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**THE CHRISTIAN REGISTER.**

FOR PROMOTING PEACE, GOOD WILL, TOWARD MEN.

VOL. I.] MONTREAL, TUESDAY, APRIL 15, 1823. [No. 8

**FOREIGN NEWS.**

**CONTINUATION OF THE BIOGRAPHICAL NOTICES OF THE REVD. JOHN OWEN.**

Just before he was taken ill, his family read to him, by his own desire, the Book of Job, with Scott's Observations, and being placed at that time under certain outward circumstances of discomfirt, he was in the habit of applying what was read to his own case. The progress of disease presently incapacitated him, either for reading much himself, or for giving his attention to others; but I learn, from different friends, who had sometimes the opportunity of speaking to him, that his mind was always most awake to subjects of religion; and that, whenever he could be roused to mental exertion, these were the subjects which recalled for a time, his decaying energies. The Sunday-week after his seizure, when one of his daughters was sitting with him, he laid his hand upon a book on the table, and asked what it was.— Being informed that it was the Life of Hooker, he immediately began to repeat, in the words of that excellent man—

"I have lived to see this world is made up of perturbations; and I have long been preparing to leave it, and gathering comfort for the dreadful hour of making my account with God; and, though I have, by his grace, loved him in my youth, and feared him in mine age; and labour-

ed to have a conscience void of offence to him and to all men; yet, if Thou, O Lord, be extreme to mark what I have done amiss, who can abide it? And therefore, where I have failed, Lord, show mercy to me; for I plead not my righteousness, but the forgiveness of my unrighteousness, for His merits, who died to purchase a pardon for penitent sinners! And, since I owe Thee a Death, Lord, let it not be terrible, and then take thine own time—I submit to it; let not mine, O Lord, but Thy will be done.

This passage, it seems, he was much in the habit of repeating; doubtless, from its expressing the views and feelings which he habitually entertained.

In one of his last letters to the same daughter, he writes in these terms:—

"My frame has been so shattered, that I must not expect it to be speedily, perhaps never thoroughly, repaired. There is nothing I wish to live for, but the service of my Divine Master; and if I may but be favored with the testimony of having pleased Him, and of possessing an interest in His love, I shall be willing to live or to die, as to Him may appear best. Oh, my dear daughter, this should be our first, our last, our invariable object; we cannot dispense with its consolations in sickness, or its support in death."

The only remaining paper to which I shall refer, was written when he

was deprived, by sickness, of the privilege of Public Worship; probably in 1818:—

“What a mercy it is (he observes) that, as well from the nature of God as from his condescension and the tenor of his promises we can have access to him in privacy and solitude, when precluded by sickness or other impediments from worshipping him in public and with the congregation of his saints. Of this mercy, I, who during many months have been confined to my bed, my chamber, or my house, desire to be deeply sensible, and to make it the subject of my most devout and grateful thanksgiving. *Pray to thy Father which is in secret—ask—seek—knock—draw nigh unto God*—and every other direction of a similar tendency, are of unlimited application; and the promises annexed to them may be depended on, as engaged to be made good as often as the direction is spiritually complied with and faithfully performed.

PRIVATE Worship, which consists in acts and offerings of prayer and praise, is the peculiar and spiritual duty of the invalid; and the privileges annexed to it are peculiarly his property. In this worship, he ought to abound; he cannot perform it too frequently: and, in proportion as he abounds and perseveres in the performance of it, may he expect the promised blessing. He may confess his sins, and supplicate the mercy of God in Christ, as frequently as he feels guilt and need of mercy: he cannot confess or supplicate too often; he cannot ask too much, or with too great importunity. If he apply for spiritual things, and apply in faith, God's ear is EVER open to his cry: He will hear those that call upon him: He giveth liberally; and, on those who ask abundantly, He will bestow abundantly, that their joy may be full.

Nor is the invalid tied down to any particular form of words or mode of

service. Having only God and himself to consider, he has no other concern than to make known his wants, and give expression to his feelings in such terms as are best adapted to lay open his heart to that God, who, he knows, seeth in secret, and who requireth to be worshiped in spirit and in truth. He may, therefore, consider himself at full liberty to contemplate the mercy of a reconciled God, in all the variety of its boundless dimensions—the privileges of acceptance, justification and adoption—the unsearchable riches of Christ—and the immeasurable consolation of the Spirit—as a property of which he is invited freely to partake: he may come boldly to the Throne of Grace: he may obtain mercy and grace to help him in every time of need: and look up continually, with unfeigned hope and increasing confidence, to that God, who, over and above the future inheritance of the saints in light, will here supply all our need, according to his riches in glory, by Christ Jesus.

In contemplating a man of this character, of piety so scriptural, and of talents, which, for variety and power, are rarely to be found; we might perhaps have expected, that he would long be spared to assist in carrying on that work of mercy, which, through the Divine goodness, had already prospered so wonderfully in his hands: but—God's thoughts are not our thoughts, nor His ways our ways; he has been taken away in the midst of his usefulness. We might have expected, that, in his last hours, he would have been permitted to testify of that Saviour whom he served, and of the power of that Gospel which he had laboured to spread throughout the world; but, such was the mysterious appointment of Providence, his vigorous mind seemed to sink under the weight of the disorder which was fatal to the body.

