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THE

CHRISTIAN REGISTER.

"ON EARTH PEACE, GOOD WILL TOWARDS MEN."

VOL. I.] MONTREAL, MONDAY, SEPTEMBER 15, 1823. [No. 18.

MEMOIR OF THE LATE
 REV. RICHARD CECIL, M. A.
 MINISTER OF ST. JOHN'S CHAPEL,
 LONDON.

Mr. C. was a native of London, and born Nov. 8, 1748. His father was an eminent dyer in Chiswell Street, and a zealous member of the establishment; but his mother was a Dissenter, the only daughter of Mr. Grosvenor, the brother of the excellent Dr. G. an evangelical and popular preacher among the Dissenters, and author of the Mourner.

St. Jude speaks of the believers being 'preserved in Christ Jesus; and called:—such was evidently the case with Mr. C. who experienced several remarkable instances of providential deliverance before he was called to the knowledge of the truth. Two of them are stated as most observable. Once he fell under the lye in a large back of water in his father's grounds, where he was discovered by a remarkable circumstance, taken out apparently dead, and with difficulty recovered. At another time his coat was caught in the wheel of a mill; from which he was extricated through an extraordinary presence of mind, which stopped instantly the motion of the mill. None of these things, however, suitably affected him. His father took him constantly to the parish church; and his mother, who was a woman of real piety, admonished him a long time in vain. He was designed for business, and placed in a respectable commercial house;

but his disposition was gay and thoughtless, and his attachment was to Literature and the Arts, particularly Painting; for the latter he had so strong a passion, that, unknown to his parents, he rambled to France to see the works of the foreign masters; and would have gone to Rome also, if his means had been sufficient. Circumstances, however, compelled him to return to his father; who, perceiving the strong inclination of his mind, was about giving him up to his favourite pursuit; but Providence prevented it by an accidental circumstance, as the time approached when he was to be called by grace to a very different sphere of life.

Young Mr. C. had long indulged in reading sceptical books; thereby hardened his conscience, and fortifying himself in infidelity. He went farther: he led others into the same depths of sin, from which all his subsequent endeavours never could reclaim them;—but while thus proceeding in a course of evil, the Spirit of God began to work upon his conscience.—Remaining one night upon his bed, he thought of his pious mother, and the support she seemed to derive from her Bible: 'but,' said he, 'she has a secret spring of comfort of which I know nothing; and if there is any such secret in religion, why may not I attain it as well as my mother? I will immediately seek it of God.—He rose up in his bed and began to pray; but he soon recollected that much of his mother's comfort seemed to arise from her faith in Christ.—'Now,' thought he, 'this Christ have I

ridiculed; he stands much in my way, and can form no part in my prayers. He therefore laid down again, in much confusion. The next day, however, he resumed his prayers, began to read religious books, listened to the admonitions of his mother, and attended the preaching of the gospel; insomuch that his father began now to be alarmed lest he should turn Methodist, in which case he threatened to abandon him. To prevent this, he proposed sending him to a university, and afterwards to purchase him a living, if he would go regularly into the church. This offer he accepted, and was entered at Queen's College, Oxford, May 9, 1773.

During his residence at the college he suffered many reproaches from his profligate fellow-students; and many secret conflicts in his own mind. At one time, while walking in the physic-gardens, he observed a fine pomegranate-tree, cut almost through the stem, near the root. On enquiring of the gardener the reason of this, he replied, 'This tree used to shoot so strong, that it bore nothing but leaves; but when I had cut it in this manner, it began to bear plenty of fruit.'—This explanation he instantly applied to his own case; and derived much consolation from the reflection. Thus the Lord pierces many of his chosen to the heart, to make them fruitful.

Sept. 22, 1776, Mr. Cecil was ordained Deacon. In the Lent term following, he took his degree of B. A. with great credit; and on Feb. 23, 1777, received Priest's orders. His first ministerial duty was with Mr. Pugh, of Rauceby, Lincolnshire; but soon after, at his request, he went to serve three churches, in Leicester-hire.—Thorn-ton, Bagworth, and Markfield, till such time as Mr. Abbot, the late Vicar's son, should be able to take the charge. Here he not only laboured with success among the people, but was made the happy instrument of converting young Mr. Abbot himself, who became a faithful minister of the gospel. At Mr. C.'s

return to Rauceby, he was informed that two small livings had been procured for him at Lewes, in Sussex, of which he now went to take possession. Both livings together brought in about 80*l.* which he was obliged to expend in employing a curate, as he was long afflicted with a rheumatic disorder in his head, through the dampness of his situation, which obliged him eventually to remove to London. He retained, however, the livings till he had the satisfaction to resign them to the late Rev. Mr. Dale.

He now resided at Islington, and used to supply different London churches and chapels in the establishment. For some years he preached the early Sabbath Morning Lecture at Lotbury, and a Sunday and Wednesday Evening Lecture in Orange Street Chapel, Leicesterfields, besides the whole duty at St. John's.

In 1787 he was appointed to the Sunday Evening Lecture at Spitalfields, which he preached alternately with that of Long Acre Chapel, both in connection with Mr. Foster. But his most important sphere of usefulness was at St. John's Chapel, Bedford Row, in which he began to preach, March, 1780. [This chapel was part of the estate of the Rugby charity; and the managing trustee was Sir Eardly Wilmot, who resided in the neighbourhood. To him Mr. C. was recommended by Dr. Cornwallis, then Archbishop of Canterbury; who had given Mr. C. one of his livings at Lewes.] He was encouraged to take this large and commodious place, which cost £500 to put it into repair, by the support of Mrs. Wilberforce (and Mr. Cardale, of Bedford Row, whom Mrs. Cecil styles 'the Nursing-Father both of St. John's and of its Minister; and who 'still remains the uniform friend of his bereaved family.' For the first three years he received no emolument from this chapel; and his income on commencing this duty was but £80, which accrued from his lecture at

Orange Street Chapel;—and afterwards, for several years his income from St. John's was very inconsiderable. Emolument was never the object of his pursuit; but no sooner was he settled here than he began to plan schemes of benevolence. He established an Annual Sermon on May-day morning for young people. Two Sermons were preached annually for the Welch Charity School, which attended his ministry; two for the Parish School, and two for a Sunday School recently established at his chapel; and he would have added several more, but for the remonstrances of some of his congregation.

