open her mouth, and swallow us up. The falling of houses, the shrieks and lamentations of dying women and babes, who were plunged in a time of sixty seconds into an awful eternity, produced in us all the firm belief that the judgment day of the Lord is now coming! Mahomed Agha exclaimed, "This is of the Lord!" The observation of that Ansari makes me believe that that sect are not idolaters, for I cannot suppose that such an observation, in such a terrible moment, could be hypocrisy. I felt then more than ever the force of the passage in the sacred writ, saying, "Ye mountains fall on us; ye hills cover us!" I can say that I was the instrument, in the Lord's hand, of saving the lives of many persons; for if I had accepted the offer of the Shech, and had

entered their houses, we all were become victims of the terrible earthquake. The earthquake was, after the terrible shocks, felt repeatedly every hour, two and three, and often four times, through the whole night! I went the next day to Lattachia, but perceived that all the inhabitants were out of town, in the open field, having left behind their property, which was buried under the ruins of their houses. I saw many naked, they went not back to take their clothes; and I saw sucking children fainting away, for they drank the milk of terror. "Woe unto them that were with child; and to them that gave suck in that day!" I went first to see the Franks of that town, and then the Greeks; they were all with pale faces, and with tears in their eyes; and those, who received me on my first arrival at Lattachia with kind countenances, have been so taken up with sorrow, heaviness, and terrors, that the mother did not mind the cries of her babes! One hundred and fifty houses have been utterly destroyed, and some hundreds of persons lost their lives. It did not cost me much pains to induce as well Catholics as Greeks, to kneel down with me, and to pray to our Lord Jesus Christ. Even those prayed who in the time of peace and ease, almost the Saviour's benefits began unfaithfully to deny; but earthquakes often interrupted our prayers! I sent immediately several expresses to Antioch, which cost me together eleven dollars, to learn what had become of Mr. John Barker and his family; for the news was arrived at Lattachia, that Antioch, Swedia, Scanderoon, and Aleppo, had been utterly destroyed, and this news has been true. I received an answer from John Barker, Esq. and at the same time an express arrived which was sent to me by Benjamin Barker, Esq. John Barker, Esq. his wife, and little girl, Benjamin Barker, Esq. and all the

European Christians of Aleppo, have been saved by the grace of the Lord! John Barker, Esq. was just going to bed when the shock took place; the wall of the room, and the stairs, all gave way in a moment, and John Barker, Esq. and his wife, were precipitated on the ground, and buried under the ruins, and thus carried out safely, only with some trifling scratches. Benjamin Barker, Esq. has been seriously wounded, but is now cured—but all the towns, villages, and cottages, twenty leagues around Aleppo, have been utterly destroyed; 40,000 of our fellow creatures have lost their lives. The Jew Esdra de Picciotto, the Austrian Consul General, lost his life, and was buried under his sixteen slain horses. At Aleppo, are 25,000 souls buried under dead horses, cats, and dogs! there have been 3,000 Jews at Aleppo 2,000 of them became victims of the earthquake: their ancient synagogues, from the time of the second temple, have been utterly destroyed! Not one single house at Aleppo remained whole! Spirits of those rabbies! when I told you that Jesus was the Son of God, you exclaimed, 'We have neither seen nor heard it!' Spirits of those rabbies, it seems to me, that you are now standing before me, and it seems to me that I hear you exclaiming, "We do now see it—we do now hear it—That Jesus is the Son of God!"—Many of those children who were designed to be sent to that my projected college, are now in another college—in the college of the other world!

Dear friends, I beseech you weep with me! For many children died after the earthquake, they sucked the milk of terror at their mother's breast! I sat the 20th of Aug. on the ground in the garden of the Greeks, and wrote a letter,—a terrible earthquake took place again! And lamentation of children and women, and young and old men! Thou,

O Lord, let us never forget, that thou dost neither slumber nor sleep! And in an inevitable fate unbelieving Turks have been killed again, in all the towns of the Pashalic of Aleppo, for disobedience to the Gospel's warning. Those who were in the field returned back to take their clothes! Some days before my departure from Lattachia, a caravan of Turks arrived from Aleppo. I met them in the field. They were soldiers, Turkish soldiers. They asked me: Are you in peace!"