Would it not have been better, we are ready to ask, that he should be called away by a sudden death?—No! for to God, it seemed otherwise: and, although he was for several days previous to his dissolution, able to say little, and although it was difficult, toward the close of life, to excite in him any sensible apprehension: yet since, if ever he was roused to any portion of his former energy, it was when the chord of religion was touched; since there was something within which answered to that sound, when all besides was silent—the testimony, thus given, was neither unsatisfactory, nor unimportant.—How strong, in his mind, must have been the influence of that heavenly principle, which, amidst the wreck of his mental as well as bodily powers, could still survive and still give proof of its existence!\*

And shall we be sorry, as men without hope, for them that sleep in Jesus? *I heard a voice from heaven, saying unto me, Write, Blessed are the dead which die in the Lord: from henceforth—Yea, saith the Spirit, that they may rest from their labours, and their works do follow them.* It becomes us to be thankful, in the behalf of our Brother, that he now rests from all his anxieties; that the cares and conflicts, and vexations of life, can disturb him no more. Some of these trials were deeply painful; but if we could ask what now are his thoughts of them, and what are his

present sentiments of the course which he pursued, would he tell us, think you, that he repented of his devotedness to the cause of piety and truth?—that, if his days could be recalled, he would be less active, less zealous, less persevering? Does he wish that he had listened more to the voice of man, and less to that of conscience?—that, instead of consecrating his talents to the highest purposes, he had employed them to secure worldly distinctions and worldly emoluments? Did he, while yet struggling with the evils of mortality, record, in the very midst of his trials, how sweet it was to have toiled in this work? And does he repent of his exertions and his sacrifices, now that he rests from his labours, and his works do follow him? If it were no subject of regret to him in this world, is it such in the world to which he is gone? Oh, if we could at present perceive, as we shall know hereafter, the vanity and emptiness of all earthly things, when contrasted with those which are spiritual and eternal; how earnestly should we seek first the kingdom of God and his righteousness! and how trifling would all other objects appear, when compared with the great object of promoting the glory of God!

To him, whom we now bear in our affectionate recollection, we are well persuaded that to die was gain.—Our's is the loss; and how deeply it is felt, this present assembly can witness. But shall we mourn then for the great cause to which his labours were devoted?—and especially for that Institution which is now deprived of his services? Did the success of it depend upon human talent or human energy, the loss might indeed be irreparable; but whatever becomes of the agents of the Society, if it have the sanction of God it cannot fail to prosper. Whatever be the fate of the Society itself, the work which it has so successfully laboured

\* "The last words," says one of his surviving Colleagues, the Rev. Joseph Hughes, in a Sermon preached on occasion of Mr. Owen's death, "which he spoke in my hearing, were—'Those are the things!—those are the things!—in allusion to the words which I had just cited, *Thou shalt guide me with Thy council, and afterwards receive me to glory*—meaning, as it was natural for me to conclude, that to him worldly subjects had lost their savour; and that he wished to be engaged, as far as his debilitated faculties would permit, in the contemplation of God, Eternity, and Heaven!"

to promote will eventually triumph. The ways of God, will, ere long, be known throughout the earth, his saving health among all nations. For, from the rising of the sun, even to the going down of the same, my Name shall be great among the Gentiles; and, in every place, incense shall be offered unto my Name, and a pure offering; for my name shall be great among the Heathen, saith the Lord of Hosts.

Already, as we may venture to hope, has an impulse been given, which shall not be destroyed till it has reached the farthest nations of the globe. Amidst all the conflicts and disappointments of the world, Divine Providence is still steadily accomplishing its plans of mercy and benevolence; and, in due season, they shall all be fulfilled. In expressing our gratitude for having been permitted to see the progressive advancement of the kingdom of Christ in our own days, and to share in the privilege of making known more extensively the glad tidings of Salvation, let us recognize our duty, and zealously discharge it. Let the death of those that have toiled in the service, stimulate the industry of them that survive; let every event of this kind be felt as a call to increased energy and activity in all good works; but when this world of strife and perturbations shall close upon us, we too may die in the Lord: and, finally, with all His faithful people, may have our perfect consummation and bliss, both in body and soul, in his eternal and everlasting glory.

From the *Sheffield Iris*, Jan. 8.

#### MORAVIAN MISSION AMONG THE CALMUCS.

The following paragraph is circulating through the newspapers:

"The Emperor Alexander, who was so zealous a patron of missions a few years ago, has shut the mouths

of the Moravian missions at Sarepta. He has refused them the liberty to baptize or convert the heathen Calmucs, and has reduced them to mere distributors of Bibles—even one word in the way of commentary being forbidden. The prohibition extends to all Protestant missions in Russia."

Of the authority of this statement we know nothing. The very meaning of the interdict, without further explanation, is scarcely intelligible. We have had in our possession for several weeks, an exceedingly interesting narrative of the first success of the Moravian Missionaries, in the conversion of the Calmuc Tartars to Christianity, and introduced them to settled and civilized habits of life.—The whole document is very curious, and forms, it may be said, an entire new chapter in the History of Man. We have hitherto hesitated to give it; as religious information, however important, is not generally acceptable through the medium of a newspaper; this, however, having assumed a political aspect, the following brief abstract will not be deemed out of place here, since, if there be any truth in the above quoted paragraph, it is probable this very circumstance has alarmed the powers of darkness, and caused the deceiver of the nations, to use all his craft to blind the eyes and pervert the mind of the Emperor Alexander on this occasion.

"More than seventy years ago, a mission was begun by the Moravian Brethren among the Calmuc Tartars, which, after a short trial, was necessarily abandoned. Failing in the direct attempt to plant the Gospel among these fierce and restless barbarians, in the year 1765 a colony was established on the banks of the Wolga, to which various families and individuals from German congregations emigrated, and the place which they called Sarepta, is now one of the most considerable of the Breth-

ren's settlements. The station was expressly occupied for the purpose of cultivating a friendly intercourse with the numerous hordes that frequent the neighbourhood, till the set time should come, when they wouldarken to the Gospel.

