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THE CHRISTIAN REGISTER.

ON EARTH PEACE, GOOD WILL TOWARDS MEN.

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

Sketch of the Life and Character of
ROBERT RAIKES, of Gloucester, the
Founder of Sunday Schools.

[Principally from the Gentleman's Magazine.]

The outlines of a character so distinguished in the annals of this country as that of Mr. RAIKES, cannot fail to engage the attention of the reader. In proportion as he feels himself interested in the welfare of mankind, he will interest himself in every particular which concerns this bright example of philanthropy.

Mr. Raikes was born in the city of Gloucester, in the year 1735, of as worthy and respectable parents as any in the city which gave him birth, or in any other. His father had for many years distinguished himself as the editor and sole proprietor of a weekly Journal, which, as it was remarkable for the judicious selection of its contents, was of course very extensive in its circulation, and very generally approved; the Gloucester Journal, for a considerable time, stood unrivalled, extending itself through the counties of Gloucester, Somerset, Hereford, Monmouth, and even the farthest part of South Wales.

The education which this excellent man received was liberal, and well adapted to his future designation. At a proper time of life he was initiated into the employment of his father, which was not limited to the business of a journalist, but extended itself to other branches of typography; and though I will not compliment my hero by com-

paring his literary attainments with those of a Bowyer or a Franklin, yet I will venture to pronounce, that he entered on his line of business with acquirements superior to the nature of his employment; which, however has always been considered, when conducted by men of science and education, as very respectable; and was not less remarkable for his accuracy, than for his fidelity and integrity in every part of his conduct.

The first object which drew forth the exertions of this friend to mankind, was the wretched state of the county of Bridewell, within the city of Gloucester, (which being part of the county gaol, the persons committed by the magistrate out of sessions for petty offences, associated, through necessity, with felons of the worst description; with little or no means of subsistence from labour; with little, if any, allowance from the county; without either meat, drink, or clothing; dependent chiefly on the precarious charity of such as visited the prison, whether brought thither by business, curiosity, or compassion.)

We shall not wonder to find the Father of the poor exerting himself in behalf of those forlorn and destitute creatures, in order to render their situation supportable at least, if not, in some degree, comfortable. He was earnest in his solicitations through the channel of his paper, and in personal applications to his friends, for money to procure them the necessaries of life, and published several remonstrances; me-

morals, and addresses to those whom it more immediately concerned, to remedy an evil which did such dishonour to our national humanity.

Extreme ignorance was very properly considered by him as the principal cause of those enormities which brought them into their deplorable situation, precluding all hope of any lasting or real amendment from their punishment; and his great desire was, if possible, to procure for them some moral and religious instruction. If among the prisoners, he found one who was able to read, he gladly made use of him to instruct his fellow prisoners, encouraging his diligence and fidelity in this undertaking by pecuniary rewards; and procuring for him such other kinds of indulgence as his situation would admit of. Having thus put them in a method of improving their time, he met with instances of persons, especially among the younger offenders, who attained to a competent proficiency in reading; which has served both as an amusement to them during their confinement, and as a recommendation of them in their restoration to the community.

But the care of this philanthropist was not confined merely to the business of literary improvement; it was not less his desire to form their hearts, if it were possible, to sentiments of kindness to each other. Indeed it was one of his principal endeavours to subdue in them, that savage ferocity of temper and behaviour which only served to render their situation more hateful and intolerable. Observing that idleness was the parent of much mischief among them, and that they quarrelled with one another because they had nothing else to do, he endeavoured to procure employment for such as were willing, or even permitted, to work. I say, *permitted*, because, strange as it may seem, though, to the dishonour of our police, not singular, there were no materials or employment found for such as were sentenced to confinement or *hard labour*; nor

were they allowed to earn by the labour of their hands, what would have been sufficient, and much more than sufficient, for their subsistence. Hence I will venture to say, that infinitely more mischief arose from the imprisonment of petty delinquents, both to themselves and the community, than any benefit which could possibly result from it. The refractory apprentice, whom solitude, silence, and labour might have brought to his senses, and returned well-disposed to his duty, was herded with the felon and atrocious villain; and he who, though destitute of virtuous principles, had yet been inured to labour before his confinement, could not but contract such habits of idleness during a long imprisonment, as would render him, perhaps, a worthless and useless member of society all the rest of his life.

The return of every Sabbath, which gave liberty to the lower classes of the people, to show themselves, exhibited to his view multitudes of the rising generation of the poor, pursuing, as he conceived, precisely the same conduct which had been so unfortunately adopted by those already mentioned within the walls of the prison. The streets were full of noise and disturbance every Sunday; the churches were totally unfrequented by the poorer sort of children, and very ill-attended by their parents; they were no where to be seen employed as they ought to be. Had they been disposed to learn, or attend to any thing that was good, their parents were neither willing nor able to teach or direct them; they were, therefore, a perpetual nuisance to the sober part of the community. They were riotous, impudent, and regardless of all authority whatsoever in their mode of behaviour, disrespectful in the extreme, and frequently detected in such petty offences, as plainly indicated that they were in the high road to perdition, unless something could be done to rescue them. It occurred to him, and to a worthy

clergyman (MR. STOCK) to whom he complained of the dissolute state of these poor children, that infinite would be the benefit, as well to the community as to themselves, if any method could be contrived of laying them under some proper restraint, and instilling some good sentiments into their minds. The foundation, they well knew, must be laid in the fear and love of God, in a reverence for the duties of religion, and for all things relating to the divine honour and service. Mr. Raikes soon began to make known his intentions to the parents, and, without much difficulty, obtained their consent, that their children should meet him at the early service performed in the cathedral on a Sunday morning. Their numbers at first were small, but their increase was rapid. The gentleness of his behaviour towards them, the allowance they found him disposed to make for their former misbehaviour, which was merely from a want of better information, the amiable pictures which he drew for them, when he recommended kindness and benevolence to each other as the source of real happiness; and wickedness, malice, hatred and ill-will, as the causes of all the misery in the world; the interest which they soon discovered him to have in their welfare, which appeared in his minute inquiries into their conduct, their attainments, their situation, and every particular of their lives; all these circumstances soon induced them to fly with eagerness to receive the commands, and be edified by the instruction, of their best friend.