Mr. C. was for many years greatly afflicted with a painful complaint, supposed to be the *Sciatica*, which, in the close of the year 1798, became so alarming, that it was judged necessary to have consultation of the faculty; and he was forbidden to preach any more while the threatening symptoms continued. He had, however, been given out to preach two sermons the following Lord's Day for his Sunday School: In the morning, notwithstanding the injunction of his physicians, he ascended his pulpit; but had not spoken more than five minutes before he was evidently in great pain; and at the end of twenty minutes was obliged to conclude;—which he did, not with the usual benediction, but with the words immediately following his text, which happened to be the last in the New Testament; and it was generally supposed that he was closing his public ministry;—it pleased God, however, to add 12 more years to his valuable life. During this illness, in the winter of 1798, Mrs. C. made memoranda of his most remarkable observations, which are inserted in her Memoir; but we can give only one short extract. To a person who spoke of his illness, he said, 'It is all Christ. I keep death in view. If God does not please to raise me up, He intends me better. I know whom I have be-

lieved. How little do we think of improving the time while we have opportunity! I find every thing but religion only vanity. . . . To recollect a promise of the Bible: this is substance! Nothing will do but the Bible. If I read authors, and hear different opinions, I cannot say *this is truth!* I cannot grasp it as substance; but the Bible gives me something to hold. I have learnt more within these curtains than from all the books I ever read.

The violence of this attack was mercifully abated; and Mr. C. was so far recovered, that he ventured to preach the Evening Lecture at St. John's, Feb. 24, 1799; but, though he used great precaution, he found the exertion too much for him; and was obliged again to retire, until, by a blessing on the means used, his strength was sufficiently recovered.

In the year 1800, Mr. Samuel Thornton requested him to take the livings of Chobham and Bilsley, which his late father the ever-memorable John Thornton, Esq. had purchased, and placed in the hands of trustees. Mr. C. repeatedly declined; but was at length prevailed on to accept them, and to do the duty in the summer. By these livings, after deducting all expences, about £150 per annum was added to his net income.

These parishes were deeply sunk in vice and ignorance.—When I first came to Chobham, says Mr. C., 'as I was sitting in the vestry, on hearing the noise and uproar of the boys, and the people in the gallery talking aloud to each other, I burst into tears, and felt with the Prophet, when he said—'Can these dry bones live?'—He did not, however, labour in vain: a large and attentive congregation was collected; and much good was done. After a few years his good friend, Mr. Bainbridge, bought several acres of ground, and erected a house for him, in which he spent a few months during the summer of 1807; but did not live to see it entirely completed.

During this year Mr. C. had a slight paralytic affection, but soon recovered sufficiently to resume his usual labours. During this affliction he thus writes, in answer to the enquiries of a friend:— 'I find it easy to tell the people from the pulpit how to act in such cases, and particularly Christians; but things are stronger than we are; and I find it very difficult to act myself. People say, and physicians too, that my preaching three times a day, through the hot weather, at St. John's, was the cause of my present infirmity:—a state in which I have not only seemed to lose my faculties, but at one time was unable to speak at all. I dare say they are right; but I have an interior feeling, which, while I hear people talking thus on this subject, makes me smile, and say within myself, 'You talk well, but you know nothing of the matter; God is in this thing; and he is teaching me a lesson which I cannot learn from books.'

Concluded in our next.

BIBLE SOCIETIES.

INTERESTING FACTS RELATIVE TO BIBLE SOCIETIES.

"In 1804, the British and Foreign Bible Society was established, & since that period, through its kind and fostering care, kindred institutions have been planted in every land where the Bible is regarded as the rule of faith; and where the civil power is not in abject subserviency to the Church of Rome. Two thousand five hundred Bible Societies, embracing Christians of every name and rank, from the monarch to the humblest peasant, are now actively and zealously engaged in making known to their fellow-men, the revelation of Jehovah, and the Gospel of his Son. In Great Britain, we find the parent Society aided by 716 Auxiliaries, and enjoying the magnificent income of \$460,880. There is scarcely a parish in the united kingdoms, that is not included within the bounds of a Bible-Society.

The Cantons of Switzerland have established similar institutions. The Sléswick Holstein Society numbers 118 Auxiliaries. In the kingdom of Wurtemberg, exists a National Society with 44 branches; another in Hanover with 23 Auxiliaries; and in every part of Protestant Germany these associations have been formed, without distinction of sect. In Prussia, the National Society, patronised by the monarch, has 38 Auxiliaries. The Bible Societies of Russia, are now supplying that vast empire with the Bread of Life, and encouraged by imperial countenance and the prayers of the Prelates of the Established Church, are now printing the Scriptures in twenty-six different languages. Two hundred Auxiliaries pour into the treasury of the Bible Society the gifts of the pious from the shores of the Baltic, to those of the Euxine and the Caspian.

Sweden, Norway and Denmark have joined the holy union, and have established great efficient institutions, assisted by numerous Auxiliaries, and in that kingdom, in which but a few years since, death was proclaimed to be an eternal sleep, a Bible Society assisted by 40 Auxiliaries is now diffusing the knowledge of Him, who is the resurrection and the life; and in that city in which so many edicts have been published against the religion of the Gospel, and the happiness of mankind, are now issued the monthly "*Bulletins de la Société Biblique Protestante de Paris.*" In Iceland, in Malta, in the islands of the Ionian Sea, and even on that spot, where the Apostle of the Gentiles once preached to his polished and philosophic hearers, their unknown God, Bible Societies are now publishing the unsearchable riches of Christ.

