

CHRISTIAN REGISTER.

"ON EARTH PEACE, GOOD WILL TOWARDS MEN."

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MEMOIR

OF

THE LATE REV. RICHARD
CECIL, M. A. MINISTER

OF ST. JOHN'S CHAPEL, LONDON.

[Concluded from page 272.]

We left Mr. Cecil under a slight paralytic affection, in the year 1807. From this he recovered sufficiently to preach; but in Feb. following, another stroke totally disabled him for public service. Electricity was prescribed; which, proving in effectual, he was ordered to Bath. The waters here were tried for several months; but these also proving ineffectual, he was again advised to change of air; when Providence raised him up an unexpected friend whom he had never seen;—Isaac Cooke, Esq. of Clifton; who offered him a house ready furnished, and every accommodation and supply his state of affliction could require. Here he resided four months; and for some time seemed considerably better; but again relapsing, he was desirous to return to town; and the same kind friend provided an easy carriage for his removal.

In the spring of 1809 he arrived at his own house in Little James Street, Bedford Row, in a state of

extreme debility. The weather becoming warm, the closeness of the town, together with its noise and bustle, became intolerable in Mr. Cecil's state of nervous irritability; and he again sighed for the country, when another friend, Mr. Offley, procured him a comfortable retreat at Tunbridge Wells, where he remained for the season; but derived no benefit either from the air or waters.

In Oct. 1809, he came back to town for the winter; but on the return of spring found it again necessary to leave it, and took up his last earthly residence at Hampstead,—from whence he was finally removed by a fit of apoplexy, Aug. 15, 1810. Thus died a man dearly beloved, not only by his family, but by all who knew him; and a minister highly esteemed and respected, not only by his own congregation, but by the church of God at large, both in and out of the Establishment. To his own peculiar congregation at St. John's, he might truly say, as St. Paul said to the Galatians, 'I bear you record, that if it had been possible, you would have plucked out your own eyes, and have given them to me.'

'It is much to be lamented (says Mrs. C.) that in Mr. Cecil's

that rich vein of reflections with which we were privileged during his confinement in the year 1798, and which the nature of his fatal disease now impeded. In 1798, though he was torn with disease, yet his mind retained full vigour: but in his last illness his mind became emaciated as well as his body; and it need not be remarked, that a paralysis often makes as fatal an attack on the mind as on the body: in all cases it weakens, and in some deranges.

‘Nevertheless,’ continues his fair biographer, ‘through all obstacles, his mind, like the compass, tended ever and only to his one grand object,—his interest in his Saviour, and the infinite concerns of eternity. From this his attention could not be diverted by any subject of a temporal nature, save *one only*, and that with subordination and submission. Sometimes, when speaking of his continual need of unabating administration, and the consequent demands upon my health and spirits, he would say, looking at me with tender affection, “I earnestly wish that I could reward your labours, by leaving you an independency:”—but would add, with a firm faith on divine Providence, “I doubt not but that you and your children will be provided for after my decease. I can only look to that God who has so graciously taken care of and provided for me, who entered upon the world without any possessions.”

‘His evangelical views became more and more vivid latterly. He read such authors only as treated these views most simply. Arch-

ed him a continual source of satisfaction. He read them perpetually; and particularly his Sermon on I Cor. I. 30;—that on Cant: i. 3;—and two on Rom. viii: 33, 34. He earnestly wished that all his own writings had been of this description.

‘One evening, after reading the Bible for some hours, he said to me, ‘I derive my whole consolation from meditating on the God-head and character of Jesus, in whom I place all my hope!’ ‘Him hath God exalted with his right hand, to be a Prince and a Saviour,’ ‘to give repentance to Israel and forgiveness of sins.’

‘His habit of reading remained with him to his last hours. He was wholly engaged in reading the choicest parts of such authors as Leighton, Trail, Boston, and Gurnall. This last he was reading at the moment when the apoplectic seizure took place. ‘Blessed is that servant whom his Lord, when he cometh, shall find so doing.’ He read Gurnall’s Christian Armour; without intermission, during the last four days of his life; and expressed his having been much helped and benefited by that writer.