I. In peace, praise be unto God, the Lord of the worlds!

Turks. Aleppo is gone, Aleppo is no more! And saying this, they began to beat their breast, and they lifted up their voice, and cried and wept, and exclaimed, "This was of the Lord, this was of the Lord!"

I desired Musa Elias, the British Agent of Lattachia, to furnish me with some copies of the Arabic New Testament, to distribute them among the poor and afflicted, but the whole stock has been buried under the ruins of his magazine, and no body yet dares to enter the town to excavate their buried property. Poor Musa Elias, and many of the Europeans, have lost all their property. Shocks have been heard four and five times through forty days. What an awful instance of the power of God! I left Lattachia the 29th of August and arrived at Cyprus the 4th of September. Mr. Vondiziano received me very kindly indeed. He is British Consul General of the island.—He gave me a room in his house.

All the European Consuls, not one excepted, desired that that College, which I intended to establish at Aleppo, should be established at Cyprus. The prospectus was drawn out, signed by all the nine Consuls of Cyprus, and all the Europeans of Cyprus.—Mr. Caprara, the Austrian Consul General of that island, and Mr. Neville, the Chancellor of the English

Consulate, desire tracts and Bibles for distribution.

Two Greek priests, and their two servants, have been condemned to death, by suffering a thousand stripes, at the command of both the Governor of the island, and the general of the troops, and have been already put into prison: As they were not protected by the Consuls, no Consul thought it advisable to interfere. I asked first the English Consul, whether he had any objection to my going to the Governor and the General, to ask from them as a favour, the lives of the two priests and their servants. As the Consul had no objection, I went immediately to both Turks, i. e. the General and the Governor. I shewed to them my Firman, which the Right Hon. Lord Strangford was so gracious as to procure for me from the Porte, and the letter of recommendation procured to me by Mr. Salt, from Mahomed Ali, Vice-Roy of Egypt. They complied with my wish, and both the Greek priests, and their two servants were immediately set free. I myself went to the prison, and took them with me to the English Consulate.

Two noblemen of the Greek nation were condemned to death, before I arrived in that Island. One of them was beheaded, and all his property confiscated; and the other saved his life, by the exclamation: "There is God, and nothing but God, and Mahomed the Prophet of God"—he apostatized. The two boys of both, the one of them eleven years of age, and the other fourteen, ran the danger of being taken by the Turks, and of being educated in Mahomedan night. I took them with me, with the written consent and permission of their mothers, and the British Consul General, and the approbation of all the European Consuls, and all the European inhabitants of the island; they cause to me much joy; they have talent, and I

intend to send them to England, where they may be educated in science and vital Christianity, and be sent back as missionaries to their own nation; they read and write, and speak modern Greek, and understand the ancient, and they know a little Italian. I am sure that you, Mr. B. Mr. S. Mrs. D. and Dr. F. will take care of them.

I arrived at Damiat the 24th of September, 1822. I explained to Mr. Surrur, the British Vice-Consul of that town, the object of the Bible Society, and the object of the Society for promoting Christianity among the Jews. He answered to me, in form of a letter, that he will most readily promote the cause of both Societies. At Damiat are twenty Jewish families; some thousand Catholic and schismatic Greeks.

Rabbi Maimon, the most learned Jew of Damiat, called on me, I read with him the Prophets and the Gospel, and gave to him a New Testament in Hebrew; he promised to read it attentively, and to tell after one month, the result of his inquiry, to Mr. Surrur.

I arrived at Alexandria the 4th of October, where I was received with a true brotherly cordiality by Mr. Salt.

Mr. Salt promised to me to introduce me to his Royal Highness the Vice-Roy of Egypt, and he desired immediately Mr. Bogos to introduce me to that great personage. I was introduced to his royal Highness the 7th of this month.