Do we turn our eyes to Asia, wherever the doctrines of the Cross are taught distinct from papal superstition we find Bible Societies engaged in making known the way of the Lord to the numerous nations of that vast con-

continent. From one extremity of Hindoostan to the other, from Bombay to Calcutta, from Madras to Columbo, from New-Holland to Amboyna, are Protestants of every name, knit together in this sacred fraternity.

Even in Africa; in that region and shadow of death, a great light is sprung up, and the African Bible Society at the Cape of Good Hope, in conjunction with those of Sierra Leone Caledon, Mauritius and Bourbon are now conferring upon Africa a blessing which infinitely outweighs all her wrongs, even the blessing of the Gospel of peace.

In North America, we behold a chain of these institutions extending from Hudson's Bay to the Gulf of Mexico, and from the Missouri to the Atlantic. In the United States alone more than 300 Societies are enrolled among the Auxiliaries of the National Institution; while in the British dominions, both on the continent and in the West Indies, are found numerous Societies connected with the parent Society in England. Truly indeed, has it been said of the British and Foreign Bible Society, that she has taken her stand upon that fulcrum which Archimedes never found, and has moved the world."

Effects of Bibles Societies.—"The Bible has been translated and circulated, whole or in part, in 139 languages and dialects, of which 43 are reprints, 8 re-translations, and 89 entirely new translations into languages in which the Scriptures had never been printed before the establishment of Bible Societies. The British and Foreign Bible Society, has expended in this great work \$4,438,000, and has together with the continental Societies, issued the almost incredible number of SIX MILLION & FIFTY-SIX THOUSAND BIBLES AND TESTAMENTS. These Societies have opposed to infidelity a host of influential witnesses, claiming their belief in the Holy Scriptures—they have introduced the Bible into the dwellings of

the poor, thus furnishing the most effectual antidote to irreligious and licentious writings; they have roused the attention of a thoughtless world to the momentous concerns of eternity, and to the study of that word which reveals the only way to peace and salvation; and they have bound together in the bonds of Christian amity and sympathy, the most distant nations, and the most discordant sects; and directed their resources and their energies to the dissemination of the Oracles of the one living and true God."

National patronage of Bible Societies.

RUSSIA. The Bibles as well as letters of the Russian Bible Society, are transported throughout this vast empire, at the public expense. The Emperor presented the Society with a spacious edifice for the transaction of its business; gave 25,000 rubles to its funds, and desired to be considered as a member, with an annual subscription of 10,000 rubles.

PRUSSIA. The King has exempted the letters of the Prussian Bible Society, and of its Auxiliaries from postage.

SWEDEN. The King ordered a collection to be made once a year, in all the Churches of the Diocess of Gottenburgh, for the Gottenburgh Bible Society. He accepted the Office of Patron of the Swedish Bible Society, and has exempted its letters and parcels from postage. He likewise ordered a collection to be made in every Church in the kingdom, for the purpose of supplying the poor with Bibles.

DENMARK. The King gave \$4000 to the Danish Bible Society, and reduced the postage on Bibles.

SAXONY. The government granted to the Saxon Bible Society the privilege of receiving letters and parcels free of postage.

WURTEMBERG. The King officially announced his approbation of the Wurtemberg Bible Society, and made a donation to its funds.

FRANCE. The government allowed the Paris Bible Society to import Bibles free of duty. The Duke D'Angouleme, with the concurrence of the King, addressed a letter to the Society, expressing his approbation of its designs. The Duke de Oazes, at the time Prime Minister, gave 1000 livres to the Society.

GREAT BRITAIN. The government invariably remits the duties on the books imported by the British and Foreign Bible Society."

Testimony in favour of these Societies.—

In 1814 the House of American Bishops assembled in convention, addressed to the Episcopalians in the United States a Pastoral Letter, from which the following passage is extracted.

"We avail ourselves of the opportunity of congratulating all the members of our Church, on what we conceive to be eminently a cause of joy to the Christian world in general. The wonderful efforts which have been made within these few years, being begun principally by members of the parent Church, by a body known under the name of the British and Foreign Bible Society, imitated in various countries of the old world, and concurred in with alacrity and zeal throughout the extent of the American Union—to disperse the Bible in regions wherein it has been hitherto unknown, and in those wherein the religion of it is professed, to provide that none shall have reason to complain of their being necessarily destitute of this instructor, this guide, and this source of the highest consolation. We should conceive ourselves as wanting, on this occasion, to the high duties of our stations, were we to neglect to bear our testimony in favour of this energetic effort for the disappointment of the wicked designs of infidelity, for the extending of the influence of pure and undefiled religion, and finally, for the carrying into effect

of those gracious promises of Heaven, which will not have been accomplished until the knowledge of the Lord shall cover the earth as the waters cover the sea."

Churchman's Letter.

Translation of the Speech of His Excellency the Marquis de Jaucourt, President of the Protestant Bible Society in Paris, at the Third Anniversary of that Institution, held at Paris on the 16th of April, 1822.

"GENTLEMEN,

"We cannot, without emotions of the most lively joy, without expressing the feelings of the sincerest gratitude towards the Author of all good, behold, at this anniversary solemnity, this numerous society of friends of the Bible, for the third time assembled to listen to the Report of the Committee, to whom they have confided the management of its concerns. Our first words here shall be words of congratulation and of thanksgivings; and we venture to anticipate, that they will be justified by the account about to be rendered to you of the success we have met with, and of the progress which the biblical work has made in France since our last general meeting.