Though no opportunity of preaching Christ to those Gentiles was neglected, all instruction seemed to be in vain, till within a few years past, when the way was opened for the renewal of a regular mission among them. Since then several Brethren, wandering or sojourning with them as they roved or rested, in the adjacent region, have been diligently endeavoring to teach them the truth as it is in Jesus, and by the blessing of the Lord, now one and then another, amongst the Calmucs, have had their hearts opened and their minds enlightened by the Holy Spirit. So gently, yet so safely, hath the good Shepherd led these lost sheep, after having found them in the wilderness, that their lives being endangered, from the wolves among their countrymen, on account of their Christian profession, they were moved to take a step perhaps unexampled among their tribes, who are rovers from their birth, to leave the horde and settle upon a little island in the Wolga, near Sarepta, where under the eye of their teachers and the protection of the Emperor Alexander, they hoped to live quiet and peaceable lives, in all godliness and honesty. This migration has been effected, and the desolate Island is now inhabited by a class of people hitherto unknown in the history of man—Tartars became Christians, and settled upon one spot for the purpose of agriculture and commerce!

“It was on a stormy evening that these firstlings of the Calmuc race arrived on the land belonging to the colony of Sarepta. Their teacher, brother Schril, on horseback, led their march; he was accompanied by

several of the heads of families, and followed by the main body of the men on foot. Behind these came their camels, three in number, loaded after the manner of the East, with tent skins on which the women were seated. The next objects in the procession were two Calmuc carts drawn by horses, and another drawn by a bullock, likewise loaded with tent skins and furniture, on which the young children were placed, while the elder walked by their side.—Some of the stoutest boys brought up the rear, driving before them seventy heads of cattle, sheep and goats. Their march lay along the banks of the river, and a boat containing a small party accompanied it on the stream. The evening grew calm, and the sun was set before they had all reached the end of their pilgrimage. It was a spectacle never witnessed on earth before, and surely there was joy in Heaven among the angels of God over these sinners that thus repented.

“Day after day, before they had taken full possession of their island, the brethren and sisters young and old, from Sarepta, visited the encampment of the fugitives, and bade them welcome in the name of the Lord. They had pitched their tents about three miles from the village, and there they abode hearing the word of God preached, praying, and praising him, both in their great assembly and in their family circles.—Among their visitors was the venerable Brother Steinman, 83 years of age, and one of the first settlers at Sarepta. He, as well as the few surviving fathers of the colony, had never forgotten the original purpose of the place—to be a frontier post on the verge of the kingdom of darkness, from which to bring tidings of salvation into the heart of Asia. For this consummation he and they had been offering up daily prayers for more than half a century. When there-

fore he heard of the arrival of this company of Calmuc Confessors, the patriarch seized his staff which he had long laid aside, and, notwithstanding the distance, and his infirmities, by the help of friends who supported his steps, he reached the camp.—There, after beholding with his own eyes, what God had wrought for these poor savages, and having heard them sing in their native tongue various hymns that spoke of the sufferings of Christ and the glory that should follow, he broke out into a transport of joy, and returned home thanking and blessing God. Two days afterwards, he closed his eyes and departed in peace, having seen the salvation of the Lord thus come to the outcasts of Tartary.

FROM THE LONDON MISSIONARY REGISTER

## GEORGIAN ISLANDS.

SOUTH SEA.

### NEW CODE OF LAWS.

THE re-modelling of a State, hitherto Heathen, on Christian Principles, under all the freshness and vigor of impression from those principles being just received, is an object perfectly new in this latter age of the world. What has, however, taken place in this respect, in some of the smaller islands of the Pacific, is but the prelude, we trust, of what will ere long follow, on a far larger scale in other Heathen Lands.

The New Code of Otaheitan Laws was enacted by the late King and the Chiefs, in concurrence with the People. They were immediately printed, and were posted up in every district; so that the people having in general learnt to read, have become well acquainted with their civil and social duties.

#### Introduction to the Code.

POMARE, by the Grace of God King of Tahiti, Moorea, and all surrounding lands, &c. &c. to all his

faithful subjects Greeting, in the name of the True God. God, in his great mercy, has sent His Word among us. We have embraced this Word, that we may be saved. We desire to regard the commandments which He has given us. In order, therefore, that our conduct may become like the conduct of those who love God, we make known unto you the following Laws of Tahiti.

#### Nineteen Heads of the Code.

1. Of Murder. 2. Of Robbery. 3. Of Depredations committed by Swine. 4. Of Stolen Property. 5. Of Lost Property. 6. Of Buying and Selling. 7. Of Sabbath-Breaking. 8. Of Stirring up War. 9. Of a Man with two Wives. 10. Of Wives that were cast off before the Reception of the Gospel. 11. Of Adultery. 12. Of Forsaking a Wife or Husband. 13. Of not providing Food for the Wife. 14. Of Marriage. 15. Of raising False Reports. 16. Of the Judges. 17. Of Trying Cases. 18. Of Courts of Justice. 19. Of the Laws in general.

Article 16 contains the names of the Judges, 400 in number. Articles 18 and 19 prescribe that Courts of Justice shall be erected all around Otaheite and Eimeo—that they shall be used solely for the administration of Justice—that a printed copy of the Laws shall be posted on every such House of Judgment—and that the chiefs in the several districts shall support the execution thereof.—Murder is made punishable by death.

