

Technical and Bibliographic Notes / Notes techniques et bibliographiques

The Institute has attempted to obtain the best original copy available for scanning. Features of this copy which may be bibliographically unique, which may alter any of the images in the reproduction, or which may significantly change the usual method of scanning are checked below.

L'Institut a numérisé le meilleur exemplaire qu'il lui a été possible de se procurer. Les détails de cet exemplaire qui sont peut-être uniques du point de vue bibliographique, qui peuvent modifier une image reproduite, ou qui peuvent exiger une modification dans la méthode normale de numérisation sont indiqués ci-dessous.

- Coloured covers /
Couverture de couleur
- Covers damaged /
Couverture endommagée
- Covers restored and/or laminated /
Couverture restaurée et/ou pelliculée
- Cover title missing /
Le titre de couverture manque
- Coloured maps /
Cartes géographiques en couleur
- Coloured ink (i.e. other than blue or black) /
Encre de couleur (i.e. autre que bleue ou noire)
- Coloured plates and/or illustrations /
Planches et/ou illustrations en couleur
- Bound with other material /
Relié avec d'autres documents
- Only edition available /
Seule édition disponible
- Tight binding may cause shadows or distortion
along interior margin / La reliure serrée peut
causer de l'ombre ou de la distorsion le long de la
marge intérieure.
- Additional comments /
Commentaires supplémentaires:

Continuous pagination.

- Coloured pages / Pages de couleur
- Pages damaged / Pages endommagées
- Pages restored and/or laminated /
Pages restaurées et/ou pelliculées
- Pages discoloured, stained or foxed/
Pages décolorées, tachetées ou piquées
- Pages detached / Pages détachées
- Showthrough / Transparence
- Quality of print varies /
Qualité inégale de l'impression
- Includes supplementary materials /
Comprend du matériel supplémentaire
- Blank leaves added during restorations may
appear within the text. Whenever possible, these
have been omitted from scanning / Il se peut que
certaines pages blanches ajoutées lors d'une
restauration apparaissent dans le texte, mais,
lorsque cela était possible, ces pages n'ont pas
été numérisées.

THE CHRISTIAN REGISTER.

"ON EARTH PEACE, GOOD WILL TOWARD MEN."

VOL. I.] MONTREAL, THURSDAY, MAY 15, 1823. [No. 10

FOREIGN NEWS.

From the London Evangelical Magazine,
For July, 1821.

MEMOIR

OF THE LATE WALTER VENNING,

ESQ.

—0—

"I was sick, and ye visited me: I was in
prison, and ye came unto me."

MATT. XXV. 36.

—0—

It was the unspeakable privilege of Mr. Walter Venning to have been blessed with a religious education under the care of eminently pious parents in Devonshire, who had used every effort to lead him to the knowledge and service of God. Commercial engagements obliged him in early life to visit St. Petersburg. He carried out with him that general sense of religion, and particularly that regard to the sanctity of the Sabbath, which he had imbibed from the habits of his youth; and greatly was he shocked at the profanation of the holy day which prevailed even among the British inhabitants of that city. The feeling, however, which was then excited was of no long continuance. His inexperienced mind even manifested its depraved tendencies by gradual compliance with the customs of the place, to which he was urged by the ridicule to which he found himself exposed, when he attempted to plead for observances which were associated with his earliest recollections. With the neglect

of the Sabbath were connected the slight performance and the frequent omission of secret prayer. Hence arose a growing carelessness about spiritual and eternal concerns, which, by his own confession, prevailed to a lamentable degree, but never so thoroughly as to leave him in quiet possession of the worldly habits which he had assumed.

About the year 1807, an event took place which called back his wandering heart, and appears to have been the principal means of fixing his convictions and determinations on the side of religion. That event was the death of his aged and pious father. Under the deep feelings of regret which the loss of a parent occasioned, he retraced his past life, found that he had been pursuing vanity and vexation of spirit. Many tender scenes of parental instruction and admonition, which had been nearly obliterated from his recollection, were now renewed. The calm composure with which this reverend and beloved parent "waited for the salvation of God," until he "finished his course with joy," became the means of fixing the convictions of the affectionate and dutiful son; and, to adopt his own words, "Led him again to bless and praise that Almighty Power which enabled his parent on his dying pillow to comfort those who came to comfort him."

These impressions, it appears, never afterwards forsook him. Some remarkable providential preservations experienced in the frequent voyages

nexions, especially between this country and Russia, greatly strengthened his altered views. Hence he was induced to study, with serious attention, the Holy Scriptures, and cordially to receive the great truths of the everlasting Gospel, which he found able to make him wise unto salvation.

In the year 1810, or in the early part of 1811, being then resident in London, he became a stated attendant on the ministry of the Rev. Dr. Winter, in New Court, Carey-street, and in the autumn of the last mentioned year, he was received into communion with the church of that place. The constancy with which he attended Christian ordinances, and the readiness with which he entered into "methods of doing good," were obvious to many. But the greatest improvement of his mind in scriptural knowledge, and in powerful and efficient views of religion, could be traced only by those to whom he freely unbosomed himself. In proportion to his growth in knowledge and in grace, he became increasingly desirous of usefulness. In the exertions of a little Society, formed within the circle of the congregation with which he was connected, for the purpose of Visiting and Relieving the Sick Poor, he took a large and a memorable interest. The habit of praying and conversing with the poor, the sick, and the dying, in the crowded alleys and courts of London, became the means of strengthening and enlarging his mind; and, no doubt, laid the basis of those more extended exertions of disinterested benevolence which principally characterized the latter years of his life.

Before he finally left his native shores, he was much occupied in visiting the prisons of the metropolis, in endeavouring to impart religious instruction to those who were con-

them Bibles and Tracts; in which latter work he was aided by an Auxiliary Tract Society, formed in the congregation.