"Henceforth our country will no more be a stranger to that great association, which establishes one more bond of union among Christian nations. Our Evangelical churches have joined themselves to it with great eagerness: our opulent families have felt, that they could not make a better use of their fortunes, than by generous donations to contribute towards the promulgation of the Divine word. Our poor receive it with pious reverence; our schools are abundantly provided with them, and our children, who practise habitually the reading of the same, are taught thereby every day to fear God, to love public order, to honour their parents, and to practise Christian virtues.

"This was the principle, the noble

object of the founders of the Bible Societies; never did they know of party spirit, or personal interest, or earthly objects; never had they any thing in view but the glory of God and the promulgation of that light, the beneficial rays of which the Saviour intended for the enlightening of all nations; to unite for this object, in order to assist each other by counsel, mutual support, and fraternal communications. *this was the peaceable spirit of that zeal with which they shewed themselves to be filled.* They forgot all distinction of nations, of languages, and of opinions; they eyed nothing but the edification of all; and if they chose the means of centralizing their operations, it was merely in order, by *labouring with one consent, to labour more effectually.* Thus the Apostles whose work they endeavoured to follow up, preached with one accord, and in the spirit of a fraternal union; that religion which has conquered the world. This impulse, once given, communicated itself from one to the other; *we enabling us to impart it to our brethren, and to behold numerous Auxiliary Societies, bless God for having received it, for who have been called forth by us, on the point of communicating it again to many Branch Societies which they are forming.*

“We feel it our duty, gentlemen, to acknowledge how useful the assistance of the British and Foreign Bible Society has been to us: not satisfied with repeating, since the time of our last anniversary, that support which it has constantly been affording us, it has recently enriched our library with a precious collection of editions of the Scriptures in divers languages. We regard this handsome donation as a new pledge of affection; but above all, as a glorious monument of that pure and ardent zeal which has found means to reproduce and to multiply the word of God for the use of a number of nations scarcely known. We are happy now to behold so many French Bible

Societies join the great Christian alliance, which is ever increasing in light and in piety.

“Indeed; let us do justice to our compatriots of the same religious profession with ourselves: with what cordiality have they not hailed our rising Society; with what gratitude have they not received its first benefactions; with what zeal have they not answered to our call, by acknowledging it as the common centre, by supporting it by their donations, by finding out the wants for which it was to provide, and by offering their services in order to satisfy the same? Our pious fellow labourers, in their turn, have not been satisfied to labour for the success of this work within the sphere immediately appointed for them; we have seen them in their journeys and their correspondence using all their influence, in order to awaken in distant parts of the kingdom the spirit of pious zeal, and to call forth the establishment of new Societies. The information they have communicated to us, forms some of the most interesting features of our Report, of which you will soon be able to judge: we shall not in vain have made mention of these proofs of zeal for so good a cause; those who have afforded them, will repeat them, and every one of us will feel, that, being a member of this Society, he must strive with all his might to increase its blessed influence. Let us not wait for an opportunity, but let us study how to find it out; let us not consider our brethren in faith, our friends, as less inclined than ourselves to take an interest in the progress of the kingdom of God, and to march in concert with us towards our great object: this object you all know is, to do good; to contribute towards the edification of all. Never will disturbances, dissensions, or controversies, proceed from the bosom of such a Society as ours; we offer to our brethren, the word of God as He himself has given it, without note or comment, without

any doctrinal or dogmatical decision; we leave to each, individually, the study and searching of its contents, agreeably to the commandment of our Master himself to all his disciples. There is nothing secret in our proceedings or in our plans; neither has our government hesitated to give us authority for executing them; and we cannot doubt but this judicious and positive protection will encourage those who have not yet been able to take a share in our labours, to overcome every obstacle that might hinder them from triumphing over a timidity, which might be construed into indifference if they did not soon rank themselves in the same line with us.

“Is it possible, that they should be prevented by some clamours which are the production of intolerance and of a proud and domineering spirit, or of false accusations which concern us as they concern the truth itself? We suffer this Divine truth to shine in its own lustre, and our only ambition is to contribute in promulgating it. Such is the effect of its wonderful power, that the simplest person may, with the word of God in his heart, meet the most subtle and most abandoned controversialist: as David of old, placing his confidence in the Lord, did not regard the strength or the arms of his enemy, and was conqueror in the combat.

“Nothing can more powerfully engage us to do so, than the services which we are capable of rendering to the Protestants of France by our continued activity. Though their rights be established; though the protection they enjoy is sure, we cannot, at the same time, forget the disadvantages under which they labour from the nature of the actual state of things. Scattered over the whole surface of the kingdom, too seldom edified by the preaching of ministers, who, notwithstanding their ardent zeal, can only visit their far-disseminated congregations at great intervals of time, our brethren have the greater need of the

word of life. That it may be read in their families, meditated upon with prayer, and thus our brethren may await with less impatience the too-rare visits of pious ministers of the gospel; that their zeal may be fostered, their religious feelings deepened, their morals preserved in their purity; and that Christian faith may be nourished, and increased in the hearts of all; abundantly to supply the means that all this may take place, this is the duty which brought us together; this is a right which nothing can cause us to renounce. No, nothing ought to hinder the Paris Society, or its Auxiliaries, or any Protestant individual in particular, in the employment he would wish to make of his time and of his fortune, in order to obtain such noble ends. The king, who, by his fundamental law assures to us the undisturbed enjoyment of all our religious rights, has treated all his subjects, whether Protestants or Catholics, as equally beloved children. Let us acknowledge that enlightened piety, which produced in him this wise disposition; it will know how to turn to the advantage of public order, and of good manners, the emulation that must be excited in two communions which are equally protected. Let us every day renew our supplications to Heaven for the prolongation of the life of this legislator and monarch, who values no title higher than that of a father of all Frenchmen.