Mr. Raikes soon saw himself surrounded with such a set of little ragged ruffians as would have disgusted other men, less zealous to do good, and less earnest to disseminate comfort, exhortation, and benefit, to all around him, than the founder of Sunday Schools. The children now began to look up to him with such a mixture of respect and affection as endeared them to him, and interested him still more and more in

their welfare. At first they were, as it may be supposed, utter strangers to the common forms of public worship; and it required some time to *drill* them to a decent observance even of the outward ceremonies; I mean, to teach them to kneel, stand, and sit down, in the different parts of the service. But they had their eyes fixed on their commander in chief; and they borrowed every motion from him before they could be acquainted with the reason of it.

But it was by no means his desire or intention that their observances of the Sabbath should end here. To prevent their running about in wild disorder through the streets during the rest of the day, was the great object which he had in view; and to place them under the care of proper persons, to instruct them in their Christian duty, was the prevailing object of his wishes.

He lost no time in communicating his ideas to those of his friends, who were as sensible of the need of some reform in this respect as himself; and a sufficient sum of money was speedily raised to procure masters and mistresses for a large number of children of both sexes, to be educated in the principles of Christianity.

The city of Gloucester soon began to wear a different aspect on the Lord's day. Instead of noise and riot, all was tranquillity and peace; instead of quarrelling and fighting, as heretofore, all was concord and harmony; instead of lying, swearing, and all kinds of profligacy, the children imbibed principles of honesty and truth, of modesty and humility. Instead of loitering about the streets in a state of indolence, as painful to the observer as it was mischievous to themselves, they were now seen, in decent regularity, frequenting places of public worship, evidently much happier in themselves than in their former state of irreligious idleness.

The labours of the teachers were much assisted, and their success pro-

moted, by the unwearied attention of Mr. Raikes to the children every Sunday morning. When the early service was ended, it was his constant practice to enquire minutely into their conduct, and even to inspect their persons, to reprove such as came dirty and slovenly, and to commend those who were neat and decent, however homely in their apparel. The distribution of little rewards, and the slightest expressions of displeasure, from the man they loved, had each its proper effect; and even the external appearance of the children demonstrated their advancement not less in civilization than in morality.

It is needless to observe how happily Mr. Raikes's ideas have met with the public approbation, and how generally his excellent plan has been adopted and encouraged. Some few persons have looked upon it with coldness and disregard; still fewer have ventured to oppose and object to it. The former, we venture to pronounce, have misconceived the nature and design of the institution; the latter are advocates for a slavish subjection in the poor, which they think will be best favoured by keeping them in a state of abject ignorance.

The first Sunday School was opened in the year 1784; and this grain of mustard-seed is now grown to such an extent, that, under its shadow, an amazing number (which it would be impossible to ascertain) of our poor fellow Christians are sheltered and protected. From this spark, excited by the zeal, and supported by the indefatigable attention of a worthy individual, such a flame of piety and charity has been kindled, as diffuses its brightness through the united kingdom, and has been productive of a general reformation of manners among the lower orders of the people.

How extensively this goodly tree has spread its shady and fruitful branches, may be seen in the following article.

SABBATH SCHOOLS.

From the Sixth Report of the Philadelphia Sunday and Adult School Union.—May 27, 1823.

OF SCHOOLS IN OTHER COUNTRIES.

HOLLAND.—The accounts from this kingdom are very pleasing. The king, nobles, and principal citizens, all patronise and support the schools, which assemble for religious instruction on the Sabbath day. Amsterdam, Rotterdam, Hague, Leyden Capelle, Hillegonsberg, and other places, were visited in 1822, and a truly delightful representation is given of the devoted attention there paid to the religious instruction of both children and adults.

FRANCE.—In this country there are still great impediments to the extension of Sunday Schools. Some new ones, however, have been formed during the last year, and religious instruction is making progress.

INDIA.—The Rev. Mr. Ward calculates that there are 20,000 heathen children receiving instruction in India. As the sabbath is not in general observed, these schools cannot be called Sunday Schools. Yet they will no doubt prove eminently useful in introducing all the blessed institutions of the gospel in that country.

CYLON.—The Wesleyan Missionary Society reports on this island 86 schools, 120 teachers, and 5186 scholars. The following is an extract from the last report of this Society. "Nearly all the children join in the responses of the Chingalese Liturgy, and manifest the most becoming attention to the plain discourses which are delivered. The attention of some of them is very striking; the emotion excited by the different turns of the discourse, being very distinctly marked upon their colored countenances. A considerable number of the scholars are truly serious, and of the conversion of several of them there is every satisfactory proof we could ask. Thus we behold a generation rising up who are from their childhood trained in religious principles and

religious habits, who feel the sacredness of the holy Sabbath, and who learn to bow their knees in secret, before the Father of the spirits of all flesh.

SOUTH SEAS.—The following is an extract from a letter written by Mr. Charles Barff, formerly a Sunday School teacher in London, to the Sunday School Union Society in that city. The letter was written at Huahine.

“We are happy to inform you that we have in addition to day schools, a Sunday School at Huahine. It is confined to children. There are in the school 230 boys, and 120 girls. The reason why the boys are more numerous than the girls, is, the female children were more frequently murdered than the male children, in their horrid custom of infanticide, while the males were saved for the purposes of war. All such horrid customs have long since fallen with their idolatry; we hope never to rise again. The children are instructed by pious native teachers, six female and six males, besides the superintendent.”

Well may we exclaim, “What hath the Lord wrought!” Behold here, an answer to every anti-christian objection to missionary exertions! A Sunday School in Huahine, where lately the Lord’s day was not known, and conducted by 13 native teachers.

WEST AFRICA.—The scholars educated by the Church Missionary Society, on the Western Coast of Africa, amount to more than 4000. There is a Sunday School at Freetown, containing 120 scholars. And a Missionary Association has been formed among the boys which contributes to the propagation of the gospel at the rate of £10 (\$44 40 cts.) per annum.