In the year 1817, he undertook another, which was his fourth and last voyage to Russia, intending, when he left England, an absence of only three months. Various circumstances, however, conspired to prolong his stay. One was the cordial reception which he met with from a near relative, whose mind he was most happy to find increasingly opened to those great truths which he himself had received. Another was the greatly improved state of religious society in St. Petersburg. A third, in connexion with this, was the enlarged opening which he there perceived for all plans of promoting the diffusion of religion by the wonderful exertions of the Bible Society, and by other means. And the fourth was the opportunity of active usefulness which he found in his favourite employment in visiting the prisons both in St. Petersburg and in other parts of the empire. In short, this excellent man was daily approximating to the character and exertions of Howard; and, under the auspicious sanction of the Emperor Alexander and his prime minister, Prince Galitzin, his labours were very efficient.

The letters which he wrote to his friends, and the account of his exertions received from other quarters, have been delightful to all who knew and loved him, as they placed before them the exertions of a mind bent on doing good, the happiness attending such exertions, and the growing success which, through the blessing of God, they failed not to produce. A large circle of friends in England had indulged the hope of seeing him here again in the last Summer or Autumn. Such, however, was not to be their happiness; and the

interview is reserved for that blessed and glorious state where the pure in heart shall see God.

[TO BE CONTINUED.]

BENEFICIAL EFFECTS OF MISSIONARY LABOURS.—SOUTH AFRICA.

It is an opinion generally, if not universally, received among christians, that the conversion of the nations to the Redeemer, will be attended with surprising changes in the appearances of the countries which they severally inhabit. The cordial reception of christianity will secure industrious habits; and by causing the termination of war between nations and, of contention between individuals, religion will lead men to the diligent cultivation of those arts on which depend the comforts and conveniences of this life. Those who peruse the following statement of the beneficial effects of the exertions of missionaries, will be ready to adopt the language of Isaiah, "The wilderness and the solitary place shall be glad for them; and the desert shall rejoice and blossom as the rose. No lion shall be there, nor any ravenous beast shall go up thereon, it shall not be found there: but the redeemed shall walk there."

*Enon, on the Witte River, }
November 30th, 1821. }*

"What I felt at first sight of this village of the Lord, no language is able to describe. I had indeed been informed of the changes that had taken place here, since I first witnessed its beginnings; but even the lively descriptions given in Brother Schmitt's Letters, presented things much more faintly, than I now saw them with my own eyes. The wilderness, and the impenetrable thicket of 1819, were still present to my imagination. Judge, therefore, of my surprise, when I saw the wilderness changed into fruitful gardens: that thicket

extirpated, and in its place a fine vineyard; the lurking-places of tygers destroyed, and in their stead, comfortable habitations of men. Imagine my heartfelt pleasure, when, on the spot where we knelt down in the fresh track of an elephant, two years ago, and offered up the first prayer for the prosperity of this establishment, I now found a beautiful orange tree, adorned at once with ripe fruit and fragrant blossoms; and, when shortly after my arrival, I was invited to tea under the huge yellow tree, in the shade of which, but lately, there were no assemblies but those of wild buffaloes, elephants, and other dreaded inhabitants of the desert. You used to say, that every tree and shrub planted at Gnadenhal, was not only an ornament to the place, but to the Gospel; and you may say with equal truth, that every tree and thorn-bush that is extirpated here, to make room for more useful plants, is not so much a proof of the strength of the human arm, as of the efficacy of God's holy Word, for by its influence the work was accomplished. It is certainly more than I had expected: to find here a piece of ground, nearly three times as large as the great garden at Gnadenhal, cleared, levelled, and laid out as a garden and vineyard for the Missionaries, besides about forty gardens of the Hottentots; and all this done amidst a variety of other needful work, such as building, making water-courses, &c. and even in the most distressing times.

"Yes, notwithstanding the faithful diligence of the Missionaries and the Hottentots, this settlement is labouring under great difficulties, not likely to be fully removed and which will keep the number of its inhabitants small. The soil is indeed very fertile when it has moisture; but for want of that, the hopes of the gardener are often blasted by a few hot days. Thus the Missionaries have, by great exertion in watering the plants, only

a few beans, potatoes and other vegetables, in their garden, and the Hottentots, who have not been negligent in planting, have but very little produce to expect, except God in mercy sends a fruitful rain. We are, indeed, contriving to remedy this evil, and raise the water out of the river, by means of a pump; but this engine in dry weather will not suffice for all the grounds.

On Strubel's Place the Hottentots had no courage to make corn-fields, which was well, for those the Missionaries had made were wholly ruined by the rust or mildew. The place cannot be inhabited for want of water. The farmers are also disheartened by the failure of the crops, and the Hottentots get no work. Other difficulties are just now experienced from various causes.

However, God has wonderfully cared for our people, and will also supply their wants in future. Of the people of Israel, we read, that the Lord sent quails in the desert. Here he has given meat to the Hottentots, by sending wild buffaloes. During the three weeks that I have been here, six of these animals have been shot, and the three men that attend the cattle, have killed twelve in the space of six months, each of them bigger than a large ox.

All the Brethren and Sisters are well, and desire to be kindly remembered to your Society, and to all their worthy friends, who have been such generous benefactors to Enon.

"H. P. HALLBECK."

—50—

UNITED BRETHERN.

LABRADOR.

Extract of a Letter from Sister A. E. Kohlmeister, dated Nain, in Labrador, August 11, 1821.

"Your kind and encouraging letter of the 28th of May, was brought hither by the usual conveyance of

post-kayaks from Okkak, the Harmony having arrived there on the 1st inst. O how thankful did we feel to our Almighty Saviour to hear that our ship had reached this coast in safety. We were ashamed of our fears and unbelief. The Esquimaux had brought various reports of a vessel, stranded somewhere near the coast, of which they had picked up several fragments. On the 20th June, towards evening, frequent reports of great guns had been heard, the Esquimaux said *unnuktunnik*, which means very many, others said, three shouts had been heard near Kiglapait. We began to fear that there was war between England and America, and we trembled for the fate of our ship. Many fervent prayers did I offer up to the Lord that He would in mercy spare her.