‘Notwithstanding the deep inroad which disease had made on his intellectual powers, whereby his enjoyment was eclipsed and his comfort overshadowed; yet I had the satisfaction of observing (as had some of those friends who had access to him) that, through all impediments, his real ripening for glory was manifest, as he travelled nearer and nearer to the grave,—in his child-like simplicity

ty, his humility, self-abasement, and increasing estimation, of his adorable Lord and Saviour Jesus Christ. Though, as I have before remarked, his mind was often bound down by the fatal paralysis which put an end to his labours, yet he retained to the last something of his ministerial spirit; and, in a lucid moment, often spoke of preaching again, saying, 'Should it please God ever to raise me up to preach again, Christ would be my only subject!' On this Rock of Ages he had, by divine help, built for eternity:—a building which the winds of adversity could not shake. His place of defence and his treasure was on high; and where his treasure was, there was his heart also; and, though called to wade through a dark dispensation, yet his long and gracious habit (which never left him) of turning to his heavenly Father remained as the evening twilight, till he was admitted to a mansion where there is night no more.

'In conversation with a friend and minister, he said, 'In your preaching, hold up Christ. This should be your great object and aim in your sermon. Some have objected, that I have preached too much on Faith; but, were I to preach again, they would hear much more of it.'

'But he had finished his public course; and was no more able to resume his ministry. He had another, and a very different lesson to learn in the school of Christ. After having exhibited the Saviour with fervour and faithfulness in public, he was taken aside into a sick chamber, there to be more emphatically taught, what he had

declared to others, that none but Christ could meet the wants of a dying sinner. From this chamber and this dispensation, he did indeed preach again, and aloud to the heart, on that important warning of our Lord, 'Be ye also ready.' Nor did his faith fail him here, but remained firm, while every thing else was shaken: nor did I once, at any time, hear him declare his faith with more steadfastness than in the days of his affliction. It was a ground of much comfort to me to observe, that, at no period during this visitation, even when disease made the deepest inroad on his health and faculties, and Satan's temptations harrassed his enfeebled mind, *did* this object vary, but remained one and the same with that in the days of his health,—'Christ crucified for the chief of sinners! the only point worthy the contemplation of a mortal hastening into the eternal world!'

'The total loss of the use of his right hand, prevented his putting on paper many things interesting and highly instructive: this he often lamented; while the agitation of his nerves rendered it impracticable to be done by others. I have, with mournful pleasure, discovered passages in his Bible, evidently marked since his diseased state, to which he has, with a trembling left hand, put his initials, 'R. C. Amen!' testifying his hope and confidence in the all-sufficiency and atoning merit of his Saviour.' 1 Cor. xvi. 22. Rev. v. 12.

In delineating the virtues of Mr. Cecil's character, in which there was little room for flattery or exaggeration, his amiable biographer

observes, 'I cannot but remark that Mr. C. possessed opposite points of excellence beyond most men. While he was generous and liberal to others, I have known him much wanting to himself. He has often, after walking in great pain and fatigue, come into his house faint and exhausted, rather than allow himself the accommodation of a coach; and when I have remonstrated with him upon it, he would reply, 'You know I have great demands, and enough to do to meet them.' Not that he did not see the mistake when too late to remedy it; and, had it been for myself or a child, he would have lost sight of the expence, and regarded only our relief: nay, perhaps the very next hour, his compassion to others would lead him to give to a poor distressed object at his door. Here was high principle, humanity, and self-denial. He was neither extravagant nor penurious; but endeavoured wisely to steer between both these extremes. He was abstemious to an unusual extent.'