SOUTH AFRICA.—Several Sunday Schools have been formed in the different settlements of South Africa, viz. at Salem, Green Fountain, Somerset-place, New Bristol, and Salem Hill.

NEWFOUNDLAND.—In this island there are seventeen Sunday schools, containing 1080 scholars, under the

care of the Wesleyan Missionary Society. The schools are in a prosperous state, and have been productive of great benefits.

WEST INDIES.—The following is a sketch of the number of children, chiefly Sunday scholars, under the care of the Wesleyan Missionary Society.

Antigua, 3000; Jamaica, 106; Dominica, 193; Montserrat, 160; Nevis, 135; St. Kitts, 170; St. Eustatius, 200; St. Bartholomew, 30; St. Martin, 50; Tortola, 500; St. Vincent, 300; Granada, 350; Barbadoes, 400; Bahama 573. Total, 6,187.

In Antigua, the Church Missionary Society have also the care of 1423 children in their Sunday schools; and the United Brethren have two schools, the one at St. John’s and the other at Gracehill.

IRELAND.—It appears by the twelfth annual report of the Sunday School Society for Ireland, that there were in the year 1822, under its direction 1,558 schools, 173,384 scholars, and 10,370 gratuitous teachers.

GREAT BRITAIN. On the island of Great Britain, according to the last accounts, 1822, there appear to have been 5,637 schools, 50,375 teachers, and 656,642 scholars.

THE IMPORTANCE OF SUNDAY SCHOOLS.

The importance of gratuitous instruction whether to adults or children, cannot be estimated, either with respect to its political or religious influence. We may select men, the most renowned for wisdom, to enact laws, and fill our pulpits with persons of the most eminent talents and piety, yet if the body of the people remain uneducated in the great leading truths of divine revelation, no permanent foundation can be laid either for present or future happiness. Facts however, speak louder than theory. Let the following, selected from a multitude of the same kind, testify in behalf of Sunday and Adult Schools. “It is with unfeigned thankfulness to the Father of mercies, observes a gentleman in Ireland, who has

made great exertion to promote the education of the poor.) I would record the following fact, a fact supported by the most accurate calculation. *There have above 150,000 children and 7,060 adults entered the schools of the Hibernian Society, since its commencement, and I have never heard of one scholar, who had been educated by us, being arraigned for any crime.* In the county gaol of Sligo, (adds the same gentleman) many have been blessed by instruction: my heart has been cheered in visiting these abodes of misery and vice by seeing a large portion of the prisoners learning to read and write, whilst others were perusing the Scriptures. I shall never forget the remark of a prisoner confined on a charge of a capital offence. "O YOUR HONOUR! IF I HAD BEEN POSSESSED OF THIS TESTAMENT I HAD NOT BEEN HERE."

The following circumstance took place at New Castle, England. "A woman called one Sunday at the Orphan house Sunday School in this town to get some of the teachers to go and pray with a young man who was dying, but not finding any on the spot, two of the senior teachers offered to go with her. On entering the woman's house they perceived a young man lying in bed, evidently in the last stage of a consumption. His eyes were closed, and the death like rustling in his throat, indicated a speedy dissolution. One of the teachers asked him how he felt, but he made scarcely any reply. His little brother, who had been sitting crying at the foot of the bed, came round to the side and said to him, 'Here are the teachers from the Sunday school come to see you.' New life seemed to be given to the dying young man at these words: his countenance brightened, and he lifted up his languid eyes to behold the teachers. To his and their surprise, he recognized in them the very persons in whose class he had been some years before in the Sunday school. The scene was now truly delightful.—Tears of joy flowed down

the young man's cheeks, when he told them (being asked how he felt in his mind) that he was happy, that he had no doubt of his acceptance in Christ, upon whom alone he rested his hopes of salvation. On the teachers' adverting to past times, when he was at the Sunday School, he replied, 'Ah! those were blessed days.—It was in the school I first discovered that I was a sinner, and was led to seek the salvation of the soul through the merits of a crucified Redeemer. I shall praise God throughout eternity for the instructions which I received there.'

Teachers of Sunday Schools, contemplate the importance of the work which you have in hand. Behold how God is pleased to bless your instruction. You may never be permitted, as the two young men above spoken of, to reap the fruit of your labours in this world. Yet, be not on that account discouraged. If you sow in faith, you shall reap either here or hereafter.

The following testimony to the importance of Sunday schools, is given by the Rev. Mr. Meade, Agent of the Young Men's Missionary Society of Washington, D. C.

"I have found that the idea of their being members of a Sunday school and having a character to support in it will follow them through the week, and make them more careful, industrious, and respectful in all their conduct."

"There is great cause to rejoice," say the managers of the Evangelical school of Carlisle, Penn., "that since the institution of Sabbath Schools in our place, a complete moral change is visible in the conduct of almost all the rising generation."

"The reports of Sabbath schools," say the directors of the Union Sabbath School Association of the Northern Liberties, "are exhibitions of the spiritual state of the churches or societies to which they are attached. A director of one of the branches, while visiting in the neighbourhood of his school, and enquiring after the welfare of his pupils

had the satisfaction to learn that one of the first scholars that attended his school had made a profession of religion, and having removed to the state of Ohio, was actively engaged as a director of a Sunday school. Another had removed to the state of New Jersey, and is there engaged as a teacher. In his letter he mentions his intention of making a profession of religion, and dates his first serious impressions to have been made while a pupil in the Sabbath school.

INCREASING SERIOUSNESS IN MANY OF THE SCHOOLS.

Your managers are much pleased in being able to state, that there appears to be an increasing seriousness in many of the schools belonging to this Union. This forms a striking feature in the reports of the past year, and affords an additional evidence that the Lord is pleased to bless the work in which we are engaged.

From the school attached to the first Reformed Dutch Church, we learn—Four of the teachers have within the year made a public profession of their faith in Christ; have joined the church; it is believed they received their first impressions in this school.