Modifications in these laws, will of course, continually be found necessary, in order to adapt them to the new and untried state of society for which they are designed. The intelligence of the missionaries will doubtless be applied to this object, as it has been already beneficially employed in framing the Code.

## SPECIMENS OF THREE LAWS.

We subjoin these three specimens, that our readers may the more fully enter into the condition of this new and interesting community.

*Law on Buying and Selling.*

When a person buys any property, let him consider well before he gives his property in exchange for the property of another. If he exchanges property with another and has taken the exchanged property away, and shortly after wishes to have his own returned, his wish shall not be granted, unless the other party is agreeable. If any damage be found on the property, which had not been discovered at the time of exchanging, it may be returned; but if the damages was known at the time of exchanging, it shall not be returned.— If a person exchanges property for a person who is sick, the sick person shall be allowed to see the property received in exchange; and if he does not like it, it shall be returned.— Persons must not undervalue nor cry down the property of others; it is very bad. The persons who are buying or selling, let them themselves buy and sell without the interference of those who have nothing at all to do with the matter.

*Law against Sabbath-Breaking.*

It is a great sin in the eye of God to work on the Sabbath day. Let that which agrees with the Word of God be done; and that which does not, let that be left alone. No houses or canoes must be built, no land must be cultivated nor any work done, nor must persons go any long distance on a Sabbath day. If they desire to hear a Missionary preach, they may go, although it be a long distance; but let not the excuse of going to hear the Word of God be the cover for some other business; let not this be done: it is evil.— Those who desire to hear Mission-

aries preach on a Sabbath, let them come near at hand on the Saturday: that is good. Persons on the first offence shall be warned; but if they be obstinate and persist, they shall be compelled to do work for the King. The Judges shall appoint the work.

*Law against raising false Reports.*

If a person raises a false report of another, as of murder or blasphemy, stealing, or of any thing bad, that person commits a great sin; the punishment of those who do so is this—he must make a path four miles long and four yards wide—he must clear all the grass, &c. away, and make it a good path. If a person raises a false report of another, but which may be less injurious than that of blasphemy, &c. he shall make a path of one or two miles in length and four yards wide. If a false report be raised about some very trifling affair, no punishment shall be awarded. When the paths are made, the person who is the owner of the land where the ways are made, shall keep them in repair; let them be high in the middle, that the water in wet weather, may run down on each side. Should the relations of the person who is required to make a path, wish to assist him, they are at liberty to do so. The Chiefs of the land where the man is at work, must provide him food; he must not be ill-treated; he must not be compelled to work without ceasing, from morning till night; but when he is tired let him cease, and begin again next day; and when he has finished what he was appointed to do, he has fulfilled his punishment.—The Judges shall make known to persons raising false reports, the punishment which they shall undergo.

The Missionaries remark that the good effect of this law, in particular, has been very apparent.

*Boston Recorder,*



The MONTHLY EXTRACTS of the BRITISH and FOREIGN BIBLE SOCIETY, for December, have reached us. It appears, that there have been added to this great and benevolent Institution, during the month of December, one AUXILIARY SOCIETY and eight LADIES ASSOCIATIONS.— From the Report of the SOUTHWARK AUXILIARY BIBLE SOCIETY for 1821, we learn, that £1559:16:2 Stg. was the amount of the contributions for that year—a very considerable increase to the collections of previous years.

“This is chiefly to be attributed to the increased exertions of the children: and it is a fact worth recording, that, during the nine years of our existence, upwards of *four hundred pounds* have been paid by the children belonging to the schools connected with Surry Chapel, in the shape of free subscriptions, and more than *six hundred pounds* for Bibles and Testaments. Any comment upon the character of this youthful agency would be altogether superfluous.”

—OO—

The following letter, we doubt not, will be perused with no small degree of interest by our readers. The dreadful visitation of God upon Aleppo and its adjacent villages, is a fearful warning to those who regard not their “latter end.”

FROM MR. BENJAMIN BARKER,  
The Society's Agent at Aleppo.

GARDEN OF IBRAHIM AGA,  
Near the ruins of Aleppo,  
August 23, 1822.

WITH a heavy heart I take up my pen, to trace anew in my dejected mind the most dreadful of all events.\*

\* Only a few weeks previous to the earthquake, Mr. Barker had disposed of, by cheap sale, no less than 409 Arabic New Testaments, and 640 Arabic Psalteries. See his letter of August, 3d erroneously printed August 30, in page 61.

The wounds of affliction must bleed afresh, when I recal to my memory the lamentations of fathers for their children, of children for their fathers, of husbands for their wives, and of wives for their husbands, rubbing naked from place to place, imploring the protection of the Almighty, or, with their feeble hands, trying, amidst the falling ruins, to extirpate themselves and their relations.

On the night of the 13th of August, about half-past nine o'clock, Aleppo, the third city of the Ottoman empire, built entirely of stone, was, in the space of a few seconds, brought down to its foundations.

I was at that time asleep on the terrace of my particular friend, Mr. Maseyk, who, by the help of the Almighty, was mercifully saved, with all his family.

About half an hour previous to the great shock, a light one was felt, when I took the precaution to draw my bed from under a very high wall, where it was placed. I was soon awakened by the fall of that wall, on the very spot where my bed had stood. I sprang from my couch, and, without waiting to dress myself, fled into the house, which I found falling on all sides.

To remain in the house, or to take to flight through the streets amidst falling houses, appeared to be equally dangerous.

I recommended my soul to God, and embraced the latter resolution. In consequence, I descended the back stairs of Mr. Maseyk's house, by the Almighty's guidance, for the great staircase fell at the same time.