"August 3d. My husband waked early and heard the sound of some persons walking backwards and forwards before our window. He rose and went out, and found standing before the door two Esquimaux with a letter-box from Okkak. He immediately called me, and said that Abia and Joseph were come, and probably brought news of the ship. You may suppose that I rose directly, but we were disappointed. These two Esquimaux had been sent by the Brethren, merely to inquire how they were to celebrate the Jubilee of the Mission, and to procure some articles necessary for their new building.—From the messengers we learnt, that more fragments of the stranded ship had been found near Kangerdluk-seak, and also a cask containing whale-blubber. Alas, what may have become of the poor sailors! However on the 8th, as abovementioned, the good news of the arrival of our ship reached us. You should have seen what a bustle it occasioned. Every thing was quickly thrown off the table to make room for the contents of the letter box, and the joy and grat-

itude we all felt cannot be expressed in words.

"September 5th. Last September, my husband in returning from Hope-dale encountered a heavy gale at sea. I was almost ready to despair, while I heard the storm raging. The small boat, which was in tow of the larger, was broken by the waves, but as it was wanted to get ashore the Esquimaux mended it, and it is now again a serviceable boat.

"When we began again regularly to meet in the chapel, as usual in winter, new life inspired all our people. Our late Brother Martin seemed quite to revive. Being a musical man, he contrived to put the violincello, which you sent us some years ago, in order, and to repair the old harpsichord.— We carried it into the chapel, and though very imperfectly strung, it was made serviceable in accompanying the singing of the congregation.— Brother Koerner played it, and Brother Henn the clarionet, two young Esquimaux play the violin. For Labrador, this was a grand orchestra, and supported the voices of the congregation well, which otherwise are apt to sink and lose the pitch. An organ, however, would do better, and we beg you to remember us in this respect, if you should meet with one, even if ever so small. The cold is here so intense, that while a wind instrument is played upon, the moisture of the breath freezes in the holes, and chokes them; stringed instruments also feel its effects.

"The 13th of December, was a festival day to us all. We then divided the presents of cloth, jackets, &c. sent to us by benefactors in England, among the poor widows and orphans of our congregation, having called them into the chapel for that purpose. You should have been here to witness the affecting scene. The old mothers sat there with their infants and other children, and wept aloud for joy and thankfulness.

There were articles enough to serve them all. *Sabina* has seven children, and the whole number served were twenty-six. They beg to express their gratitude to their benefactors in the best manner, and added that they were too mean and worthless to be deserving of such love; but that they would continually pray for their brethren and sisters, and friends, that the Lord Jesus would richly bless and reward them. At the conclusion they sung that anthem: "*Glory to God in the highest, and on earth peace, good will towards men,*" and several suitable verses, alluding to the coming of our Saviour into the world, it being the Advent season.

"Last autumn esquimaux caught a good many seals; the winter was not very cold, but there fell an immense quantity of snow, and as the weather this summer is not very warm, a great deal of it still remains lying on the mountains. We have had, in general a very comfortable time with our Esquimaux. On Epiphany two men, on the 19th of February a single woman, *Erikotok*, and on the jubilee-day again two men, *Anouke* and *Kuttak*, were baptised. That was indeed a day which the Lord had made. We were waked with music at six o'clock; at nine we met in the chapel, and the Lord graciously heard our songs of praise, and our prayers that He would be with us on this day of gladness; at ten, and again at eleven we met to hear an account of the remarkable events, that had taken place during the fifty years past, since the beginning of this mission: my husband had compiled, and Brother Schmidtan translated it into the Esquimaux language. In the afternoon, at three, was the baptism of the above mentioned persons, then a love feast; and in the evening Brother Schmidtan delivered a discourse. He had not been able to go to the chapel for two

years, but the Lord strengthened him so that he could attend at all our meetings on this jubilee day. (He has been forty years employed in this mission.) To conclude the day, the congregation ranged itself in a yard before the house, and sung hymns of praise to God with cheerful hearts and voices.

"The chapel had been new wainscotted and painted, and was decorated with green boughs and flowers. Texts of Scripture were written in large letters and put in sight. Three flags were hoisted in our yard, and by Jonas in his boat. But what made this day a true festival day to us all, was the presence of God our Saviour felt in all our meetings. All combined to extol Him for his great mercy, shown to this nation, formerly so savage and ignorant, and now brought to the knowledge of the way of life everlasting, through faith in a crucified Redeemer. We trust that the impression made upon our dear Esquimaux on this occasion will be abiding.

"It was a remarkable circumstance, that after the mission on this coast had existed fifty years, we were, for the first time, visited by a king's ship. Captain Martin showed us all possible friendship; he seemed quite at home among us, and was satisfied with our humble fare. At each place he made a feast for the Esquimaux with bread and pease. We were present at Hopedale, on a visit and were pleased to hear how the Esquimaux expressed their thankfulness, and afterwards sung the anthem—*"Glory to God in the Highest"* &c. and *"Hosanna."* It delighted the Captain exceedingly. He intends to call upon you and to give a particular account of his visit.

"We had the pleasure to sail in company with his sloop to Hopedale, and had a most agreeable voyage. He came twice on board the Harmony to pay us a visit. As we approached

Hopedale, the Brethren and the Esquimaux, not having received any account of the arrival of the sloop of war, were rather alarmed at its appearance; but we found means, before we cast anchor, to send them word, that all was peace and friendship, upon which the music began to play that hymn, *"Now let us praise the Lord,"* &c. and the Esquimaux afterwards to fire a salute with their pieces. The sloop answered with great guns, but the Esquimaux were determined to have the last word, and went on firing after the cannon had ceased to roar. It was a calm night, without moon, but the brilliant display of numberless stars, and a glorious Aurora Borealis, increased the enjoyment. The Brethren, Stock and Halter, coming on board, we could not quit the deck till midnight: sleep was not thought of. Captain Martin also displayed a number of blue lights, to the great astonishment and gratification of the Esquimaux. At each place he invited the missionaries on board his vessel, and in honor of the jubilee hoisted fifty flags of different nations.