The managers of the Great Cross Roads Sunday School Society, write, "Since July last, our house has been crowded. The past year has been a joyful one to many around us; and blessed be God, he has not forgotten the church with which we are connected. In our school we have eleven teachers. Two of them were professors of religion last spring. Since that time five more have joined the church."

The managers of the Sabbath School Society of Princeton, say, "We have the pleasure of stating that several of our teachers and scholars have united themselves to the people of God during the past year. Some of these date their first serious impressions to the instructions and exhortations of the Sab-

bath School. We rejoice in being able thus to add our mite to the testimony in favor of these blessed institutions. But it is impossible at present to estimate their importance; the light of eternity only will show how much evil is prevented and how much good effected by these means."

The reports of the Sabbath School Association of the First Presbyterian Church in the City of Washington, thus concludes:

"It gives us pleasure to state, that since the last report, nine of our teachers and three scholars have given evidence of a change of heart. All of them, except one, have made a public profession of their faith, and are walking worthy of the vocation wherewith they are called. A majority of these are young ladies from fourteen to eighteen years of age; teachers in School No. 112."

The Society at Lawrence write, "During the past year, four young persons have made a public profession of religion, who ascribed their pious experience and heavenly hopes, under the blessing of God, to their connexion with Sabbath Schools in this vicinity. Two of them were teachers, and two scholars."

The Society at Hillstown say, "We have reason to bless the Lord, and to record his goodness for the happy result of the attention which has been paid to the school.—Sixteen of the teachers, and three of the learners, have made a public profession of their faith in Jesus Christ."

MISSIONARY INTELLIGENCE.

From the London Evangelical Magazine.

INFLUENCE OF RELIGIOUS INSTRUCTION ON THE CONDUCT OF NEGRO SLAVES.

At a missionary meeting held October last in Wales, Mr. Davies, a missionary who has been many years at Demerara, and is now on a visit to Eng-

"soco3 booy rih7 guidant at a lousie tere llo su telt. Thal of baol thot"

land for the recovery of his health, related the following anecdote, which strongly proves the beneficial effects of the gospel on the minds of the negro slaves.

He stated that in a part of the West Indies, when the missionaries first visited it, the anxiety of the negroes on some of the plantations, to hear them preach, was manifested in such a way, as not only to give the managers just cause of displeasure, but even to excite in them some degree of alarm, as to the consequences; one of the missionaries being sent for, immediately proceeded to the spot, where he found the negroes assembled in a large building, called the *Zosier*, for the purpose of hearing the Missionary preach. A carpenter's bench was his pulpit, and the poor negroes were all attention. He took out his pocket Bible, and began to read and speak to them of Jesus Christ, and of his love in coming to die for sinners— even for poor black men and women; such as they were. He had not proceeded far with his discourse before he perceived them to hang down their heads; when they began to sob, one after another, until there was a general weeping among them. This effect being produced, he proceeded to read from his Bible, the duty of slaves to their masters; and then informed them, that by acting contrary to their duty in this respect, they had greatly offended that Saviour who died for them. For this he therefore hoped they were truly sorry; and

would do so no more. Upon this, they cried out, almost with one voice, "Yes, Massa, we sorry, Massa; we very sorry." Then, said the missionary, "since you have used your manager so ill, the least thing you can do, is to ask his pardon." He had no sooner made this proposal, than they all fell down on their faces, entreating forgiveness; and as many as could come near the manager, began to kiss his feet. In consequence of their submission, they were not only pardoned for the outrage just committed, but their wishes in reference to a missionary, fully complied with. Thus was an effectual door opened for the preaching of the gospel on this estate, where a chapel has since been erected for the use of the negroes.

RAIATEAN MISSIONARY SOCIETY.

Of the First Anniversary Meeting of the Raiatean Auxiliary Missionary Society no accounts have been received. The second Annual Meeting was held in the month of May, 1821, and was attended by the natives of the contiguous island of Taha; as well as those of Raiatea. The brethren Threlkeld and Williams, assisted by two of the Deacons of the church, conducted the public services that preceded the General Meeting, which took place the same day. On this occasion several of the natives came forward and addressed the assembly in a very interesting and animated manner.

The Meeting was commenced with singing a hymn, after which one of the Deacons engaged in prayer. Mr. Threlkeld then gave an introductory address, explaining the nature, importance, and advantages of the Society. PAHI, the Secretary, read the report, and afterwards proceeded to address the Meeting, with the native simplicity, as follows:—

"Friends hear my little speech; it is short; I have been seeking and trying, but cannot make it long. The land which receives the Word of God, and really believes it, but does not exert itself to send it to other lands, appears to me like a man, who determines to build a canoe; he collects all the materials, the sides, the nose, the stern, the outrigger, &c. and finishes his canoe completely, but does not launch it into the water; it is a complete canoe but it is not launched. If we want this canoe to be useful, it must be launched. Now what are the methods by which this canoe is to be launched, and made to sail? These prayer and the diligent use of means; then this canoe will be launched, and sail from land to land. Let us all exert ourselves in launching this good canoe."

The amount of the subscriptions was || 1973 bamboos of oil, and 1000 balls of arrow-root.

FENUAPEHO, the Chief of Taha, arose and read the report of the Taha Missionary Society; † after which he gave a short address, saying, that the heart was the principal thing that God regarded, &c.

PAUMOANA then rose, and in a lively manner pursued a comparison between the Auxiliary Society and the little Society formed among the members of the church, representing the latter as only a feeble plant, but yet having the same great object in view as the other.

TAMATOA (the King) then addressed the Meeting, saying, "My friends, let us never be weary of subscribing our little property to the Missionary Society (*Mitinary Tyetê*) every May. Let us give our oil and arrow-root to God, that the blind may see, and the deaf may hear; let us not be weary in this good work. We beheld the great deep; it is full of sea, it is rugged and rough underneath, but the water makes a plain smooth surface, so that nothing of its ruggedness is seen. Our lands were rugged and rough with abominable and wicked practices, but the Word of God has made them smooth. Many other countries are now rugged and rough with wickedness and wicked customs. It is the Word of God alone that can make crooked places straight, and rough places smooth. Then let us be diligent in the work of our Society, and continue our diligence till the rugged world is made smooth by the Word of God, as the waters cover the ruggedness of the great deep. Let us, above all, be concerned to have our own hearts washed in Jesus' blood; if so, God will become our friend, and Jesus our brother. This little property the Missionaries will send to the Missionary Society in London, that Missionaries may be sent to these poor Rurutus, that they may know the good Word of God.