“Let us shew ourselves worthy of his august benevolence, by profiting by that happy liberty which he has guaranteed to us: it would in some degree be, doubting of his justice, were we to suffer our brethren to deny themselves, and to live, under the influence of prejudice, unknown, without openly declaring themselves to be what they are; and if the inconvenience arising from their local situation, often deprives them of the exercise of public worship, let all at least be furnished with, and proclaim their attachment to

that book on which their religion is founded—that book which God himself has given us, in order to raise our thoughts towards happiness everlasting.”

SPEECH OF THE EARL OF LIVERPOOL.

At the formation of the Bible Society at the Ile of Tharet.

His Lordship said, he would trouble the Meeting with but few observations; though he felt it necessary for him to state the grounds on which he had accepted the presidency of that Society.

He had no hesitation in avowing that the object of the Bible Society was in perfect accordance with his principles:—if for a moment he could consider either the principles or the proceedings of that Society as hostile to the religion of his country, as by law established; he would be the last man in the kingdom to yield in his support; but believing as he did, that the labours of the Bible Society tended to promote Christianity in general throughout the world, and ultimately the pure principles of the Church of England; he felt it his duty to promote its success by all the means in his power.

He was a member of the Society for promoting Christian Knowledge: as a member of the Established Church, he felt it his duty to support that Establishment; and he should be most happy if the Liturgy of the Church could always be circulated together with the Bible, because it was his sincere opinion that the Liturgy of the Church of England was the best of all human compositions; but, were there not circumstances which rendered the attainment of such an object absolutely impracticable? The operation of the Society for promoting Christian Knowledge was limited: the Bible may be circulated where the Prayer Book will not be received. Among all sects and descriptions of persons in Great Britain the Bible may be circulated; and should we withhold the Scriptures from any

part of our fellow-subjects, because they are not at this time prepared to receive the Prayer Book, which is founded upon them?

In Ireland, whatever difference of opinion may exist elsewhere as to the state and condition of that part of the United Kingdom, it is quite clear, that religious prejudices must in most cases prevent the Prayer book, being received together with the Bible: and shall we forego the advantage of circulating the word of God among all classes and all sects in that country, giving them an opportunity of forming their conscientious opinions on the Bible, and thereby affording, perhaps hereafter, the most simple and most effectual remedy to those evils which we all equally deplore? The principles of this Society adapt it, indeed, to convey the word of life to the whole world. Britons have a duty, an important duty, to perform, arising out of their extensive colonies and foreign possessions. As Christians, we ought to deplore; that this duty has been so long neglected; but surely he might now appeal to them as Christians; and as Protestants, whether they would neglect the advantages of such an instrument in promoting the circulation of the Scripture through the colonies and dependencies of Great Britain?

The Bible Society was now no longer a theory; it had been in practical operation for a period of more than seventeen years; and so far from injuring other Societies which had the same object in view; it had been proved that it has materially benefited them: and by its exertions the Scriptures had been translated into numerous languages, with the names even of some of which we were scarcely acquainted.

If upon so solemn and important a subject it could be allowed to feel pride, he should say, that he felt a national pride that so extensive, so benevolent an institution, which conveyed the best of blessings to every nation and to every people, had ori-

ginated in this country. It was a duty we owed to God, who had so benefited this country by bestowing upon us such innumerable and unparalleled blessings—who enabled us so lately to weather the storm which had so long hovered over us, to surmount the difficulties of one of the most momentous periods in our history, and who had crowned the nation with a glorious peace—it was a duty, he said, we owed to divine Providence, to make all favours Heaven has so bountifully conferred upon us, we were anxious to convey to them the greatest blessing Heaven can bestow, by circulating, as extensively as possible, the word of eternal life.

THE CHRISTIAN MINISTRY.

Mr Editor,

HAVING been engaged in the work of preaching the gospel for nearly forty years, and feeling that, according to the course of nature it cannot be long ere I shall have to give an account of my stewardship, your readers will accept of a few serious and affectionate thoughts on this important subject.

A remark which I once heard from the lips of that great and good man, the late Mr. ABRAHAM BOOTH, has often recurred to my recollection. 'I fear (said he) there will be found a larger proportion of wicked ministers than of any other order of professing Christians!—It did not appear to me at the time nor has it ever appeared since, that this remark proceeded from a want of charity, but rather a deep knowledge of the nature of Christianity, and an impartial observation of men and things. It behoves us, not only as professing Christians, but as ministers, to 'examine ourselves, whether we be in the faith!' It certainly is possible, after we have preached to others, that we ourselves should be cast away!—I believe it is very common for

the personal religion of a minister to be taken for granted; and this may prove a temptation to him to take it for granted too. Ministers, being wholly devoted to the service of God, are supposed to have great advantages for spiritual improvement. These they certainly have; and if their minds be spiritual, they may be expected to make greater proficiency in the divine life than their brethren.

But it should be remembered, that if they are not spiritual, those things which would otherwise be a help, will prove a hindrance. If we study divine subjects merely as ministers, they will produce no salutary effect. We may converse with the most impressive truths as soldiers and surgeons do with blood, till they cease to make any impression upon us. We must meditate on these things as Christians, first feeding our own souls upon them, and then imparting that which we have believed and felt to others; or whatever good we may do to them, we shall receive none ourselves. Unless we mix faith with what we preach, as well as with what we hear, the word will not profit us. It may be on these accounts that ministers, while employed in watching over others, are so solemnly warned against neglecting themselves: Take heed to yourselves, and to all the flock, &c. Take heed unto thyself, and unto the doctrine; continue in them: for in doing this thou shalt both save thyself and them that hear thee.*

It is a very discriminating account of the work of the ministry that is given us in 2 Cor. iv. 5: 'We preach not ourselves, but Christ Jesus the Lord; and ourselves your servants for Jesus' sake.' It may prove in the end that this is the character of every faithful pastor, and

* ACTS xx, 28. Tim. iv. 16.

that every one who is not faithful, preaches himself, rather than Christ Jesus the Lord. It is true that none, except a few gross impostors, would think of holding up themselves as the way of salvation instead of Christ; but there are more ways of preaching ourselves than this: Christ may be the topic of our preaching, and the object of our commendation, while self is the governing principle of the whole discourse.