"We are all very sorry to lose our dear fellow-labourers, Brother Nissen and wife. They are living letters, and will inform you of the progress of the work of God in this country.—May the Lord grant them a safe voyage.

"A. E. KOHLMEISTER."

NEW ZEALAND.

EXTRACTED FROM THE LONDON MISSIONARY REGISTER.

"Our readers have been apprised of the distressing circumstances in which this mission has been placed, since the arrival of the chiefs who visited England. The copious abstract which we gave in our last volume of Mr. Marsden's Journals, on his second and third visits to New Zealand, must have awakened deep

regret to find a sphere of labour so promising exposed to the difficulties stated.

The laborers now in connection with the society in reference to this mission are ten—the Rev. John Butler, the Rev. Henry Williams, and Messrs. Samuel Butler, Geo. Clarke, John Cowell, Wm. Hall, Francis Hall, James Kemp, John King, and James Shepar. Mr. Cowell embarked at Port Jackson, at the end of January, with his wife; he having married again in July preceding.—Mr. and Mrs. Clarke sailed on the 28th of April, from Gravesend, and were at Rio Janeiro on the 20th of June. The Rev. Henry Williams, with Mrs. Williams and their children sailed from the Downs on the 15th of September.

In our preceding volume we quoted from the 22d report, an affecting statement of the recent difficulties of the mission, arising from the violent proceedings of Shunghee and his party, and the unfavorable change in the temper and conduct of the natives connected with him. The report itself, and its 16th appendix, contain other particulars which cannot be read without deep regret.—Journals and letters of the settlers carry the intelligence to the month of April. Of the state of things at the last dates, we shall now give a brief abstract.

The great object of the chiefs, as it has since appeared, in coming to England, was to procure arms and ammunition. To augment the stores which by some means they had obtained when in England, they sold at Port Jackson on their return, the greater part of the clothing and ironmongery, with which the society had furnished them at a large expense, and purchased arms and ammunition. They landed on the 11th of July 1821, at the Bay of Islands, furnished by these means, to a formidable ex-

tent, with the instruments of revenge and devastation.

With his mind embittered, from some quarter against the Society, notwithstanding the kindness which had been shewn to him, Shunghee, on landing, manifested a hostile spirit toward the Settlers who had remained at New Zealand, which the Natives of his party soon embibed; and the scene of peace and friendship was changed into one of turbulence and insult.

On the 5th of September, 1821, after the most formidable preparations, the largest party of Natives which ever left the Bay set forward to the Thames, with Shunghee at its head, to murder and ravage without pity. On the 21st of December they returned, after the destruction, it is said, of a thousand of their comparatively defenceless countrymen, three hundred of whose bodies they feasted upon on the open field! The Settlers had the pain to see them return home, loaded with the relics of their horrible cruelty, and to witness the murder in cold blood and the devouring of their prisoners. At such times, the mildest dispositions seem to be absolutely brutalized by a ferocious superstition; and even little children would take a savage part in murdering other children who were prisoners of war.

On the 28th of February of last year, Shunghee and his party again left the Bay, a thousand strong, to gather more at every village, on another expedition; in which they determined to sweep the country with the besom of destruction.

While these scenes were passing before the eyes of the Settlers, the earth was yielding her produce; and repaying abundantly the toil to which they had submitted in order to shew her inhabitants the rewards of peaceful labour.

Of Rangheehoo, one of the Settlers, writes, in January—

"I desire to be thankful, that I have just finished reaping a fine crop of wheat. I have built a new barn, and have got all the wheat in; and, with the blessing of God, it will serve my family the year round, and supply seed for the next sowing."

Of Kiddeekiddee, the other Settlement, it is said in February—

"We have gathered in an excellent harvest. We have at this time, twelve Natives at work, and it gives us great pleasure in having a *Wheat-en Loaf*; the produce of their own country and labour, with which to feed them."

In the midst of these distressing tidings, it is refreshing to find, that the grace of God leads his servants confidently to repose on His Almighty arm.

After describing some of the atrocious acts which they were compelled to witness, one of the Settlers writes—

"Dear Sir—these scenes of cruelty are very distressing to our feelings, and more than we could bear, were it not for the promises of God's blessed word. To support us when cast down, our Lord has said, *"Fear not them which kill the body, but are not able to kill the soul; but rather fear him who is able to destroy both soul and body in hell."* We need great faith to enable us to stand our ground. At present we can do but little in forwarding the spiritual objects of the society. The native spirit is reviving; I believe that they have a greater thirst for blood than ever; and until the Lord by His grace, change their hearts, they will remain the same."

Who can read without deep emotion in the following passages, the contrast of diabolical superstition and cruelty with the heavenly spirit of a christian!

"Jan. 9, 1822.—Shunghee came this morning to have his wounds dressed; having been tattooed afresh

upon his thigh, which is much enflamed. His eldest daughter, the widow of Tete, who fell in the expedition, shot herself this day through the fleshy part of the arm, with two balls; she intended to make away with herself; but we suppose that, in the agitation of pulling the trigger with her toe, the muzzle of the musket was removed from the fatal part.

They shot another poor slave yesterday, and ate her—a girl about ten years of age. The brother of Tete shot at her with a pistol, and only wounded her; when one of Shunghee's little children knocked her on the head! We had heard of the girl's being killed; and when we went to dress the wounds of Tete's widow, we inquired if it was so, when they laughingly told us that they were hungry, and that they killed and ate her with some sweet potatoes, with as little concern as they would have shown had they mentioned the killing of a fowl or a goat.