PAUMOANA then called the attention of the Meeting to the following observations:— "My friends, let us this afternoon remember our former state; how many children were killed, and how few were kept alive; but now none are killed; the cruel practice is abolished; parents have now the pleasure of seeing their three, five and some their ten children, the principal part of which would not have been alive, had not God sent his Word to us. Now our land is full of children, and hundreds are daily taught the Word of God. We did not know that we possessed that invaluable property, (or riches,) a living soul. Our ancestors, who were called a *scia paara*, (or wise people,) never told us so. Neither Oro, nor any of the other evil spirits, ever informed us of it. But God caused compassion to grow in the hearts of good Christians of *Biritane*. They formed a Missionary Society, purchased a ship, and sent out Missionaries to tell us that we possessed living souls, souls that never die; and now we are dwelling in comfort and hope of salvation through Jesus Christ. But are all those lands of darkness (pointing his hand to the islands to the southward) possessed of the same knowledge? Do all know they have never-dying souls? Do all know there is one good, and one bad place, for every soul after death? Are all enjoying a hope of salvation through Jesus Christ? No; some are worshipping idols, some are killing themselves, some are killing their children: then let us use all the means in our power that Missionaries may be sent to teach them the good Word which we have been taught."

BENEKADA then rose, saying:—"There are but two kingdoms to be possessed by every individual in existence. The one is a very good kingdom, the other a very bad kingdom. When a warrior desires to obtain a kingdom, he is diligent in the use of every means within his reach; he obtains all the war implements he can; he goes round to the different Chiefs, and uses the utmost endeavours to get them on his side; at last he engages with the enemy, obtains the victory and the kingdom; as soon as he obtains it, he gives it to some one else. So it is with Jesus; he has fought with Satan and the kingdom of darkness, obtained a great victory and a good kingdom, and this kingdom he gives freely to us; it is for us he has obtained it; and what return does he demand? what does he desire from us, for whom he has obtained this kingdom? He desires that we should use our utmost endeavours to send his Word to other lauds, that they likewise may become subjects of his kingdom."

† The Taha Branch, in 1820, subscribed 3335 bamboos of oil, and in 1821, 3422 ditto. No Missionary resides on the island of Taha, but they are occasionally visited by the brethren at Raiatea.

A Small Society had been formed among the members of the church at Raiatea, for the extension of the Gospel. The subscriptions to which amounted to 1050 measures of arrow-root.*

ATIHUTA was the next who addressed the Meeting. He began his address with—“Love the Lord thy God with all thy heart, and mind, and soul, and strength, and thy neighbour as thyself. You will probably ask, ‘Who are our neighbours?’ Every person, in every country, for all are sons and daughters of Adam. There are thousands who have no Sabbath, who never hear the Word of God preached as we have; they have nothing to rejoice their hearts; their hands have never handled, their eyes have never seen, their ears have never heard the Word of God: they have no spiritual life; they know nothing of the food of life. You who are kings, think not that you are the only kings in the world; there are many, very many kings, who are living in darkness, and in the shade of death. Will you not have compassion on them, and send them the light? You who are chiefs, think not that you are the only chiefs in existence; there are thousands of chiefs in other countries, but they know nothing of God, or of Jesus Christ; and will you not have compassion on them, and send them the word of God, that they may be taught the way of life? Neither let the women present think that they are the only women; there are many thousands of women, in other countries, who are suffering great misery, will you not have compassion on them? Behold, it is now well with you, but it is not so with them; you are happy, but they are not; your bodies are decently dressed in gowns and cloth from *Brittane*, likewise your heads covered with neat bonnets, but it is not so with them; you are now treated with the greatest respect and kindness, but they are not; you are daily taught the Word of God, but they are not; and will you not have compassion upon them, and pray to God that he may send his Word speedily to them? The children also, who are in this house of prayer, think not that you are the only children; there are thousands of children in other lands, but they are not taught the word of God as you are. Let us then all increase our diligence and strength for the ensuing year: let us engage, not with our bodies only, but with all our hearts.”

TAATA ORI then rose, and said:—“God has made great lights, the sun and moon, and placed them in the heavens; and for what has he placed them there? To push away the darkness. So the Missionary Society; it is like unto a Great Light; its object is to push away the darkness and wickedness of the world, and to teach all the way of salvation by Jesus Christ. Shall we not give our little property to assist in lighting up this Great Light that it may arise and shine on people who are now sitting in darkness, and in the shadow of death?”

MAHAMENE † rose saying—“There were two captivities existed formerly amongst them; the one was their captivity to Satan, the other was their captivity to the servants of the Kings, or Chiefs. Perhaps (said he) there is an individual present to whom the former will apply; for I know the cave in which he took refuge several times when he was sought for, for a *tabu*, (or sacrifice.) But let him ask himself if he is not still in captivity to Satan, and if he has taken refuge in the true Refuge for sinners. The other *Titi Raa*, (or captivity,) was to the *Teutou Arii*, (or servants of the King.) These would enter into a person’s house, and commit the greatest depredations; the *Ratira*, or master of the house, would sit as a poor captive, and look on, without daring to say a word; they would seize his bundle of cloth, kill his largest pigs, pluck the best of his bread-fruit, take the largest of his taros, take the finest of his sugar-canes, and the ripest of his bananas, and even take out the very posts of his house for fire-wood to cook them with. Is there not a man present who was obliged, and actually did bury his new canoe under the sand, to secure it from the desperate men? But now all these customs are abolished; we are now living in peace, and without fear. But what is that has abolished all these customs? Is it our own goodness? is it our own strength? No; it is the good name of Jesus. We have now no need to place our pigs underneath our beds, and our little rolls of cloth for our pillows, to secure them; our pigs may run about where they please, and our little property may hang in the different parts of our house, and no one touches it. We are now sleeping on sinnet bedsteads; we have now decent seats (sofas) to sit on; we have now neat plastered houses to dwell in, and the little property we have we can call our own. Let us look around at the house we are in; Oro never showed us any thing of

* The measure contains upwards of six pounds avoirdupoise.