If *worldly advantage* be our object, whatever be the subject-matter of our preaching, we certainly preach ourselves and not Christ. It is true there is but little food for this lust in the far greater part of our congregations, whether in or out of the establishment; yet there doubtless are cases in which it is otherwise. Some have made their fortunes in this way; and if such was their end, they have had their reward. If this had not been a possible case, Paul would not have disavowed it as he does:—'Not a cloke of covetousness, God is witness!'

If we make the ministry subservient to a life of *ease and indolence*, we preach ourselves rather than Christ. We may get but little for our labour, and yet, being *fastidious of a life of sloth* (if a life it can be called) it may be more agreeable to us than any other pursuit. It is from this disposition that many ministers have got into the habit of spending a large part of every week in *gossiping from house to house*; not promoting the spiritual good of the people, but merely indulging themselves in idle talk. I might add, it is from this disposition and practice that a large proportion of the *scandals* among ministers have arisen. Had there been no danger from these quarters, we should not meet with another of Paul's solemn disa-

vowals:—'Our exhortation was not of uncleanness.'

If the *applause* of our hearers be the governing principle of our discourses we preach ourselves, and not Christ. To be acceptable is necessary to being useful; and an attention to manner with this end in view is very proper;—but if the love of fame be our governing principle, our whole ministry will be tainted by it. This subtle poison will penetrate and pervade our exercises till every one perceives it, and is sickened by it, except ourselves. It will inflate our composition in the study, animate our delivery in the pulpit, and condescend to fish for applause when we have retired. It will even induce us to deal in fluttering doctrine, dwelling on what are known to be favourite topics, and avoiding those which are otherwise. It is a great matter to be able to join with the apostle in another of his solemn disavowals:—'For neither at any time used we flattering words, as ye know,—nor of men sought we glory.'

Finally, if our aim be to make *proselytes to ourselves*, or to our party, rather than *converts to Christ*, we shall be found to have preached ourselves, and not him. We certainly have seen much of this species of zeal in our times:—'Men speaking perverse things, to draw away disciples after them.' Nor do I refer merely to men who would be thought singularly evangelical, and even inspired of God; who are continually holding up themselves as the favourites of Heaven, and denouncing judgments on all who oppose them; and the tenor of whose preaching is to persuade their admirers to consider themselves as the dear children of God; and all who disapprove of them as poor blind creatures, knowing nothing of the gospel of them

and their followers, I can only say, 'If any man be ignorant, let him be ignorant';—but men who have paid great attention to the Scriptures, and who have preached and written many things on the side of truth, have nevertheless given but too evident proof of the tenor of their labours being aimed to make proselytes to themselves, or to their party, rather than converts to Christ.

We preach not ourselves, but Christ Jesus the Lord! Let Christ be not only the theme of my remaining ministry, but the exaltation of him, and the enlargement of his kingdom the great end of my life! If I forget THEE, O my Saviour, let my right hand forget; if I do not remember THEE, let my tongue cleave to the roof of my mouth!

Yours,

GAIUS.

[*Evangelical Magazine.*

ON THE SOURCE OF INFIDELITY. FROM
BISHOP PORTEUS.

It is not, in general, the want of evidence, but the want of virtue, that makes men infidels; let them cease to be wicked, and they will soon cease to be unbelievers. 'It is with the heart,' says St. Paul (not with the head) 'that man believeth unto righteousness.' Correct the heart, and all will go right. Unless the soil is good, all the seed cast upon it will be wasted in vain. In the parable of 'the Sower' we find, that the only seed which came to perfection was that which fell on good ground,—on an honest and good heart. This is the first and most essential requisite to belief. Unbelievers complain of the mysteries of Revelation; but we have the highest authority for saying that, in general, the only mystery which prevents them from receiving it is—the mystery of iniquity.

Bishop Porteus's Third Lecture.

Ibid.

EXTENDING REVIVALS.

To the Editors of the (*Mt. Zion, Ga.*)
Missionary.

Gentlemen—In your paper of the 16th June, I observed with pleasure an article on the "Means of extending a Revival."—It brought fresh to my mind a circumstance, that occurred in North-Carolina about 20 years ago, in the Kekukee Association.—The Rev. Lemuel Burkett, the most influential preacher in the bounds of that Association, hearing of a very extensive revival in Tennessee and Kentucky, took a journey there, a distance of 700 or 800 miles—spent some time in travelling and preaching within the bounds of the revival—gathered the most interesting particulars attending it—committed them to paper—carried them home—and at the next Association, in the presence of the ministers and delegates from the different churches, and a large concourse of people, he gave from the stage a minute account of the revival, with such remarks as were calculated to impress the subject on the minds of the audience. At that time religion was at a low ebb; the letters generally from the churches complained of coldness. But hearing of the wonderful works of God in a far country, was like cold water to thirsty souls. It left such a lasting impression on the minds of ministers and messengers, that they carried it home to their respective congregations, preached with new life, and the result was the greatest revival that congregation ever witnessed before or since. *Go, ye preachers, and do likewise.*

In June, 1811, at the Falls of Tar River, N. C. at the Convention to form a Constitution for the General Meeting of Correspondence, a revival broke out in the church there. The neighbouring churches whose members most attended on this occasion also enjoyed a revival—and the churches who gave and received visits most frequently enjoyed and spread this good work—while those

equally near, who did not thus visit, shared but partially in the blessing. I wish these things not to be forgotten.— We frequently hear of revivals, and if we would go among them more (private members as well as preachers) we have great reason to believe they might be extended. It might be the means of getting those who are warm and active to come and awaken us by their animating exhortations, prayers and hymns. We know God works by these means, and even in cold times, if private brethren and sisters would visit more the neighbouring churches, and encourage each other, it might be attended with great blessings.