These are scenes which have never before taken place, under the eye of Europeans, since the mission was established. The late events have made the people dreadfully familiar with human blood. They pay no regard to our feelings; but seem rather bent on disgusting us. There is a mystery in their way of acting which I cannot unravel. It is sufficient for me that my gracious Lord knows what is in every heart; and he will do all things well. To his name be glory and praise! If I am killed and eaten by these ferocious men, I know that my saviour will find my poor body at the last day!

With the hopes and prayer of another labourer, we shall close this melancholy detail:—

"I do hope and pray, notwithstanding every difficulty, that the Lord will enable me to keep my ground among this people: and finally of His goodness and mercy,

bliss, the cause which we have in hand; and in His own good time make these habitations of cruelty the quiet and peaceable dwellings of harmony and love.

We had sent the preceding statements to press, when a Letter arrived from Mr. Marsden, of so late a date as the 8th of September. It appears that none of the Missionaries had been obliged to quit their posts. Mr. Marsden says—

“I greatly lament the evils which have taken place, but they do not make me despair. I have no doubt, but that the New-Zealanders will, in due time, become a civilized Nation. God will deliver them from the dominion of the Prince of this world, and they shall see His Salvation.—The way is still open, if labourers can only be procured fit for the work; and God will find these and send them forth when he sees meet. You have some very pious labourers; some excellent ones of the earth, in New-Zealand, whom the Lord will assuredly bless. We must not sow and expect to reap the same day.—When it shall please God to pour out His Spirit on the inhabitants of New-Zealand, then will His word have effect indeed.”

To Mr. Leigh, who has proceeded to New-Zealand from the Wesleyan Missionary Society, Mr. Marsden bears an honourable testimony:—

“Mr. Leigh will be a great stay to the cause of God, when he is settled at his own station in New Zealand. The Rev. Mr. White is arrived, and will join him the first opportunity. Mr. Leigh always laboured hard and prudently, while stationed in this colony as a Missionary, and was much esteemed.”

Mr. and Mrs. Leigh arrived at the Bay of Islands in January.

Mr. and Mrs. Turner, and Mr. White, who were to join Mr. Leigh in this Mission, at some station distant from those of the Church Mis-

sionary Society, had arrived at Port Jackson.

In reference to Mr. Leigh's account of the cruelties which he witnessed, the Committee remark—

“The wretched state of the inhabitants presents a deeply affecting picture of the effects of human corruption; and of the necessity of the Gospel. In no place are its pacific influences more pathetically invoked, by the groans and sufferings of the victims of barbarous cruelty and infuriate passions; and in no part of the earth, will its triumph, as the Gospel of Peace and Salvation, be more strongly marked, or appeal with more powerful and enlightened effect to the feelings of our common humanity. For difficulties and dangers, in such a Mission, our minds must be prepared; but the relations which follow will give the case of these Heathen a deeper interest in our pity and our zeal; and the prayers and contributions of our friends will, we doubt not, ultimately receive an abundant reward, in the moral changes which our divine religion will there effect. Even in New-Zealand, and the promise shall be fulfilled.—*They shall not hurt nor destroy.*”

Montreal, May 15, 1823.

NEW ZEALAND.
In the 6th No. of the CHRISTIAN REGISTER, our readers will recollect, we gave a partial statement of the origin and progress of Missionary exertion on the Islands of New Zealand—since then, we have observed an account of the expulsion of the Missionaries from this important field of their labour; we hope however, this will not prove correct; for we know of no part of the world, where the exertions of these benevolent individuals are more needed.—Cannibalism and the grossest idolatry are there practised and exhibited in all

their soul-revolting features. Man, there appears (instead of having marched onward in the improvement of the rational faculties, which distinguish him from the brutal creation) to be almost entirely governed by instinct—the highest attribute of brutes. Carnage, with all its fearful array, is the great and leading object of their attraction; and, as if to cap the climax of this their disport, they feast upon the bodies of their captives. What idea can the civilized man form of such beings in human shape—with all the ferocity of beasts of prey, and destitute, apparently, of every feature of humanity. The number of labourers now engaged in this Mission, according to an extract from the London Miss. Register, which appears in our preceding pages of this number, amounts to thirteen. The Rev. Mr. Marsden, appears confident of the final success of the Missionaries—he thinks however, more labourers are wanted. It is indeed, a noble field for the zealous advocates of Christ—for those who earnestly wish and pray and labour for the extension of his kingdom—for those who are inspired onward in the great work of the conversion of souls; and who find in this employ all that the redeeming spirit works in the mind of man for his encouragement and hope. Happily the age in which we live, is not destitute of Christian zeal and benevolence.—Liberality is a trait, which is becoming more eminently characteristic of the great and the good; in the promotion of religious exertion; and we cannot but hope, that the call for additional aid in this extensive field of moral and religious desolation, will not be made in vain.

The Jews.

It is with feelings of no ordinary interest, that the Christian views the present exertions made in behalf of

the spiritual improvement of the lost sheep of Israel. After ages have elapsed, since this devoted people have become outcasts upon the world, a noble spirit has arisen to bring them back to the fold of their great shepherd—to a knowledge of Christ, and an acknowledgment of his sovereignty—Christendom appears to be awake and alive to the accomplishment of this great event. In Great Britain, upon the Continent, and in the United States, vigorous exertions are making for the conversion of the Jews; and instances of encouragement are not wanting to lend a stimulus to farther and increased exertions in their behalf. A Society was established in London in the year 1808, which has for its object the melioration of the condition of the Jews.—It is called the London Jews Society. Its income for the year ending in May, 1822, was £11,220 2s. 11d. Stg. It has established a Seminary for the education of Missionaries to the Jews—eight students are mentioned as having been admitted into it since its commencement in the fore part of the year 1821—all of these students, with the exception of one, are Gentiles—some of them are now labouring upon the Continent. The high importance, and increasing necessity of Missionary exertion among the Jews was strongly urged by Dr. Pinkerton upon the Committee, on a late visit to England. “Circulate” said he “the New Testament, as widely as possible, and, above all, send out as many well qualified Gentile Missionaries as you can.” Sow your seed plentifully, and send forth your labourers with earnest prayer for a blessing: leave the result to God. This Society has printed and distributed nearly 400,000 Tracts and Cards, in the Hebrew, German-Hebrew, German, and English languages. The New Testament has likewise been printed in these different languages, as well