† Now one of the Native Teachers at Oheteroa.

SANDWICH ISLANDS.

From the London Evangelical Magazine.
*Honarooroo, in Wadloo, one of the
 Sandwich Islands, near Owhyhee,
 10th August, 1822.*

It is now two months since Mr. Ellis

consented to settle here, in aid of the mission at this place; though of course at the expense and under the auspices of our Society. Since this determination a very close attention has been paid to the language of Owhyhee, and he now preaches in it with ease and

this kind. Look at the chandeliers over our heads; look at our wives; what a decent appearance they make in their gowns and bonnets. Compare ourselves, this day, with the poor people of Rurutu, who have lately drifted to our island, and behold our superiority.

And by what means have we obtained all this? By our own industry? by our own goodness? No; it is to the good name of Jesus we are indebted; then let us send this name to other lands, that they may enjoy the same good."

TIRAPI then rose, saying—"God has sent the kingdom of Jesus to us; let us all be concerned to become subjects of this kingdom. We are not now commanded, as we formerly were, to give up our property. It is now all our own. We are now sleeping upon comfortable bedsteads. Our teachers are daily showing us some new customs from *Biritane* (pointing to the wooden chandeliers made for the occasion). We knew nothing about A and B formerly; now we have books in our tongue, and can read. Then let us give our little property to God with joyful hearts; let us seek to have true compassion for those who are now as we formerly were; and, from the true compassion of our hearts, let us subscribe our little property."

UAEVA then addressed the Meeting, saying—"Angels would rejoice to be employed by God to teach the world the Gospel of Christ. Then let us be diligent in this good work. Let us praise God that we are not visited with the dreadful sickness with which we were visited last May. There is one subject which grieves me much; One of the streams by which we are now supplied will soon be dried up; I let us pray to God that both be not dried; if so, we shall have buried our first-born, (a figurative expression, signifying that their hopes would be blasted.) Satan would rejoice if both streams were dried up; but let us pray to God that both streams may continue to run; that is the desire of every heart."

MATAUZE then rose and said—"We are now, my friends, knowing and enjoying the acceptable year of the Lord, and we are subscribing our little property, that others may also know this acceptable year. Are we subscribing with true compassion in our hearts? If so, "lift up the right hand." [Every hand in this large assembly was held up in an instant.] Since every hand is up, and all are possessed of this true compassion; let us exert ourselves diligently, and be bound together in one bundle, and united in one heart in every good work; recollecting that it is not by might, nor by power, but by the Spirit, saith the Lord."

Upwards of thirty persons gave short addresses on the occasion, but the above are the principal of them. After which, Mr. Williams rose, and made a few recapitulatory remarks, adding a short exhortation on the duty of not being weary in well-doing. One of the Deacons concluded with prayer. The Meeting was very interesting, and lasted from one till five o'clock.

At six o'clock an evening service was held. It commenced with singing. The 10th chapter of Luke was then read by a native, who afterwards engaged in prayer. Mr. Williams preached on the occasion. The service continued until nine, and concluded, as the brethren observe, "a most interesting day."

† These chandeliers, of which there were ten, were made of wood, turned with coconut shells instead of lamps. The middle chandelier held eighteen lights—twelve in the lower tier, and six in the upper; the others ten and twelve each. At the sides of the chapel and also around were put up, at the distance of six or eight feet, branches holding two lights each. When lighted up in the evening, they presented to the natives a very brilliant appearance, and called forth expressions of astonishment at the customs of England, which appeared to them to have no end. They therefore, call England, by way of distinction, *E'fenuu marau ore*, or "the land to the customs."

† In allusion to the probability which then existed, that Mr. Williams, on account of the state of his health, would have been compelled to leave the islands.

fluency two or three times a week, to attentive and increasing congregation.

Mr. Elli has composed four hymns in the Owhyhean language, which are sung in the chapel. You will hardly be able to conceive the delight we had in hearing these people, for the first time, uniting to sing the praises of Jehovah in their own tongue. A scene of great usefulness appears to be opening here. One, indeed, of greater interest and importance, than that which is presented by the Sandwich Islands, could scarcely be found. — A group of twelve or thirteen fine fertile islands, in one of the most delightful climates perhaps any where to be met with, rising rapidly into consequence, as places at which vessels may refresh, passing from the western side of the new world to the eastern parts of the old world, and as the port for repairs and refreshments to great numbers of Pacific Ocean whalers; having also a population of above 200,000 inhabitants, must have great importance as a missionary field. We made a tour round the greater part of this beautiful island, accompanied by our missionary friend, Mr. Bingham, and messenger from the king; and were every where received with the greatest kindness, both by chiefs and people. While we deeply mourned over the deplorable state of ignorance, vice and wretchedness, in which we found the people of all ranks, we could not but rejoice at the readiness we every where found to listen to the gospel, which was addressed to various assemblies; sometimes within a house, sometimes under a tree, or in the shade of a rock. We did not find any native who had the least notion who it was that made the sea, the sky, or themselves; but they all said it was *shaitai* (good) to learn these things, and to worship Jehovah; and that as soon as the king told them to do so, they would all come to learn. At one place (*Uarua*) we were kindly received and hospitably entertained by an intelligent chief, who was one of the principal priests of the abolished sys-

tem. He made many enquiries about the nature of this new religion; and proposed some difficulties for solution. Among other questions, he asked whether Jehovah could understand, if they prayed to him in Owhyhean, or whether they must all learn English! — When he had received answers which appeared to satisfy him, he said it was *shaitai*, (good) and he was ready to receive instruction and to worship Jehovah, as soon as Reho-reho (the king) should order it. All seems to hang on the word of the king. The government of these islands is an absolute monarchy; there is no law but the king's will. The king (Reho-reho) says to the missionaries and to us, that by and by he will tell his people that they must all learn the good word, and worship Jehovah: but that the missionaries must teach him first, and get well acquainted with the Owhyhean language. But alas, the king is slow to learn! Nevertheless these difficulties, and all others, we trust will be overruled, and in due time removed, that the glorious gospel may have free course to promote the happiness of man, and the glory of God! Two weeks ago the names of twelve persons were given in, who appear to be sincerely attached to the word; so that ere long we hope, the administration of Christian baptism to the natives, will commence by the missionaries.