I told farther his Royal Highness that I had proposed the establishment of a college for the inhabitants of Aleppo, which was accepted with a heartfelt joy, but the earthquake rendered it impossible to bring it into execution there; I asked his Royal Highness whether he would permit to my friends, Henry Drummond, Esq. and John Bayford, Esq. and my other friends in England, to

establish such a College in Bulaka, near Cairo? His Royal Highness replied: "I have not the least objection, and you may write to your friend, that I permit it with the greatest pleasure." He told me that he has already begun to establish a little institution at Bulaka, which is under the inspection of Hagio Osman Nurreddin. I said, that I have the pleasure of knowing Hagio Osman Nurreddin, and I should be very glad if his Highness would send him to England for some time. His Highness observed that he intended to do so some time or other.

I remain, Dear Sir,

Your's, &c.

JOSEPH WOLFF.

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PALESTINE MISSION.

EXTRACTS FROM MR. FISK'S COMMUNICATIONS.

(*Mr. Fisk's present station is Malta.*)

Of the history of Malta it is not necessary to say more, in this place, than that it was given to the Knights of St. John of Jerusalem by the Emperor Charles V. in 1530; and that the order held possession of it till 1798, when it was forcibly taken from them by Bonaparte. The British soon after blockaded the island, and besieged the strong places, which surrendered in 1800. Malta has ever since remained in possession of the British, to whom it was confirmed by the treaty of 1814. It is of vast consequence to the cause of truth, that presses are now established here, and schools commenced. A new era has arrived. This central situation, so near Europe, Africa, and Asia, and holding so easy a communication with three quarters of the world, is now likely to be the focus of religious intelligence, and the point whence evangelical laborers shall proceed into all the surrounding regions.

Description of Valetta.

At present, the principal city on the island is Valetta. It is built entirely of stone, and is consequently exempt from one of the greatest evils to be feared in the cities of the Levant;—viz. fire. It would be almost impossible to burn a house here, if a person should undertake it; and it would be quite impossible that a fire should spread in any part of the town. The streets are in general well paved; and are kept tolerably clean by the labors of convicts, who clear and sweep them regularly, under the direction of soldiers. The houses are, almost without exception, well built and excellent. The churches are numerous; and the larger ones, particularly, are furnished with two or three bells each, and some of them with still more. These are rung almost perpetually. The streets cross regularly at right angles; and, at the respective corners, are images of the different saints; as St. Augustine, St. Francisco, St. George, the Virgin Mary, &c. &c. Under many of these images there is an inscription, in the name of the bishop of the island, promising 40 days indulgence to every one, who shall repeat before the image a *Pater Noster*, an *Ave Maria*, &c. I have inquired of two priests, and several others, about the import of this promise; but can get no satisfactory answer. One says, it means 40 days earlier release from purgatory. Another says, it means a release from forty days of penance imposed by one's confessor. A third says, it does not mean precisely 40 days, but a much less period, the duration of which is not precisely known; for instance, if a confessor orders 40 days fasting as a penance for some sin, this indulgence may perhaps release from one day of it.— Thus we see, in passing through the streets, that the city is given to idolatry. The population of Valetta is about 20 or 25,000. West of the

town is a small bay, which forms the harbor, called *Marsa Musciet*, in which vessels perform their quarantine. In the middle of it, is a small island, on which stands the *Lazaretto*. In the time of the knights, this was a prison for slaves. East of the town is the great harbor, and, beyond it, forts *Ricasoli* and *St. Angelo*, and the towns *Sanglea*, and *Vittoriosa*. At the north end of the town, between the two harbors, is fort *St. Elmo*. The south end connects with the country.

Montreal, June 2, 1823.

NEW ENGLAND COMPANY.

As we have expressed our determination in a former number of the Register, not to let the subject of this Society drop, until a full and complete exposition of its past proceedings and present state be made, we find it incumbent upon us to notice every communication given to the public, which has for its object this end.—In the Boston Recorder for May 10th 1823, we observe that the writer R. whom we noticed in our last remarks upon the *New England Company*, has endeavoured to answer our comments, and the communication signed “Another English Gentleman;” but we are sorry to remark his utter incapability to give that satisfaction, which his previous communication led us to hope he was enabled to do. Our object however, is not at present to quarrel with him for attempting a defence without adequate materials; but, we would merely state that historical records bear us out in asserting, that real estate has arisen as much in value (having regard to the circulating medium) since the middle of the seventeenth century, as the labours of Missionaries have. We would farther ask, does not the “*New England Company*,” as an offspring of