as in the Judeo-Polish, and distributed very extensively. It was in contemplation to translate the Old Testament into the dialect of the Polish Jews, and into the German-Hebrew. Dr. Pinkerton is said to have stated that, in a district comprehending Russian and Austrian Poland, and a part of Turkey, there were at least THREE MILLIONS of Jews to be found; and he farther observes, that among these there is an unusual spirit of inquiry upon the subject of Christianity, and a readiness to receive the New Testament, which surpasses expectation. Revd. Drs. Henderson and Paterson mention their having visited in that quarter a place containing 16,000 Jews, where was a Bible Society established, and in active operation, the Jews being its most zealous supporters—they farther observe, wherever they came in those parts, their lodgings were actually besieged by Jews, who came asking for the New Testament. A Society has been established at Amsterdam (Holland) of united Jews and Christians, expressly to educate the children of the poorer part of the Jews—to give them general instruction, and teach them to read their own Scriptures in the Hebrew Language. A Tract Society is there labouring to diffuse light among the Jews, who are in that place numerous, and have splendid Synagogues. An association in the Duchy of Bery, with reference to the Jews, has been formed. Many benevolent individuals upon the Upper Rhine, are active in distributing Tracts among them. A Society is likewise formed at Frankfort (Germany) which has for its object the Jews, and their sincere friend, Mr. Senator Von Meyer, for President—another is established at Basle (Switzerland,) which has opened a correspondence with well inclined Jews; circulates Monthly Papers, and has established an Institution for the instruction of Jewish Children.—

“In several places” says the thirteenth Report of the London Jews Society, Jewish Parents are found, who, for their own persons, do not venture to make public profession of Christianity, but do not object against, but rather wish, that their children might be instructed as Christians. At Leipsic (Saxony) the most important individuals connected with the Missionary Society formed there have resolved to connect the cause of the Jews with their objects. In Berlin, the capital of the Prussian States, many Testaments and Tracts are circulated among them. Throughout Germany, powerful exertions are making to remove the veil which has so long obscured from them the words of eternal life. In many places, Testaments and Tracts are received with the greatest eagerness and anxiety; and the success attendant upon the reading of them, have become conspicuously manifest. In one place, thirty families have been baptized, and many others were ready to follow their example. It is the opinion of many intelligent Jews, who wish to appear upon neutral ground, that, the next generation of their sect, will all enter the Christian Church. Other more serious enquirers have imagined, that the time, when the Messial should appear, has elapsed. The period of their conversion, appears truly near at hand, as many of them profess to acknowledge. It would be quite impossible however, within our circumscribed limits, to give a detail of all the prosperous exertions attendant upon the Missionaries, in their labours among these descendants of Jacob. Suffice it for the present, that we barely state in conclusion, that, correspondent with the noble efforts made in Europe for their conversion, are those now made in the United States in their behalf.

To the Editor of the Christian Register.

SIR, Every generous and liberal minded person, who allows it a thought, must contemplate with the most exquisite satisfaction, the present delightful prospect held out to children of all classes for receiving instruction, in our numerous Sunday Schools—for obtaining a knowledge of the mysteries of the creation—the original nature and beatific excellence of man—the blissful paradise which our first parents forfeited by their transgression,—and above all, of the joyous tidings of the way of salvation by a Redeemer. Yes, it must truly fill the virtuous soul with raptures, to witness such institutions in a flourishing and prosperous condition. Institutions, where all sects are indiscriminately admitted,—whether rich or poor, needy or destitute. There the helpless orphan meets with a hearty welcome! there he is taught to know his creator; to lisp the praises of his Redeemer; to reverence the Sabbath; and that he has an immortal part—a soul to save or to lose!

Under existing circumstances, certainly; methinks, that the TEACHERS must feel highly pleased:—and to find even their most sanguine expectations, in a manner realized; and their endeavours crowned with success, should tend greatly to encourage and stimulate them in the performance of those duties, which must necessarily devolve upon them as such. And if they are punctual in the exercise of those duties, well may they look forward and anticipate the time, when those into whose minds they are endeavouring to instil a knowledge of the kingdom of Heaven, will be numbered in society, as respectable and honourable citizens; and doubtless, many as shining ornaments to the Church of Christ.

The number of children pretty con-

stantly attending the Sunday Schools in this city, is, at present, I believe, not far from four hundred. Amongst these are many who have no other means whatever of obtaining religious instruction. Moreover, were it not for these institutions, not a few of them would be found spending the Sabbath-day in idleness and play—tossing their marbles in the streets; or in imitating numerous other equally pernicious practices, so prevalent among the youth of the lower class.

But one thing in particular, before I conclude, I beg to suggest to the managers of each school—and that is, that they should be cautious in bestowing the prizes to those children who are in the habit of attending more than one school, as I find many are; not to reward any for reciting what they had recited and received a reward for in another school. I shall forbear any further observations upon this head, trusting that merely hinting at the subject, will be sufficient to induce those who have the power to apply a remedy.

I am, Sir, &c. &c.

S. S.

Montreal, 8th May, 1823.