Dear Sir, we trust you will desire our Christian brethren and sisters in Britain, to unite with us in thanksgiving to God for this remarkable opening for still more extensive missionary usefulness! and in earnest prayer for the divine blessing upon the joint efforts of the American and English missionaries in these islands, that the present most promising appearances, may be abundantly realized.

An American vessel has recently informed us that she spoke a ship in the neighbourhood of Tahiti, which said she had packages and letters for us; so that we hope to meet with these on our re-

turn to the South-Sea Islands: A day or two ago we had the gratification of seeing a letter from you, accompanied by Magazines, Registers, &c. and addressed to our good friend, Mr. Bingham. They were presented by Capt Starbuck, of L'Aigle. We have great delight from perusing the Missionary Chronicles up to January, 1822.—The Lord is truly riding forth in his gospel chariot in every quarter of the world! and we trust he will proceed conquering and to conquer, until all shall bow to his gracious scepter! What a delightful picture do these Chronicles and Registers present, of numerous associations of good men of various denominations, harmoniously and successfully laboring in the different parts of the Lord's Vineyard!

The usefulness of our visit to these islands is, through the favor of Divine Providence in several respects, evident. Through the same mercy by which we are preserved in perfect health, we were saved a few days after our arrival at Karakoa Bay, Owhyhee, from a watery grave. A whale boat which had been lent to us by the captain of an American ship, was swamped through the ignorance or carelessness of the boat-steerer, and we were all overwhelmed in the breakers.—But we cheerfully trust that he who hath delivered us will continue to deliver, so long as our preservation shall be for his glory! Bless the Lord, O our souls!

Entreating your prayers and those of our Christian friends at home, that divine direction and grace may be afforded, to mark our way, and to hold up our goings in his paths; in hope of soon being favored to receive communications from you and our other dear friends;—begging you to present our kind christian remembrances to your brother Secretaries, to the Treasurer, and to all the Directors of the Society, and requesting you to accept our assu-

rances of much affectionate regard, we remain, dear Sir, Your's faithfully,
 GEORGE BENNET,
 DANIEL TYERMAN,
 P. S. The King's decision is made in favour of the Gospel! He, his Queens and Chiefs are all learning from day to day. Two days ago the chape overflowed with all the royalty and other dignity which these islands afford. All connected with the mission are fully employed in communicating instruction in reading and writing to Kings, Queens and Chiefs, old and young. Verily Jehovah is a God hearing and answering prayer! O for grace and wisdom to all concerned, rightly to improve this remarkable providence!
 To the Secretary. G. B.
 D. T.

FOREIGN MISSION SOCIETY OF BOSTON AND VICINITY.

A special meeting of this Society was held June 18, at the Pantheon Hall. "The audience was highly respectable both as to numbers and character." The Hon. William Phillips, President, took the chair at 5 o'clock, P. M.—and the meeting was opened with prayer, by the Rev. Mr. Green. A series of resolutions, embodying some of the most important truths on the subject of Missions, was read by the Secretary, Rev. Wm. Jenks, viz.

Resolved;—That this Society regards with the liveliest gratitude to God, the many sure indications, which he has recently given, of his special presence with missionaries in different parts of the world; and humbly acknowledges the favor, which he has been pleased to bestow upon those self-denying men, who have gone from our own land, to preach the gospel to ignorant and uncivilized pagans.

Resolved;—That we derive great encouragement from the reflection that a humble reliance on divine aid, in the various attempts to convert the heathen world, is very extensively felt and expressed by friends of missions

throughout Christendom; that special honor is rendered to the Holy Spirit, as the renewer and sanctifier of the souls of men; and that fervent prayers for the continuance of that blessed agency, which has already been experienced in many places, and without which all human exertions will be fruitless, are continually ascending from the hearts of thousands.

Resolved;—That to receive the Gospel as a great and unspeakable blessing to ourselves, and yet feel no solicitude that others should enjoy it, appears at once to be a glaring absurdity;

That when the decision of the Saviour is considered, any doubt or hesitation, in regard to promoting the universal extension of divine truth, can be nothing less than a criminal distrust of his wisdom, and an ungrateful rejection of his authority;

That, therefore, the duty of contributing to send the Gospel to those who are destitute of it, is imperatively binding upon all professed Christians; and

That, as the cause is great, noble, and vitally connected with the eternal interests of unnumbered millions, the sacrifices in its behalf should be cheerful, liberal, magnanimous, and often repeated; otherwise they can never accomplish the design intended, nor prove the existence of that firm and holy attachment, by which the disciples of Christ should be bound to their Lord.

Resolved;—That, though preaching the Gospel is the highest employment of men upon earth, and of course the highest employment of missionaries, yet their agency is, in other respects, exceedingly important and quite indispensable to the civilization of mankind;

That without their aid, schools can never be established among a rude and barbarous people;—habits of industry and social order can never be

formed;—the press can never be properly superintended;—and the Bible can neither be faithfully translated, nor extensively distributed;—and

That, therefore, every man who has any pretensions to philanthropy, must, if he would act consistently, be a warm friend of missions.

Resolved;—That the progress of christian education in all its branches, imparted to heathen nations by Missionary Societies, holds forth to future ages a prospect of permanent melioration; and

That from the Foreign Mission School in our own land, and schools for elementary instruction now in operation among pagans, as a part of almost every mission, and seminaries of a higher order, establishing and to be established, at the more central and important stations, many faithful preachers may be expected to arise, who shall declare to their own kindred and countrymen the unsearchable riches of Christ.