public benevolence, belong in a measure to the public; or is it not cognizable to the public, for a proper application of the funds, with which it has been entrusted? If so, (if still in operation) why does it not report its proceedings? If a proper application or use is made of its funds, it certainly would be expected, that it would take much pleasure in the annual exhibition of its operations.—Can R. name a Society in active existence whose object is that of general benevolence, that does not give the world a knowledge of its exertions? and where will he show us a Report of this Society since the American Revolution? Allowing our opinion relative to the present income of this Society to rest upon two assumptions as R. would have it, “that landed estate is far more productive now, than it was 170 years ago”—“and that the funds of this Society have been accumulating ever since the American Revolution”—we are of the opinion that, it is only requisite to substantiate the former to prove the latter; and the former we have stated above, we have every evidence, to believe in; but we have taken measures, that will not fail to bring into view every thing, which is or can be publicly known of this Society in England.

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We are sorry to hear that the congregation at St. Johns Chapel, Quebec, are deprived of the means of grace, in consequence of the removal of their late Minister, the Rev. Isaac Purkis; but it is some alleviation of the pain we feel, that we learn of the continuation of the Sunday School, and that a weekly prayer meeting is held—we trust, that the zeal and punctuality of the Teachers will be such in their present circumstances, as to preserve to them the good character, which they have obtained; and we cannot doubt but

special attention will be paid to the prayer meetings, by every member of the Church and congregation; and that they will unite in fervent prayer to the great Head of the Church, "to send them a Pastor after his own heart, who shall feed them with knowledge and understanding."

We learn with much pleasure, that a Sabbath School has been commenced in connexion with the Episcopal Church in Quebec,—and we hear with equal satisfaction that in consequence of the personal exertions of the Rev. Mr. Williams, in going from house to house in the most necessitous parts of that City and its Suburbs, the Methodist's Sunday School has been greatly augmented; this truly laudable example of Mr. W. will, we would fain hope, find many imitators—this is the true method to increase Sunday Schools—to go out into the highways and hedges, and into the streets and lanes of the City, and compel poor children to come in to receive instruction. We would earnestly recommend it to those, who would diminish other Schools to swell their own, which can produce no other effect than to gratify their own narrow minds, and to demoralize the children. Should this plan of seeking out children be vigorously pursued, we shall not despair of hearing, in the course of six or eight months, that 800 or 1000 children are under instruction in Sabbath Schools at Quebec.

We understand that it has been determined to enlarge the Presbyterian Church, under the pastoral care of the Rev. Dr. Harkness, Quebec, and to erect a new spire: the work is already commenced, and we shall rejoice to hear of much good being done within its walls, both in the Congregation, and the Sunday School.

A young man in Montreal, zealous to do good, went from house to house in his leisure hours, to collect children for the Sabbath School, to which he belonged; in the course of the week he obtained the promise of thirty, twenty seven of whom, actually attended the next Sabbath. If one Teacher could accomplish so much, how much may be accomplished by the united exertion of all the Sunday School Teachers in Canada?

The Montreal Sunday School Union Society, are daily expecting to receive from England, their annual supply of books for Sunday Schools, which will afford the Teachers an opportunity of rewarding the diligence of the children whose expectations in some of the schools, have long been on *Tip-toe*.

We take much pleasure in stating to our readers, that we have associated with ourselves, a Minister of the Gospel—a late student at the Missionary College at Gosport, England, (under the superintendance of the Rev. David Bogue, D. D.) who will hereafter conduct the editorial department of this Paper.

As the time is close at hand when our first semianual collection will be made, we give a list of our Agents throughout the Country.—Those subscribers, who do not live in the vicinity of these agents, will confer a particular favour, by remitting direct, under cover, to the Editor, the half year's Subscription.

Mr. WM. BRENT, Quebec.

Mr. BIGNALL, Three Rivers.

Mr. D. SEE, William Henry.

Mr. SAML. BULL, Berthier.

Mr. JOSEPH B. BELLAMY, St. Johns.

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SAMUEL WILLARD, Esq. Shefford.