WE hope there are few or none who would reprobate the cause of Missions. It is one, which we have every reason to believe, is sanctioned of heaven, and is now indisputably founded upon the conversion of thousands.—Missionaries have opened the way for the spread of the everlasting Gospel, throughout the earth—they have encountered the wintry blasts of Iceland—they have trodden the burning sands of Africa—they have surmounted the tempestuous billows of the Southern and Northern Pacific, and outrode the gales in the Indian Ocean. They have seen heathen Gods crumble before them, and pagan rites swept into a nonexistence; and

more; they have beheld on the very spot, where once was planted the Heathen Deities, and where once was practised all the soul-revolting mummery of Heathen worship, there they have beheld an altar raised to the only true and living God, and heard the songs of redeeming love ascending to the throne of mercy. Where in the wide spread of the imagination, could there a scene be found, more ennobling, or more consonant to the feelings of a Christian, or more strikingly illustrative of the wondrous workings of the Holy Spirit. God works by means; and the glorious exhibitions of his power are continually before us—since the awful consummation of that act on Mount Calvary, which gained to us a Redeemer, (as well as before,) he has seen fit to employ the means of human agency for the accomplishment of his purposes—thus in the conversion of mankind, he has selected his agents here on earth, and sent them forth to preach the word unto all nations.—These are the Missionaries that have gone, and are now going out to declare unto all men, “repent and believe.”—The following spirited plea for Missions, taken from the Evangelical and Literary Magazine, printed in Virginia, does away the necessity of our saying more upon this head:—

▲ PLEA FOR MISSIONS.

Should any one attempt to exonerate himself from the support of missionaries, or to depreciate the importance of their object, by asserting that savages are more blest in their native forest, and derive more exquisite happiness from the bow and chase, than they could enjoy in the refined walks of cultivation; let him visit their nightly orgies, and see them dancing in concert to the shrieks of a fellow being expiring at the stake; and say, is this a happiness to be envied? Passing by a long

catalogue of crimes too degrading to be recited, and too shocking for ordinary sensibility to contemplate, let us visit India, the garden of the world—the land where nature has painted her richest scenery and dispensed her blessings with a liberal hand, and what do we find indicative of a rational happiness? We want not the aid of fancy's glowing colors to paint a mourning scene and harrow up your feelings with an exhibition of fictitious wo. Go to the banks of the Ganges, and count the hecatombs of human victims that daily choke its stream. View the countless skeletons that lie unburied on the shores and whiten in the sun, tainting the spicy gale with stench and pestilence. See on that funeral pile a widowed mother self-devoted to the flames, dooming her helpless offsprings to double orphanage—to beggary and to death! There behold, crushed by an idol's ponderous car, the mutilated body of a youth—the last solace of declining age, who wiped the falling tear from a father's sightless eyes and smoothed the passage from his last repose. Hear the distracting shrieks of yonder babe, clinging to the bosom of its expiring mother, whom vultures make their prey ere her vitals cease to palpitate with life. View this, ye who yet cherish in your hearts the generous feelings of humanity, and while your blood recoils at the soul chilling horrors of the scene, let your liberality swell that stream of charity which alone can wash away its stains.

Ye ardent youths, who trim the midnight lamp, and toil for endless fame, be it your ambition to rekindle upon classic ground, the long extinguished torch of science. Emulate the apostolic zeal of Fisk, who is now replanting the standard of the cross in the land of Solomon. Of his lamented colleague, who in the spirit of Elijah, took his upward flight from the hill of Calvary.

OF DR. NOTT'S ADDRESS

On Card Playing.

Sons of enlightened freedom, pour into the bosom of degraded Africa the oil and wine to cicatrize the wounds avarice has made by the accursed instrument of slavery. Friends of humanity, let pity for the heathen world, bleeding under the pressure of crimes and miseries, which set description at defiance, move you to aid the arm of mercy, which is now extended to rescue millions of our race from a cruel and untimely fate, and from the unutterable horrors of a second death. Ye, highly favored parents, whose eyes fill with the tenderness of bliss, while dutious children sport around you in all the innocence of infantine simplicity; we plead for parents, who, by idolatry's infuriating zeal, forget the ties that bind them to their offspring, tear from the breast the lisping infant, and cast it to the monsters of the deep!

Ye fair daughters of Columbia, to whom philanthropy cannot appeal in vain, compassionate your sisters in the land of darkness, who are doomed to the drudgery of servitude, or made the degraded ministers of pleasure to unfeeling tyrants. Rescue them from their degradation, restore them to the dignity of their sex, and read the record of your benevolence in the retributions of eternity.

Amely

THE following animated picture of a character too frequently to be met with, in almost every place of any importance, contains too much of truth to be slightly noticed.—Were it more frequently exhibited to public view, it might be the means of deterring the unwary from entering upon, and pursuing a career, whose termination is so awful, so tremendous.—

The finished gambler has no heart. The club with which he herds would meet, though the place of rendezvous were the chamber of the dying; they would meet, though it were an apartment in the charnel house. Not even the death of kindred can affect the gambler. He would play upon his brother's coffin; he would play upon his father's sepulchre.

Yonder see that wretch, prematurely old in infirmity, as well as sin. He is the father of a family. The mother of his children, lovely in her tears, strives with the tenderest assiduities, to restore his health, and with it to restore his temperance, his love of home, and the long lost charms of domestic life. She pursues him with her kindness and her entreaties, to his haunts of vice; she reminds him of his children; she tells him of their virtues; of their sorrows; of their wants; and she abjures him, by the love of them, and by the love of God to repent and return. Vain attempt! she might as well abjure the whirlwind; she might as well entreat the tiger.

The brute has no feeling left. He turns upon her in the spirit of the demons with which he is possessed.— He curses his children, and her who bare them; and as he prosecutes his game, he fills the intervals with imprecations on himself, with imprecations on his Maker: imprecations borrowed from the dialect of devils, and uttered with a tone that befits only the organs of the damned! and yet in this monster, there once dwelt the spirit of a man. He had talent, he had honor, he had even faith.— He might have adorned the senate, the bar, the altar. But alas! his was a faith that saveth not. The gaming table has robbed him of it, and of all

things else that are worth possessing. What a frightful change of character!—God has forsaken him—nor will good angels weep or watch over him any longer.