[The remainder of the resolutions, &c. in our next.]

The following testimony, contained in a letter addressed to the President of the Paris Society, by the Duke de Cazes, while on his embassy in England, will be read with much satisfaction:

“I was unable, until my visit to this country, duly to appreciate the good that may be expected from the publication of the Bible. I have found that Book in every cottage, esteemed by the peasant as the most valuable furniture of his humble habitation. His Grace the Duke of Rochefoucault has requested me to bring him copies of books published for the use of the poor in England. I have made diligent inquiries on the subject, and shall conclude them by the presenting him with the Bible, which supplies all the moral wants of a country, of whose national religion it forms the basis, and

of whose political institutions, it is the safeguard and the surest guarantee.

MONTREAL, AUGUST 1, 1823.

We have read with deep interest the account given in the Boston Recorder (and which will be found in this number of the Register) of the proceedings of the Foreign Missionary Society.

We have often been pained, at witnessing the attempts of both preachers and writers, of orthodox sentiments, to dress up the distinguishing doctrines of the Gospel so neatly and at the same time in phraseology so ambiguous, as may make them agreeable to the fastidious ears of persons of fancied refinement, but whose hearts are enmity against God. We cannot divest ourselves of the powerful persuasion, that the good opinion of these persons is secured, only in proportion to the extent in which the individual has succeeded in concealing truth, at the same time that he is flattering himself with the idea that he possesses so high a degree of skill and prudence, as enables him to render those truths palatable; which, in the hands of inartificial honesty, are so painfully humiliating to the pride of the human heart; whereas it has been only the dress that has been approved, or admired, in which truth was veiled, not displayed; and we fear that the suspicion is too well founded that in cases where there is so much anxiety to avoid the offence of the cross—so much of that circumlocution which is so incompatible with great plainness of speech—such a desire to avoid scriptural terms and phrases, there is too little of the ardour of love to that Saviour who is the sum and substance of the Gospel, to induce the individual to glory in the cross of Christ.

The very opposite is the trait which characterises the resolutions which express the sense of the meeting to which we have referred. The persons who

constituted that meeting have declared their sentiments in a manner which indicates the powerful influence of Divine truth upon their own hearts; like men fully persuaded of the great realities revealed in the Gospel, and who, from the overflowings of faith and love, too powerful to be repressed by worldly considerations, in simplicity and godly sincerity, desire to live only to promote the glory of God and the salvation of the immortal souls of men. These are the men whom God delights to honour, and so long as they breathe the spirit with which those resolutions are imbued he will honour them. He has said it, "Them that honour me I will honour."

We rejoice the more because this is not a solitary instance in which we have observed the same primitive spirit animating public societies and individuals. The increase of this holy decision of character; this acknowledged dependence, and submission to, the Holy Spirit, is one of the most pleasing signs of the time, and it is impossible to contemplate the emanations of this spirit by the light of sacred scripture, without being led to anticipate a pentecost of which the first was only adapted to be the type.

Our only fear is lest the set time to favour Canada should not be yet—that the earth will continue iron and the heavens over us still be brass: and why should we expect it to be otherwise? where are our missionary societies? our domestic evangelical institutions? our monthly prayer meetings for the spread of the Gospel, characterised by that spirit of catholic love, which distinguished the Church at Jerusalem and presaged the pouring out of the spirit and the conversion of thousands? Where is our zealous and determined resolution to take our part in assisting the great cause of truth and righteousness, and like the grateful inhabitants of the Islands of the South Seas to communicate our portion of oil to feed the lamp of the sanctua-

ry of God, that its brightness may shine to the ends of the earth?

Yet we would cherish hope—we are assured that “the spirit of the Lord is not straitened.” We trust that the spark is kindling and that the flame will soon appear, and light and heat exert their united influence in our land.

Why should not Canada send her missionaries to some heathen tribe, now perishing for lack of knowledge? Cannot the large cities of Montreal or Quebec, or some other place in the Provinces, produce one pious and devoted youth, who is willing to dedicate his life to the service of his Redeemer among the poor degraded idolaters who are sitting in darkness, and in the region of the shadow of death? Colder than the rocky ice, which binds in the chains of winter her rivers and her lakes, must that heart be which could frame the answer,—“Canada is too poor in religion and in money to send one solitary ambassador to the heathen.” A single individual has often been honoured as the means of setting in motion the most important institutions; thus, Mr. Robert Raikes set in motion Sunday Schools, and from this sprang that noble Catholic principle which was first recognized by the Sunday School Society,—a Society composed of persons of all denominations, for the purpose of supplying Sunday Schools of every communion with New Testaments and Spelling-books: after this the London Missionary Society was projected by the Rev. Dr. Bogue, on the same Catholic principle; from this sprang the British and Foreign

Bible Society, the Religious Tract Society, the Sunday School Union Society, the Hibernian Society, and several others. The elder sister of these institutions, the Baptist Missionary Society, originated with Mr. Thomas, a medical gentleman, who had been to India, and whose mind was impressed with the practicability, as well as the necessity, of evangelizing the Hindoos.

Let no individual, therefore, be discouraged from attempting to do good, whilst he makes the attempt for the glory of God, in humble dependence upon his guidance and blessing. Let him “not despise the day of small things,” for, “the little one shall become a thousand, and the small one a strong nation.”

A friend of the Cause of Truth is desirous of hearing of a young man of fervent piety, who is zealous for the good of souls, and willing to devote himself to the service of the poor heathen, and who may wish to receive such instruction as may be necessary to qualify him “to preach among the Gentiles the unsearchable riches of Christ.” None need apply who is not willing “to endure hardness as a good soldier of Jesus Christ;” but if any young man, having counted the cost, desires to embark in the good work, and can bring the recommendation of a respectable and pious minister, or of a few decidedly serious Christians, he may apply by letter (post paid) addressed to X. Y. Post-Office, Montreal, and if approved he will be assisted in pursuing his desired object.

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