The darkness of the night, and the clouds of dust, that covered the atmosphere, prevented me from perceiving the stones and rubbish on the stairs, which had fallen from a part of the house, and consequently I was precipitated into the court-yard on a dead body.

How can I express my feelings at

that moment, ignorant on what body I had fallen! I was half dead with fright and horror. I afterwards learnt that it was a faithful servant, who a second before had descended those stairs, when some stones of an adjoining Turkish house fell on him, and killed him.

I quitted that melancholy spot, and like a man deprived of his senses, ran amidst the falling walls to the gate of the town, which is situated at some distance from my friend's house. It was on my road, among narrow streets, that I was destined to witness the most horrible of all scenes. The lights of the houses whose sides had fallen, exposed to my view men and women clinging to the ruined walls of their houses, holding their children in their trembling arms; mangled bodies lying under my feet; and piercing cries of half buried people assailing my ears; Christians, Jews, and Turks, were imploring the Almighty's mercy, in their respective tongues, who a minute before did not perhaps acknowledge him.

After a great deal of trouble and fatigue, running among the ruins, I arrived exhausted at the gate of the city, called *Bahelfanige*, the earthquake still continuing. Cold and dreadfully bruised, and cut in my body and feet, I fell on my knees among a concourse of people to thank the Almighty for my happy deliverance from the jaws of death. But the gate of the city was shut; and no one dared to risk his life under its arch, to open it. After recommending my soul again to my Creator, I threw myself on the gate. I felt in the dark, and perceived that it was not locked, but the great iron bars that went across the folding-doors were bent by the earthquake, and the little strength I retained was not sufficient to force them. I went in quest of the guards, but they were no more!

I fell again on my knees before the

Almighty, who alone could save me from the immediate peril of being crushed to death. I did not forget in my prayers the miserable creatures around me. While I was in that attitude, four or five Turks came near me, and joined hands to pray in their accustomed way, calling out, "Alla! Alla!" Having in sight my safety and that of thousands of individuals who crowded to the gate to escape, I made no more reflections, but began to entreat them, in the name of God, to help me to open the gate, in order to save our lives and those of so many individuals who were continually perishing before us.

The Lord inspired them with courage; and, providing themselves with large stones, according to my instructions, in a little time they forced the bars and opened the gate. No sooner had I quitted it, than a strong shock of an earthquake crumbled it to pieces, and several Jews were killed by its fall.

A new and affecting scene was now exhibited. A great concourse of people rushed out, and with one accord fell on their knees, to render thanks to the Almighty for their preservation; but, when the first transports of joy were over, the thought of having left buried, or in danger of being buried, in the city, their friends and relations, made them pour such piercing lamentations, that the most hard-hearted person would have been penetrated with grief. I crept as well as I could, about twenty yards, to a place where I saw a group of people, who had saved themselves from the suburbs, where no gates prevented their issuing out of the town; there I fell, half dead with cold, and with the pain from my sores.

Two or three of those people who recognized me in that miserable condition, immediately gave me a cloak, and brought me a little water.—When I recovered a little my senses

I began to feel new sufferings, of a nature too poignant to be described.

The thoughts of what might have befallen my brother and his family, who were at Antioch, and the cruel fate of my friends in the city, besides the melancholy objects around me, people wounded, others lamenting the death of their relations, others having before them their dying children taken from under the ruins, preyed so strongly on my mind, that not the pen of the ablest writer, can give an adequate idea of my feelings. I spent the whole night in prayer and anxiety.

Early the next morning, I was conveyed by some charitable people on an ass to the nearest garden, to profit by the shade of the trees. I did not remain long before Mr. Derehe the French dragonian, joined me, and gave me the agreeable news that all the European Christians, excepting a little boy, had been saved; but many, like myself, were greatly bruised.

Of the European Jews, the Austrian consul, Mr. Esdra de Picciateo, and a few others were crushed to death; and many thousands of native Christians, Jews and Turks, perished with them. I have now the satisfaction to know, that my brother and family had escaped from a similar danger at Antioch; which place has likewise been destroyed, as well as Latakia, Gisser, Shogre, Idlib, Mendum Killis, Scanderoon, and all the rest of the towns and villages in the Pachalick of Aleppo.

Of the interior, as yet, we have had no news. All those who have made their escape out of the city are encamped in the gardens. I remained four days without being able to move from my bruises and sores, having only a sheet to screen me from the scorching rays of the sun. I am now, thank God, much better, and begin to walk a little, but with great pain.

When I joined the rest of the Europeans in the garden of Ibrahim Aga, I was most kindly received by the French Consul, Mr. Lesseps, who afforded me every possible assistance.

I cannot too greatly admire the conduct of this worthy gentleman, in the critical and afflicting position he is in. A father could not shew more affection to his children than Mr. Lesseps manifests to his countrymen, as well as to all those who are in want of his advice or assistance.

The next day, my friend Mr. Mascyk came to live among us; in the bosom of whose family I begin again to enjoy life, although deprived of all its comforts.

My heart bleeds for the poor Europeans; who, without the least prospect of having, for a time, a roof to preserve them from the scorching rays of the sun, must soon, from the heavy rains of the autumn and winter, be deprived of every resource; for the few effects they have been able to save, must be sold for their sustenance.

August 29.

I have happily been able to extricate from the ruins, some of my papers, among which is the account of sales of the Arabic Scriptures.