Mr. W. CAMPBELL, Laprairie.

GUY RICHARDS, Esq. St. Andrews.
Doct. E. W. ARMSTRONG, Kingston.

To the Editor of the Christian Register.

SIR, I see by the Boston Recorder of Saturday May 10th, that R. has determined to make as decent a retreat from the defence of "the New England Company" as circumstances will possibly allow; but in order to preserve the appearance of recitude and courage to the last, he maintains a sort of *running fire*, and no doubt expects his retreat to be covered by the smoke of his own arms; but if it be possible for him through the thick vapour with which he has surrounded himself to discern objects with any degree of distinctness, I will beg leave, through the medium of your useful publication to place before him a few additional things for his contemplation in the solitude of his retirement.

Before I proceed further, I beg to assure R. s incredulity that I am really and truly another Englishman, and not "the identical person from whom Mr. Morse derived his intelligence"; and I will also add, for R's satisfaction, that without travelling 500 miles, I can find other English Gentlemen, who can corroborate the testimony which has already been adduced relative to the facts necessary to be established in this controversy.

I felt somewhat surprised on reading the following passage in R. s answer to my letter. "Neither am I, as the Gentleman would intimate, acquainted with any member of "the New England Company"—nor am I under any peculiar temptation to cover their sin. *I desire only that correct statements respecting the funds and the conduct of that Corporation may be laid before the public.*"

What am I to think of this? Is it so—that R. begins to feel ashamed

of being thought an acquaintance of the New England Committee,—or does he truly mean to confess that whatever knowledge he may formerly have pretended to, he really knew nothing of the matter? And if he really did not know any thing of "the New England Company" and its affairs, how could he dare to make the following assertion—"The funds of this Society are not large, nor its exertions great; the latter however correspond with the former." It is in this way that R. in the plenitude of his consistency exemplifies and proves the ardour of his "desire only that *correct statements* respecting the funds and the conduct of this Corporation may be laid before the public"—but a recollection of my signature induces me to suppose that R. s real design has been to elicit truth by means of discuss.

I feel the English Gentleman and myself flattered by the explanatory parenthesis of R. in the following answer: "Good people (excepting of course the two English Gentlemen in question) would rather make extraordinary efforts themselves than become accusers of the brethren."—R. should recollect that many good people are also weak people; I would imitate their goodness while I compassionate their weakness, and I can assure R. of his full share of benefit in this sentiment.

It is surely no very strange thing to suppose that any thing is more agreeable to the generality of even good people than to admonish others for their wickedness, however clearly it may appear to be their duty, but for my own part I should esteem it a greater honour to be singular as the reprovcr of crime than to be associated with thousands as its apologist.

If the funds of "the New England Company" have been laid by in a napkin or buried in the earth, instead of being used for the purposes de-

signed, have they not been perverted as much in fact if not in extent, as if they had been used to enrich the individual Trustees, by their speculating with them in the funds? R. after repeatedly admitting all the facts essential to the objects of this discussion calls for proof, but it is R.'s turn first;—let R. prove his assertions, which were laid before the public before even a syllable came from my pen; and I pledge myself to give him all the proof that can be reasonably required relative to any thing which I have advanced. R. has said “the Funds of the Society are not large.” Will R. be so good as to say *how large* they are? He tells us “the Society’s exertions are not great.” Will R. be pleased to tell us *how great* they are?—and furnish us with a little documentary evidence such as we have from all other Missionary Societies? If R. will do this the public will judge for itself and determine the correctness or incorrectness of the third proposition that their exertions correspond with the funds.—I have already challenged R. to prove what he has roundly asserted in the most unqualified manner, viz. “That the funds of this Society are not large, nor its exertions great; the latter however correspond with the former,” but instead of coming forward like a man to prove these broad assertions, he turns round and tells me that the *onus probandi* rests upon me whilst his own unfounded assertions are destitute of even the very thinnest shadow of proof, and after all it comes out that R. really knows nothing at all of the matter, and that *still*—“the points at issue are whether, “the New England Company,” has large funds, and whether they have abused those funds;” and now about four months after he had assumed the appearance of knowing all about “the New England Company,”—having had time to expose his ignorance to the world and