E. B.
Boston Gaz.

CAMP MEETING.

The Camp Meeting assembled at Marshfield, on the 18th instant, broke up on the 22d, during which time the utmost harmony and good order prevailed. The number who attended is said to be from 6 to 7000. The number of tents, was 25. The number of preachers 14.—*N. B. Gaz.*

MONTREAL, SEPTEMBER 15, 1823.

THE truth, so firmly established, that, "the legitimate use of the press, is the encouragement of religion and virtue, and the reprobation of irreligion and vice," is the polar-star by which we have determined to direct our course, without deviating to the right hand or the left, or abating our career, from the apprehension of any possible contingency, which may mingle a portion of bitter in our cup. And although we may in some instances give pain to our own hearts, in inflicting the salutary wound in the feelings of those whom we sincerely regard, and, were it possible, should delight to speak of with decided approbation; yet, we dare not shrink from the duty connected with the post assigned us by Divine Provi-

dence; to whom, having in some humble measure performed our duty, we leave the event.

It is a much more pleasing task to commend than to censure, but in many instances the latter is more necessary than the former: but it will always afford us far greater pleasure to praise than to reprove, where a sense of duty will permit.

We have been pained at hearing of a recent Charivari riot in Upper Canada, where the Magistrate who ought to have been the first to have set a better example, was found to make one of the mob. That such an event should have occurred, and especially that any magistrate should have treated the important office, in its self so venerable, with such degrading indignity, so soon after the melancholy results of the late riotous proceedings at Montreal, is really surprising and almost incredible.

Magistrates are styled in the Scriptures, "Ministers of God for good to society;"—"a terror to evil works, and a praise to them that do well;"—but such conduct as that referred to, is diametrically opposite to the divine will, and to the design of the office, it is in fact a decided and palpable encouragement to evil;—a conduct highly displeasing to the great Ruler of the universe, by whom magistrates must be judged, and demanding reprobation from every sober-minded member of society.

It is not only a sin against God, and an injury done to society, but it is a sin against the majesty of the king.

The Constitution, views magistrates as representatives of the Sovereign; any indignity therefore done to the office by magistrates themselves, as well as others, is a direct affront offered to the King, and certainly, no small offence in those, who have been appointed to the honour of being his Majesty's representatives. Such would do

well to regard with more respect the examples of their superiors in the provinces, and to follow the injunctions of that Holy Book, the divine origin of which, they must acknowledge as a condition of holding the office: "Fear God, honour the King." "He that ruleth over man, must be righteous, ruling in the fear of God."

But it is our painful duty to turn from this, to a still more distressing and disgusting subject;—to direct the attention of our readers to a scene which speaks more than arguments, and which one would have supposed could not have been acted, had any better system than paganism, so long prevailed in this country; we allude to the fair held at LAPRAIRIE, on Sunday, September 7th. This custom, if we are correctly informed, originated in a religious fête, held in honour of the Saint of the parish: thus is man honoured and God dishonoured. But what kind of Saint must he be, if he could conceive himself to be honoured by such a festivity, let others tell; it will be sufficient for us to describe the honours done to him; and these honours, let it be observed, are repeated two or three, and sometimes, four Sundays.

The people flock into Laprairie, to the great annoyance of the inhabitants, the greater part of whom consider it an intolerable nuisance; as well as an awful profanation; they come from all the surrounding country, from the distance, many of them, of forty or fifty miles, and the whole day presents a scene of disorder, riot and confusion, which is naturally blended with every species of vice.

Buying and selling—swapping of horses—racing, betting, drinking, dancing, swearing, quarrelling, fighting, and breaking each other's bones, are the honours done to the aforesaid Saint, to the great grief of all who have any concern for the honour of God,

the good order of society, or any sense of common decency.

It is said that the Priests around Laprairie, have done all in their power to remedy this dreadful evil; that the Bishop of Quebec had even expunged the fête from the calendar; that heavy penances had been inflicted on offenders. If this be true, and we cannot doubt it, as we have it from the best authority, it proves how dangerous it is to deviate in the smallest degree from the prescriptions of the Holy Scriptures, and to "teach for doctrines the commandments of men." It shews still more impressively, how little is to be done, with an uneducated multitude, by reasoning and persuasion;—their ignorance renders them incapable of perceiving the force of argument and persuasion. And the slightest suspicion that they have been kept in ignorance, in order that they may be the more easily imposed on, will render them unsusceptible of government by the influence of mere office-authority.

Such is the situation and state of mind of multitudes of our fellow-subjects of French extraction at the present moment, and such will be the situation and state of mind of that whole class, in a short time, as the natural result of their present circumstances, for if multitudes of the present generation cannot read a word of one syllable, they can perceive clearly enough, that Englishmen, Scotchmen, and Americans, increase their wealth and influence in society, and obtain many other advantages, as the consequence of education which are unattainable by the totally illiterate. There is but one remedy for a community in such a situation. This remedy is of easy application, and if applied, there can be no doubt of its efficiency, it has never yet been known to fail.

As every other mode has failed to cure the evil complained of, we would now recommend to the Priests around Laprairie, to establish schools in every parish, under

the care of proper masters and mistresses, and their own general superintendence.