The greater portion of our readers, we suppose, have perused accounts of the dreadful massacre of the inhabitants of Scro by the Turks; but the following letter contains some additional intelligence, and can be relied upon, as it comes from one who visited the Island after the indiscriminate slaughter had taken place. The inhabitants of Cyprus likewise met with a similar fate, from the hands of those blood-hounds of destruction, who fight, as they say, in the cause of God and their Prophet. Has God ordained that such should be the means, by which his name should be spread? or has he rather permitted, this, to arouse the avenging arm of Christendom for the ex-

termination of that vile race. The following extract from the CHRISTIAN OBSERVER, is so accordant with our own feelings, that, with it, we close our remarks: "Strongly as we deprecate the principle of international interference, without imperative necessity, we cannot see how Christendom can justifiably look on scenes like these, and not feel itself called upon to impose upon Turkey an observance of the public laws of Europe, and of all civilized countries, which have been grossly outraged in these proceedings. Will not the blood of the Sciotes and Cypriotes call down for vengeance on their fellow Christians, who refuse to interpose the arm of justice and humanity for their rescue?"

FROM THE REV. H. D. LEEVES.

*Smyrna, Sept. 1, 1822.*

THERE have been many demands for Arabic Bibles and Testaments at Smyrna. I shall send some hither as soon as I return to Constantinople.

To-morrow morning, I shall set out on an excursion of four or five days to some place around Smyrna. I hoped we should have made the tour of the Seven Churches, but the country is still in too disordered a state for us to do it with prudence.

*Constantinople, Oct. 8, 1822.*

DURING my stay at Smyrna, I visited several of the villages where the consuls and merchants have their summer residences. It is proposed, that their inhabitants, chiefly Greeks, should be supplied with the New Testament. I made an excursion also to some towns situated in the peninsula which stretches from Smyrna towards Scio, and upon the opposite sides of which the ancient cities of Teos and Clazomenæ stood. Crossing this peninsula, we reached Selivri Hissar, which contains 200 Turkish families, and only 60 Greek, the remains of a large population. — I had the pleasure of giving a Greek Testament to two of their priests. I gave a third to a shop-keeper, who

received it with much thankfulness, kissing the book, and carrying it to his forehead, in token of reverence.

We visited the ancient remains of ancient Teos, situated on the coast, at the extremity of one of the most lovely plains I ever saw, rich in the fig, olive, and grape, the latter luxuriously hanging from all the trees, at this season of the year, and presenting, at every step, its ripened clusters to the thirsty traveller. It is still exactly such a district as one would suppose might have been peculiarly dedicated, as it really was in former times, to the God Bacchus, and might have inspired the gay but licentious strains of Anacreon, the poet of Teos.

A ride of four hours brought us to Vourla, the largest and most flourishing town of this peninsula. In its environs, which are better cultivated than any part of Turkey I have yet seen, are produced a large part of the raisins exported from Smyrna. It stands upon two eminences overlooking the bay of Smyrna, one of which forms the Turkish and the other the Greek quarter of the town. The Greeks are about 5,000, with two churches; the Turks nearly double their number.

I left a copy of the Greek Testament with the Greek Primate, who by the command of the Aga, provided us a lodging in an empty Greek house, and a second with the head Papa of one of the Churches. The schoolmaster, Serotheos, a member of the convent of Mount Sinai, I found already in possession of one which had been given him by the late Mr. Williamson. I arranged with him, that some copies should be sent from Smyrna, of the distribution of which he will take charge. The Greeks in general are now in such a state of distress and poverty, that it becomes us not to think of payment in the larger number of cases.

While the ship was completing

her water near the port of Vourla, we had a second opportunity of visiting the remains of Clazomenæ. It stood upon a small island, called at the present day Clason; upon which the Clazomenians, deserting their city on the continent, had established themselves, to secure themselves from subjection to the king of Persia. The genius of Alexander the Great subsequently united the city to the continent, by a magnificent causeway, the remains of which still exist, so that we were enabled, on our first visit from Vourla, to ford it on horseback.

We proceeded hence to Scio, where we had an opportunity of witnessing the melancholy and utter desolation which has befallen this beautiful and once flourishing island. I could not have conceived, without being an eye-witness, that destruction could have been rendered so complete. We walked through the town, which was handsome and built entirely of stone, and found the houses, the churches, the hospitals, the extensive college, where a few months ago 600 or 700 youths were receiving their education, one mass of ruins. On every side were strewed fragments of half burnt books, manuscripts, clothes and furniture, and, what was most shocking to the feelings, numerous human bodies mouldering in the spots where they fell. Nothing that had life was to be seen but a few miserable half-starved dogs and cats. The villages have shared the same fate, and of a population of 130,000 Greeks, there remain perhaps 800 or 1,000 individuals scattered through the most distant villages. In the town nothing has escaped but the consuls' houses, and a very few immediately adjoining them, which could not be burnt without burning the consulates.

From the painful sight of these dreadful effects of unbridled human passions, we were a little refreshed

by visiting in the afternoon, the country house of the British vice-consul Signior Giudice, who, during the sack of Scio, humanely received all the unfortunate creatures who fled to him for protection, and has redeemed many others from slavery.— He has a little colony of 207 Sciots, chiefly women and children, huddled in his garden and premises, whom he feeds at his own expense, and who, under the British flag, have found protection amidst the wreck of their country. Their food, at present, consists chiefly of the figs and grapes, which are now common property, there being no hands to gather in the fruits of the soil: but, as this supply will soon fail, we have, since our return, commenced a subscription among the English residents at Constantinople, who have been ever ready to meet similar calls upon their charity during this calamitous period, in order to send them a supply of biscuit and flour for the winter months. I mean to add, on the part of the Bible Society, a donation of Greek Testaments; and have written to Smyrna, to desire that a sufficient number of copies may be sent to furnish the refugees both at the British and other consulates.