Mrs. C. here anticipates an objection to the character of her deceased friend, as not having been sufficiently provident for his family; but this and every other objection to his general conduct, she maintained, could originate only in defective information, or the want of candour. In the latter case she addresses the objector thus:—'Restrain reflection. Go thou, and do like him. Go, like him, and mourn over defects in secret;—go, like him, and pray against them in the closet;—go, like him, and correct, and bring them into subjection;—go, like

him, and keep under thy body, thy thoughts, and thy tongue.'

Speaking of Mr. C.'s independent spirit, and of his refusal, in many cases, to receive favours, she remark;—'It is to be considered that, not only when a single man, but at *all* times, his whole soul was under the influence of a sacred dedication to the grand object which he had in view. He was naturally intrepid, and did not appear to possess with men, in common the fears and anxieties attending poverty. There was nothing which he would not have made a willing sacrifice to his grand object,—the Church; with a firm determination to avoid all impediments in the way of his reproving and exhorting with all authority, in the midst of a corrupt generation, striving to become a light, and not a stumbling block among them. He was, therefore, while gratefully alive to favour and friendship, not to be fettered by any,—not to be shackled by obligations to the creature, so as to endanger his faithfulness; but with a dignified and Christianized independence he pursued his course, unconcerned as to what might befall him in the way. Thus he recommended himself to every man's conscience; and proved the reality of his faith, and the integrity of his heart.

His refusals; however, were not indiscriminate. When his necessities required it, and he saw no objection arising from the situation or disposition of his benefactor, he submitted to lie under obligations. 'Duty varies with circumstances,' says Mr. C. justly. 'Whatever Mr. C. perceived to

be a *duty*, he never asked a question upon. When it pleased God rapidly to encrease his family, and thereby his expences, he readily and thankfully received whatever Providence was pleased to send; and considered it as granted for the express purpose of supplying his need; that being evident, he refused no assistance where he did not see some clear and delicate reason why it was improper, all things considered, to do otherwise. Herein appeared not only his integrity and faith, but his submission to the will of that God whom he served in his spirit, thus made known to him. He used cheerfully to say, on a child being added to his family, 'I now expect an addition to my income, though I know not from what quarter.' In the year 1781 he married one of his parishioners from Lewes, by whom he had 11 children,—six of whom are living.

'Mr. Cecil's natural preceptions, we are informed, were quick, and his feelings exquisite. He was most sensibly alive to kindness or unkindness. I have often, long afterwards, discovered with astonishment, his having keenly felt the one or the other, when at the moment I had no perception of it. As his cast and character led him to think rather than speak, under such impressions: indeed, his feelings were too acute for his comfort; and his views of rectitude were so high, that they opened perpetual avenues to pain; but this tended to keep his mind more steadfastly fixed on that world, where disorder or deformity have no place. He often quoted the words of Hooker on his death-

bed, who exulted in the prospect of entering *a world of order*.

'I cannot omit observing, continues Mrs. C. that humanity was a very striking feature in Mr. C's character, in so much as frequently to produce great pain and self-torture. The very contemplation of oppression was intolerable to him. To use his own words:—'There is nothing I abhor like cruelty and oppression. Tenderness and sympathy are not enough cultivated by any of us.—There is no flesh in man's obdurate heart! No one is kind enough,—gentle enough,—forbearing and forgiving enough. We find throughout our Lord's history the strongest traits of compassion. But, of all species of cruelties, he seems most to have abhorred that of an unfeeling husband.

'He used to speak of himself as being by nature violently passionate. If it was so, much indeed was due to the power and glory of that grace which subdued his passion. Whenever he spoke of the defects which he thought peculiar to his constitution, which he ever did in the language of the prophet's roll, 'with lamentation, and mourning, and woe,' it appeared to me like romance. I never could attach *reality* to such ideas: and, indeed, it was difficult to discover what his natural defects really were, while they were under perpetual chastisement and controul; insomuch that he ever manifested patience, forbearance, and the utmost condescension, the most tender sympathy, and the most lively affection. Though his aspect and manner frequently obscured the real kindness of his

disposition, and sometimes he might be thought like Joseph, to speak roughly, of which he was not only aware but deeply lamented,—yet his heart was also like Joseph's, full of love to his brethren; and whatever bore a contrary aspect may be accounted for, from his abstract habits, a love of retirement, a natural quickness of mind, and great energy; and not from the absence of real Christian philanthropy.'