to find out that he really knew nothing of the Company except its name, he has really and in good truth begun to make some enquiry, and although I perceive in him a most unhappy propensity to indulge in airy speculation, and to cherish the most improbable conjectures, I am not without some hope, Mr. Editor, that after a seasonable correction of his *new theory* relative to the comparative value of property at the different dates specified in your late remarks, you will have the satisfaction ultimately of finding him fully persuaded that the only way to be able to give information is to possess it one’s self, and that the way to possess it is to obtain it, and I have but little doubt, that he will so far improve as to know that one excellent way to find out truth is to exercise reason and common sense; and however *incredulous* he may be at present, I do not despair of his being brought to believe that there are persons in the world who have some portion of these.

One word more, Mr. Editor and I have done. R. seems apprehensive that the agitation of such questions will weaken public confidence in charitable institutions; but this apprehension is chimerical, for if it should have this effect in a very few instances and for a short period, it will be more generally and permanently regarded as a pledge that the Managers of Institutions will be observed by the conductors of the press, and if necessary, called to an account, and it will tend to assure benefactors that unfaithful dealing with their benefactions will soon or late be followed by merited animadversion.—An explicit account of funds and exertions from the New England Company are absolutely necessary.

And now Mr. Editor, whether R. will believe it or not, I doubt not but you will believe me to be, not the informant of Mr. Morse, but,

with all due deference to R's. opinion on this point, *bona fide*.

Another English Gentleman.

MR. EDITOR,

I have no doubt but all your readers feel obliged to the "Friend of Sailors" and to Sylvanus, for the portion of light which they have offered us, relative to the commencement of preaching to seamen at Quebec, whatever may be thought of the heat which accompanied that light. The "Friend of Sailors" told us all he knew, and as far as he went was correct. "Sylvanus" also, exhausted his stock of knowledge on this point, but not with quite so much of the "*suaviter in modo*" as might have been expected from "Sylvanus." I was however happy to observe how much he improved, and how much more he appeared like himself and his master towards the close of the letter. I will only add that in fact the Rev. J. DePurton, Wesleyan Missionary commenced the preaching to seamen at Quebec in the summer of 1821, and during the last summer there were prayer meetings for seamen, at St. Johns Chapel, every Sabbath morning at 9 o'clock, and frequently at the house of a friend in the evening. Many seamen attended the above chapel and several of them participated in the Lord's Supper.

But it matters little by whom it was begun at Quebec, we know who commenced preaching to seamen at the sea of Galilee, the question now is, who will carry it on at Quebec, and begin it at Montreal? Methinks I

hear each Minister of the Gospel answer in the words of the Prophet, 'Here am I, send me. Go then ye heralds of Salvation, point out to poor sailors the Ark of Christ Jesus, in which they may be safe amidst the rocks and shoals of time and in the boundless ocean of eternity. And that the presence of your divine master, so clearly promised, may go with you, is the fervent and affectionate Prayer of

PHILONAUTES.

Quebec, May 28, 1823.

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MR. EDITOR,

If you think the following version, of the 130th psalm, be sufficiently poetical, to entitle it to a nook in the Register, it is much at your service:—

Lord hear my plaint, out of the depths

I cry—

For thee I mourn—and heave the bitter sigh;—

To thee, by night, my soul pours out her prayer,

O hear my cries,—nor leave me to despair

Shouldst thou withhold the mercies of thine hand,

And mark my crimes, where could I, guilty, stand?

Wretched, impure, despis'd of Earth and Heaven,

O whither fly! too vile to be forgiv'n!

But why my soul resign thy courage up? Wait on thy God, and in his mercy hope,

Bow at his footstool with supreme delight;

And humbly wait the slowly dawning light;—

Weep o'er thy sins, and sigh the hours away—

Soon faith shall break on an *Eternal Day*,
Montreal, May 20, 1823. S. S.

PUBLISHED SEMI-MONTHLY, AT TEN SHILLINGS PER ANNUM.

All Communications for the *CHRISTIAN REGISTER* to be addressed (post-paid) to the Editor, Montreal.

PRINTED FOR THE PROPRIETORS, BY N. MOWER.