From Scio we sailed to Ephesus. This celebrated city, the remains of which give a high idea of its ancient beauty, extent, and magnificence, stood about five miles from the sea, on the sides and at the foot of a range of mountains overlooking the fine plain which the river Cayster, with its many windings, adorned and fertilized. The two objects which most interested me among its widely scattered and noble ruins, were the temple of Diana, once the pride of Pagan Asia, and built at the united expense of its most celebrated cities; and the Theatre, which, like all the ancient edifices of this nature, was hollowed out of the declivity of a mountain, and is open to the air.—

While standing upon the ruins of the latter with the temple of Diana in full view, I could not but have strongly brought before my imagination the scene described in the 19th chapter of the Acts of the Apostles, when upon this spot the Ephesian populace, instigated by Demetrius the silversmith against St. Paul as the perverter of the people, and the teacher of the doctrine, that those are no gods which are the work of men's hands, and looking down at the same time upon the magnificence of their famous temple, "about the space of two hours, cried out, Great is Diana of the Ephesians." The glory of Pagan Ephesus, as well as the subsequent but more real glory of Christian Ephesus, is now equally extinguished; and but ten poor Greeks are to be found in its neighbourhood, to represent the church to which one of the Epistles of St. Paul was addressed, and the message of our divine Lord sent by his beloved disciple. The threat then made by our Saviour, who charged the church of Ephesus with having forgotten her first love, and warned her to remember whence she was fallen, to repent and do her first work, is and has been long ago fulfilled, as an awful example to all other Churches, and her candlestick is indeed removed out of its place.

Leaving Ephesus, we proceeded up the Archipelago to Tenedos, where, on the 21st, we quitted the Hind with sincere regret, having met with the most friendly attention from the captain and his officers. Finding that this ship had by some accident left England without being furnished with the usual supply of Bibles and Testaments, I promised, that upon her return to Smyrna, a Bible and Testament should be sent on board for each of thirteen messes into which the ship's company is divided, and have written to request that this may be done.

At Tenedos I met with the British

vice-consul of the Dardanelles, whom I have requested to take charge of some Greek Testaments for distribution in these two places. At Tenedos, there are about 300 Greek families. On the 26th, I once more reached Constantinople in health and safety.

MONTREAL, APRIL 15, 1823.

WE now come upon the farther consideration of the "NEW ENGLAND COMPANY," or, as it is more correctly termed, "THE SOCIETY FOR PROPAGATING THE GOSPEL IN NEW ENGLAND AND PARTS ADJACENT," according to the promise made in our fifth Number. We do this the more readily at the present time, as we are favoured with a most valuable communication upon this Society, which displays such an acquaintance on the part of the writer, with it, and enters so fully into the subject, that it leaves us however, but little to say. A copy of a letter from the Revd. Abner Motse, appeared in a Number of the Boston Recorder, dated 23th December, 1822, first drawing the attention of the public to the existence, funds, and present inactivity of this Society — the information contained in the letter, was stated to have been received from a respectable English Gentleman lately from England. — In a subsequent number of this paper dated 11th January, 1823, a communication appears signed R. attempting a refutation of the assertions contained in the letter. We would particularly call the attention of this writer to the following communication: We certainly conceive it incumbent upon him to come forward, and refute if possible, the statements of our correspondent, as he appears to have taken upon himself the defence of the Society. His Queries are answered with a great degree of promptitude and publicit-

ness, in the catechetical discourse, "another English Gentleman" assumes with R. We are of the opinion that R. is in error relative to the Society in question. Mosheim slightly notices the formation of a Society for propagating the Gospel among the North American Indians in 1647. Bogue and Bennet, in their History of the Dissenters, after recording the labours of Elliot and Mayhew, among the North American Indians observe "to carry on this noble design, the Long Parliament passed an Act in the year 1649, for encouraging the propagation of the Gospel in New England, by which a Corporation was erected and empowered to raise money for the cause." In virtue of this act, a collection was made in all the parishes in England, which enabled the Society to purchase a landed estate, to the amount of *between six and seven hundred pounds per annum*. The first President of the Corporation was Judge Steele, and the first Treasurer, Mr. Henry Ashurst. But at the Restoration the person of whom the estate was purchased, being a Roman Catholic, reclaimed it; so that the Society was induced to apply for a new charter, which, through the interest of Mr. Baxter, and Mr. Ashurst with Chancellor Hide, it obtained; and by a suit of law, recovered the estate. Robert Boyle was the first Governor of the New Company, which soon maintained sixteen Missionaries, some of whom, preached to the Heathen *in their own tongue*.\* We are of the opinion that, property, which brought in at the period of the Long Parliament, between six and seven hundred pounds annually, (sufficient to support sixteen Missionaries) and accumulating since the American Revolution, must now be very great; and that the English Gentleman must have been pretty

correct in his information to Mr. Morse, that its present income is immense, although we cannot persuade ourselves to believe, that it is as great as he states it to be.—We are not aware of the operations of any other Society for the "Propagation of the Gospel in Foreign Parts" in Canada, than the one, which arose out of the Society, for "Promoting Christian Knowledge" in 1701, and an account of which, we gave in our last number. The KING'S LETTER for a general collection of Charity, was dated February 1819, and was expressly intended to assist the operations of this Society in the East; and such is thus decidedly stated in the remarks prefacing the copy of this "Letter" in the London Missionary Register for April 1819.—What more inclines us to believe that R. is mistaken in his statements relative to the different Societies mentioned in his communication is, that he takes the one established in 1701, for that mentioned by Mosheim; and the one called the "New England Company," to be distinct from either. Now we are decidedly of the opinion, that the Society, which he terms the "New England Company" (a name which it most probably assumed at the time of the formation of the Society in 1701, to distinguish it from that) but more properly however, called "THE SOCIETY FOR PROPAGATING THE GOSPEL IN NEW ENGLAND AND PARTS ADJACENT;" is no other than the one mentioned by Mosheim, and most decidedly described by Bogue and Bennet—the former stating the time of its formation, the latter, the time of its incorporation. One particular reason, which makes us so confident of this fact is, that each Historian assigns one and the same cause (the successful labours of Elliot and Mayhew) for the origin of the Society, of which, each makes mention. We can learn of no exertions, which, this