Here we must, reluctantly, take leave of our amiable Biographer, whose whole narrative is highly interesting, both to the understanding and the feelings of the Christian reader.

We could now wish to glean in like manner from the sketch of Mr. C.'s *personal* and *ministerial* character, by his friend and assistant Mr. Pratt;—but we must refrain. We hope all our readers who have the opportunity, will read the whole attentively, and they will be well rewarded in the perusal. All we can add is a single extract; and we cannot pass over Mr. Cecil's own account of his usual method of *preparation for the pulpit*, which we particularly recommend to the attention of ministers.

'I generally look into the portions of Scripture appointed by the church to be read in the services of the day. I watch too for any new light which may be thrown on passages in the course of reading, conversation, or prayer. I seize the occasion furnished by my own experience, my state of mind, my family occurrences. Subjects taken up in this manner are always likely to meet the cases and

wants of some persons in the congregation. Sometimes, however, I have no text prepared: and I have found this to arise generally from sloth. I go to work: this is the secret: make it a business; something will arise where least expected.

It is important to begin preparation early. If it is driven off late, accidents may occur which may prevent due attention to the subject. If the latter days of the weeks are occupied, and the mind driven into a corner, the sermon will usually be raw and undigested. Take time to reject what ought to be rejected, and to supply what ought to be supplied.

'It is a favourite method with me to reduce the text to some point of doctrine. On that topic I enlarge, and then apply it. I like to ask myself,—'What are you doing?—What is your aim?'

'I will not forestall my own views by first going to commentators. I talk over the subject to myself: I write down all that strikes me; and then I arrange what is written. After my plan is settled, and my mind has exhausted its stores, then I would turn to some of my great doctors, to see if I am in no error; but I find it necessary to reject many good things which the doctors say: they will tell to no good effect in a sermon. In truth, to be effective, we must draw more from nature and less from the writings of men: we must read the Book of Providence, the Book of Nature, the heart of man, and the Book of God: we must read the History of the World: we must deal with matters of fact before our eyes.'

THE EPISTLE FROM THE
YEARLY MEETING OF
FRIENDS,

Held in London, from the 21st of the Fifth Month, to the 29th of the same, inclusive, 1823:—To the Quarterly and Monthly Meeting of Friends, in Great Britain, Ireland, and elsewhere.

DEAR FRIENDS,—We have again been made thankful in the belief that the Lord is not unmindful of us; and we reverently trust that this meeting has not been held in vain. We may inform you, that the current of Christian love has renewedly flowed amongst us; and it has extended to all our absent friends. Under this precious influence, we offer you our endeared salutation, desiring your advancement in the way which leadeth into eternal life; and that you may ever bear in remembrance that “other foundation can no man lay, than that is laid, which is Jesus Christ.”

Beloved friends, we have no new doctrine to communicate: no fresh precepts to enforce: it is a peculiar excellence of the Gospel that its character is always the same. To those who desire to have their hearts cleansed from the defilements of sin;—yea, to all—the grace of our Lord Jesus Christ continues to be freely offered. The cross must be daily borne by all who would become his disciples. If we would attain unto that holiness without which no man can see the Lord, we must apply in faith unto Him who “taketh away the sin of the world;” who was “wounded for our transgressions, who was

“bruised for our iniquities, and “by whose stripes we are healed;” who being in glory with the Father “before the world “was,” condescended, in order to effect our redemption, to come down from heaven, and take upon him the nature of man. In contemplating the infinite importance of these solemn truths, and in publicly acknowledging our belief in the Divinity of our blessed Saviour, we desire most clearly to convey the sentiment that it is not the mere assent of the judgment to the truths of the Holy Scripture, however desirable such an assent may be, that is sufficient to make us real Christians. It is only by the sanctifying operation of the Holy Spirit that we come fully to partake of the benefits of the mediation and propitiatory sacrifice of the Son of God.