Religious Summary.

MORE than forty pounds sterling has been sent to the Society for the PROMOTION OF CHRISTIAN MORALS in Paris, by an anonymous correspondent, to be divided into two Prizes for the best Essays against Gambling and Lotteries.

The Unitarians of Boston are making exertions to raise money, to build a Church in Calcutta, for the Rev. Mr. Adam.

Three denominations of Protestant Dissenters in England appoint annually, a joint Committee of Deputies to protect their civil rights. In this way, the burden of defence or prosecution, in individual cases, involving questions of common interest, is borne by the several bodies represented by this Committee.

The Revd. Reginald Heber has been chosen successor of the late Dr. Middleton, Bishop of Calcutta.

There are in Philadelphia, of Churches, 13 Presbyterian—10 Episcopalian—14 Methodist—5 Friend—5 Roman Catholic—and 28, of other denominations,—making 80 in the whole.—There are in Boston, 9 Unitarian—4 Episcopalian—4 Calvinistic Congregationalists—4 Baptists—2 Methodist—2 Roman Catholic—3 Universalist—total 28—besides 8 Societies that have no Houses of Worship.

A Vermont paper informs that there are other lands in Vermont, held by the same tenure as those in New Haven, which the U. S. Supreme Court has lately decided belong to the Society [in England] for Propagating the Gospel in foreign

parts. They are situated in the best part of the State, comprise many valuable farms, and are estimated to be worth 100,000 dollars to 500,000. The decision of the Court establishes the claims of the Society to them all. It is further said, that the funds arising from them will be placed by the Society in the hands of Trustees within the State, and be applied to the support of the Episcopal Church.

Wesleyan (Missionary) Society.—The funds of this Institution have increased during the year 1822, more than 22,000 dollars, the whole receipts being nearly 141,000 dollars.

Burning of Widows.—“A magistrate near Digah,” says Mr. Reeve, missionary at that station, “lately refused permission for a native woman to burn herself along with her deceased husband.” She affected to be very much grieved at her disappointment, but soon became cheerful and happy as ever.

Mahometans.—Mr. Chater observes, that in all Ceylon, as far as his knowledge goes, only one Mahometan has ever been proselyted to Christianity, and he was held in detestation by all other Mahometans, old and young.

Bibles.—It has been estimated that only 25 millions of Bibles were published from the discovery of the art of printing to the year 1806, that since that time six millions have been issued and that at the present rate of issue, it must be 500 years before all the families of the earth can possess a copy.

South African Bible Society.—The pecuniary resources of this society are so abundant, that they have thought proper to decline a grant of 888 dollars from the British and Foreign Bible Society.

Christian Institution at Regent's Town.—Eighteen pious young native Africans are here, receiving an edu-

cation for the Gospel ministry, under the direction of Mr. Norman. In a few years they will be prepared to go forth as missionaries among the benighted tribes of their country.

A son of the Rev. Mr. Gebbard, a Dutch clergyman at the Paarl, Cape of Good Hope, was executed on the 15th of November last for the murder of a slave. It is hoped that this severe, but necessary act of justice will restrain the cruelty of the numerous slaveholders in that colony.

SHAKER GIFT.

A youth of one of the Shaker settlements of a cheerful happy spirit, was once asked whether he had his liberty and could do as he pleased. 'Certainly,' said the youth, repeating doubtless what all are taught to believe, 'we do whatever we have a gift to.' On being asked therefore, what he should do, if he wanted, on a fine winter's morning, to go and skate on Enfield pond, he replied, that he should tell the elder that he had a gift to go down and skate. Being asked further, whether the elder would probably permit him, he answered, 'certainly, unless the elder had a gift that I should not go.' 'But if you still told the elder, that you had a gift to go down and skate, and go, you must?'—'why then the elder would tell that I had a "lying gift," and that he had a gift to beat me, if I did not go about my work immediately.' This mode of reconciling a diversity of gifts might serve very well between the elders and the boys, but would be awkward among the elders themselves.

N. A. Review.

POETRY.

FROM THE N. Y. DAILY ADVERTISER.

SIR,—The following beautiful Hymn attributed to the pen of the Rev. Reginald Heber, and the newly appointed Bishop of Calcutta, combines to much evangelical fervor, with the purest classical taste, that I am sure its insertion in your paper will be acceptable to your readers. It was written to be sung in Whittingham Church, Shropshire, on Sunday the 16th April, 1820, at the formation of a Parish Missionary association.

Yours, &c. Y.

From Greenland's icy Mountains,

From India's coral strand,

Where Afric's sunny fountains

Roll down the golden sand;

From many an ancient river,

From many a palmy plain,

They call us to deliver

Their land from Error's chain.

What though the spicy breezes

Blow soft o'er Ceylon's Isle,

Though every prospect pleases,

And only Man is vile;

In vain with lavish kindness

The gifts of God are strown;

The heathen in his blindness

Bows down to Wood and Stone.

Shall we, whose souls are lighted

With wisdom from on high,

Shall we to men be lighted

The lamp of life deny?

Salvation, O! Salvation!

The joyful sound proclaim,

Till each remotest nation

Has learnt Messiah's name.

Waft, waft, ye winds, His story,

And you, ye waters, roll,

Till, like a sun of glory,

It spreads from pole to pole,

Till o'er our ransomed nature,

The Lamb for sinners slain,

Redeemer, King, Creator,

In bliss return to reign.

PUBLISHED SEMI-MONTHLY, AT TEN SHILLINGS PER ANNUM.

All Communications for the CHRISTIAN REGISTER to be addressed (post paid) to Mr. WM. HEDGE, Montreal.

PRINTED FOR THE PROPRIETORS, BY N. MOWER.