Let adults, both men and women, be taught to read as well as children, (we know that they are willing to learn). Let the Holy Scriptures be their school-book let their sacred contents be explained to them in a plain, familiar and faithful manner. Let them be earnestly and affectionately exhorted to read and practice the pure oracles of truth, and in a few years, La-prairie will cease to present a repetition of so odious a profanation, and the priests will have the credit of being instrumental of producing the desired change, without the interference of the magistrate. Should the Priests throughout the country adopt such measures, they would find it the most effectual way to maintain their own ascendancy, and the ascendancy of the Canadian population in the scale of society, and in the use of such means every reasonable person would wish them the most complete success.

We take leave, to submit to the serious consideration of the proprietors of Steam-Boats, whether their plying on that day does not operate to the encouragement of sabbath-breaking in others, as well as incur an awful responsibility to themselves. In considering the question it may perhaps be of service to refer to *Exodus* 20-8-9-10-11. We would also recommend the same subject to the consideration of Tavern-keepers, Store-keepers, and indeed, *To all whom it may concern.*

We regret to add that we have been informed, that a quiet sober passenger was knocked down and run over by a cart at the Fair; his skull was fractured, but some hopes are entertained of his recovery; should it be so, it may possibly be to a life of pain and misery; and what compensation can be offered to society or to the poor young man and his friends for so great an

injury, occasioned by so wanton and wicked a practice?

The general Meeting of the British and Canadian School Society, of Montreal which in our last we announced for the 9th inst. at the City Tavern, has been postponed until the 25th inst. and will then be held at the boys' school-room, at the building previously occupied by the Montreal General Hospital.

THE CHRISTIAN PHILOSOPHER.

POISONOUS WINDS.

The quality of the air depends, in a great measure, upon the soil over which it passes. The sandy deserts of Africa and Arabia give a burping heat and blasting quality to the air passing over them. At Goree, on the river Senegal, there is an easterly wind from the inland parts, with which those who are met by it in the face are scorched, as by a blast from a furnace. At Falkland's Islands an extraordinary blasting wind is felt, which cuts down the herbage as if fires had been made under them. The leaves are parched up, and crumble into dust; fowls are seized with cramps, and never recover; and men are very painfully affected with complaints in the chest, which, without the greatest care, cannot be removed. But the most dreadful winds are those called the Samiel, or Mortifying Winds, which are frequently met with in the Arabian and Nubian Deserts. The camels perceive their approach, and are said to cover their noses in the sand, that they may not inhale the blast. Travellers, for the same purpose throw themselves, as close as possible, on the ground, and, wait till it has passed over, —which is commonly in a few minutes. Thus some escape; but those who die have their limbs mortified. Mr. Bruce describes this wind, which he calls the Simoom, as a kind of haze, 'in colour like the purple part of the rainbow, but not so compressed or thick. It did not occupy twenty yards in breadth, and was about twelve feet high from the ground;' it moved very rapidly, 'though it did not prove fatal to the celebrated traveller, or any of his companions, he felt the

effect of it for two years afterwards; and he says, 'We were all persuaded that another passage of the purple meteor over us, would be attended with our deaths.' The poisonous wind was preceded by another curious Phenomenon; prodigious pillars of sand were seen by Mr. Bruce, moving about with great velocity; eleven of them appeared at once, but did not approach nearer than two miles. The rays of the sun, shining through them to appearance of pillars of fire; nor are they less destructive than the Simoom, as whole caravans have been buried under them.

We find in the scripture frequent allusions to the dangers which abound in the eastern deserts; and the terrors of the Divine vengeance are illustrated by a reference to these destroying winds.—Of the wicked it is said, 'By the blast of God they perish, and by the breath of his nostrils they are consumed.' 'This wrath passeth over them suddenly, irresistibly, like the poisonous and fiery Simoom, and they perish.' 'The winds are the messengers' of Jehovah, and 'the flaming fire his servant.' Probably the Simoom was the messenger of the Lord, employed to destroy in one night the host of Sennacherib, agreeably to the prediction of Isaiah:—'I will send a blast upon him, and he shall return to his own land.' In Jer. xxii. 23. 'The wind shall cut (or devour) thy pastors'—there is evidently an allusion to this destroying wind. The Psalmist has beautifully illustrated the sudden approach of death by the effect produced on vegetables by the scorching blast:—'As for man, his days are as grass, as the flower of the field,—the wind passeth over it and it is gone.'

The stalking pillars of sand (as Bruce calls them) which threaten to bury alive the traveller who beholds them, and the purple meteor, are not more terrific than those spiritual dangers which they who set their faces towards Sion have to encounter in their passage through this

world. Let the difficulties of the way lead us to look upward for direction, support, and comfort, and to desire more earnestly 'a better country, even a heavenly one. Thus, by the exercise of faith in the power and grace of the Lord Jesus, let us daily go up out of the wilderness, leaning on our Beloved.'

T. P. B.

[*Evangelical Mag.*]

POETRY.

THE CRUCIFIXION.

By James Montgomery.

[We should feel some difficulty in pointing out any sonnet in the English language possessed of so much real power and sublimity.]

[*Port Folio.*]

I asked the heavens—"What foe to God
hath done
This unexampled deed?"—The heavens
exclaim,
" 'Twas man; and we in horror snatched thee
sun
From such a spectacle of guilt and shame."
I asked the sea; the sea in fury boil'd,
And answered with his voice of storm—
" 'Twas man,
My wave in panick at his crime recoil'd,
Disclos'd the abyss, and from the centre
ran."
I asked the earth; the earth replied aghast,
" 'Twas man; and such strange pangs my
bosom rent,
That still I groan and shudder at the past."
To man, gay, smiling, thoughtless man, I
went,
And asked him next;—He turned a scorn-
ful eye,
Shook his proud head, and deigned me no
reply.

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