It is our earnest solicitude that all whom we are addressing may be enough concerned for the salvation of their souls. Dear friends, we believe that for the advancement of this necessary work, it is good for us frequently to seek after retirement in Spirit before the Lord, and to wait in reverent silence for the secret intimations of his will. If this be not immediately manifested, let not any be discouraged, but let them persevere in faith. Then we believe that in the Lord’s time that evidence of his care will be granted, which will prove consoling to the mind. On such occasions the precepts of holy writ will at times be brought instructively to our remembrance. With these invaluable writings it becomes every one who bears the name of a Christian, to endeavour

to be well acquainted. In order to acquire this knowledge, we wish that all our members may observe the good practice of a daily serious reading of the Scriptures in their families when collected; and also that they frequently read them in private in a pious disposition of mind, even though it be but a small portion at a time.

In the sacred writings no duty is more clearly set forth than that of prayer. Prayer is the aspiration of the heart unto God: it is one of the first engagements of the awakened soul and we believe that it becomes the clothing of the minds of those whose lives are regulated by the fear and love of their Creator. If in moments of serious reflection, and when communing with our own hearts, we are sufficiently alive to our helpless condition, we shall often feel that we may pour forth our secret applications unto the Lord. And as we believe that it is one of the greatest privileges a Christian can enjoy, thus to draw nigh in spirit to the Father of mercies, we earnestly desire that no one may deprive himself of so great a blessing. But let all on such occasions remember the awful majesty of Him who filleth heaven and earth, and their own unworthiness in His pure and holy sight. If these considerations ought to possess the mind in our secret aspirations unto the Almighty, how incumbent is it upon those who publicly approach the Throne of grace, to cherish them in their hearts, and to move only under the influence of that Spirit which enables us to pray aright?

Whilst he would be a real and not a nominal Christian, is duly impressed with the necessity of striving to become a meek and humble disciple of Jesus,—whilst he bears in mind that he is constantly liable to fall, and that he must therefore be waiting for the renewal of his spiritual strength, and at all times be placing his dependance upon Divine aid,—there is safety. But we fear, with respect to some who have run well for a time, that either through the friendship of men of outward prosperity, or through unwatchfulness, they have gradually fallen away from that to which they had once attained; and that others from similar causes are not advancing to that state of purity and simplicity in which they would become useful members of the church of Christ. Dear friends, permit us in Christian love, to remind you of the ever important injunction of our Lord:—"Watch and pray, that ye enter not into temptation; the spirit indeed is willing, but the flesh is weak." If you endeavour to prove by your actions the sincerity of your profession, if in your intercourse with others you show that you have an honest and upright heart, if your lives are ordered in the fear of the Lord: you may by your daily walk through life, commend and adorn your own religious principles. But, if there be a want of consistency of conduct, it may lead those around you, lightly to esteem those very principles which their judgment has at one time approved; nay, it may cause the way of Truth to be evil spoken of.

There are many ways by which our attachment to religion and virtue may be made manifest to others. One of these is the due observance of that day which is publicly set apart for the performance of divine worship. Our care for the due attendance of our religious meetings, both on first-days and on other days of the week, has been repeatedly expressed, nor have we at this time been unmindful of this primary obligation. We earnestly entreat every one, when thus met, to consider the worship of the Almighty as a solemn act. Under this impression his demeanour will bespeak a serious thoughtfulness; and let all remember, that at such times an indolent state of mind is offensive in the sight of Him whom we are met to serve. But the duties of the day to which we have adverted, are not confined to the time allotted to assembling with our brethren. Our spiritual growth may be advanced by habits of quietness and retirement, and by suitable reading, in the course of the day. On the other hand great care is necessary that do not by unprofitable visiting or conversation, by travelling on our outward avocations, or by otherwise engaging in them, dissipate those good impressions with which we have been mercifully favoured.