Society is making, with the exception of its rendering some assistance to a few Schools in Nova Scotia and New Brunswick. We are determined not to let this subject drop until a farther insight shall have been obtained into the existence, funds, and present state of this Society.

"Another English Gentleman" has our acknowledgements for his private communication relative to this Society. He will perceive that we have made liberal use of it in these remarks.

FOR THE CHRISTIAN REGISTER.

MR. EDITOR,

I have turned my attention again to "the New-England Company," or more properly, "*The Society for propagating the Gospel among the American Indians in New-England and parts adjacent.*" The number of the Boston Recorder, for the 28th December, I did not receive, but I have examined the answer of R. in that of the 11th of January—if this letter be the production of Mr. R. of P. every one who knows his name and reputation will instantly give him credit for having written out of that charity, "which hopeth all things," and from an unwillingness to believe that any body of Christians can be so criminally inactive in the present day, when the Great Redeemer is awakening the dead with the sound of his chariot wheels.

With regard to the exact amount of their funds who can say any thing with certainty?—This is one of the choice articles of their *arcana*, too sacred to be declared; they have told me, even members of their own body, have told me, that their funds are immense, and they could afford to employ a great many Missionaries." I repeat their own words:—suppose that Mr. R. and I have a little discourse. Q. Who are the

trustees or ma

Answer Wm.

G——, Esq. Es.

Benj. H——, Esq.

J. S——, Esq.—all

London. Q. Where

A. At the City of L.

Bishops-Gate street.

they meet? A. Wh

nor Wm. V. Esq. su

Q. By whom are vaca

A. That is a secret;

are sometimes left un

cause this, you know

uncommon degree of

To whom are they acc

A. To God, to their own

ces, and to the Christian Pub

Why is so little said by an inter

and Christian public? A. Be-

cause good people would rather use

additional exertion than question the

rectitude of their neighbours or be-

come accusers of the Brethren. Q.

How has a Society once so famous,

and now so powerful, become almost

unknown? A. How are a thousand

other charitable institutions in Great

Britain and other countries abused

and diverted from their original in-

tention?

What has been said, in the letter

alluded to by R. on the testimony of

an English Gentleman, I do not

know, as I have not been able to get

a sight of that number of the Recor-

der; but I should imagine that no

English Gentleman who had thought

at all on the subject, could possibly

have fallen into the error supposed

by R. and I should suppose that a

"Respectable Clergyman" would

not have ventured, publicly to call

in question the integrity of a pub-

lic body of men, on the information

of one, whose character, whether from

weakness or wickedness, rendered

his testimony incredible. I have

little doubt that R. has been influ-

enced by that charity which disposes

to cover a multitude of sins; but is

there not in this instance a little ob-



? Whilst it is in question, only upon the English the 'Respectable' upon the poor people salvation this in to promote. But English Gentleman' or ble Clergyman,' or gue and Bennett, or or, or myself know any g of it, I rejoice ex- d I congratulate you, as Public, and the "New mpany," that we have one at least, who knows, is therefore able to make us now something about the "New-England Company", and its operations. Near the close of the communication, R. tells us in a round, unqualified manner, that "*the funds of this Society are not large, nor its exertions great: the latter, however, correspond with the former.*" In this short sentence we have three things roundly asserted, two of which I call upon R. to prove or retract. That the exertions of the Society are not great, (that they are in proportion to their ability, insignificant) I readily grant; but that their funds are not large, and that their exertions are not proportioned to them I flatly deny, and deny it, on the authority of direct communication with various individuals. The knowledge, however, which R. appears to possess is just that of which the public ought to be put in possession, not merely by the vague *ipse dixit* of an individual, known or unknown, but by a succinct annual report of its operations from

year to year, with a fair statement of its Revenue and its Expenditure, the names of its Missionaries and their Stations;—What have secrecy and Honesty to do with each other in the spread of Divine Truth? I maintain that secrecy in the affairs of a public Institution relative to the points just mentioned are a just ground of suspicion. Such suspicion does exist and is strengthened from day to day; if R. therefore is the Friend of the Committee of the New England Company" and does really know what he *appears* to know, let him, without loss of time defend the Society, disabuse the public and forever tranquilize the minds of the "*incredible*" and the '*credulous*' by removing those suspicions. Let him give us a faithful report of its History, its Missionaries, its stations, its operations, its success, its income and its expenditure; I dare predict that American Writers and editors, as the faithful organs of the public, will be satisfied with nothing less; and should he succeed, I shall readily acknowledge that I am wrong, as in such a case, would certainly become,—

*Another English Gentleman.*

March 19, 1823.

We regret that our Paper was<sup>o</sup> far made up previous to the reception of a Communication signed "Sylvanus" as to preclude the possibility of inserting it in this Number—It shall however, appear in our next.

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