The accounts of the sufferings of our members in Great Britain and Ireland, in support of our well known testimony against tithes and all other ecclesiastical claims, including the costs and charges of distraint, and a few demands for military purposes, have been brought up in usual course.

The amount is upwards of thirteen thousand two hundred pounds.

We rejoice with gratitude that this country has continued to be favoured with the blessing of peace whilst we lament that other nations, at no great distance from us, have been involved in contention and bloodshed. We desire that we may all so live under the influence of that Spirit which breathes peace on earth and good will towards men, that, whenever occasions occur, we may be prepared, by our conversation and conduct, in meekness and wisdom to show forth our precious testimony to the peaceable nature of the Gospel dispensation.

Our friends in Ireland, and those of all the Yearly Meetings on the continent of America, have at this time been brought to our remembrance, with the feeling of much brotherly love, by the continuance of our usual exchange of epistles. This meeting has again felt deeply interested on behalf of the natives of Africa who continue to be torn from their homes, and consigned to cruel bondage, as well as for those who are held in slavery in the colonies of this country. And we desire that friends, every where, may not fail to remember all who are thus deprived of their liberty, with feelings of sorrow, and to pity them in their degraded condition; and also that they would embrace every favourable opportunity that may present itself for pleading the cause of these our oppressed fellow-men.

“Now unto Him that is able to keep you from falling, and to pre-

sent you faultless before the presence of His glory with exceeding joy, to the only wise God our Saviour, be glory and majesty, dominion and power, both now and ever, Amen."

Signed on behalf of the Meeting by

JOSIAH FOSTER,

Clerk to the Meeting this year.

STATE OF EGYPT.

Every traveller in Egypt attributes to the Viceroy all the qualities of a statesman. The Christians who live under his laws are under many obligations to him, and enterprising travellers of all nations and religions may now traverse Egypt with a security before unknown to the Ottoman dominions. The army of the Viceroy consists of not less than 45,000 men, comprehending infantry, cavalry, and artillery. His naval force is composed of 22 vessels, and the navigation of the Nile is protected by a great number of gun-boats, each of which carries 40 men. The revenues of Mohamet Ali, as viceroy, amounts to 25 millions of Spanish piastres. They arise from custom-house duties, taxes, tolls, fisheries, public domains, contributions from conquered countries, and from caravans, &c. The Viceroy pays in title of vassal 2,400,000 livres to the Sultan; he sends the same sum to the treasury of Mecca; 800,000 measures of rice, &c. to Constantinople; furnishes provisions to the caravans of Cairo; keeps a brilliant court, and often sends presents to the Sultan, to the favorite Sultana, as well as to the ministers of his highness, and

to persons in credit at the seraglio. The actual population of Egypt does not exceed 3,000,000. It contains 2,496 towns and villages, of which 957 are in Upper Egypt, and 1,539 in the Delta.

[*Silliman's Journal.*]

Mirza Mahomet Saulit, Persian minister at London, on leaving England, published an official invitation from the Prince Royal of Persia to the people of England and to the European powers, inviting foreigners to go and reside in the kingdom of Abzurbijan, the capital of which is Tabris, offering them land, houses, and every thing necessary for their subsistence. The prince is of a most liberal and enlightened mind, and will allow to all strangers religious freedom and exemption from taxes.

THE BIBLE IN SOUTH AMERICA.

Extract of a letter from a Gentleman, dated Lima, 18th October, 1822.

During the time I remained in Buenos Ayres, I had the pleasure of seeing the New Testament circulate in that place and the surrounding country. Some copies were sent to a small colony on the east side of Patagonia, and one copy at least, was carried by an Indian chief acquainted with the Spanish language, to the very heart of that comparatively unknown place. This patagonian was wonderfully pleased with a copy he received in Buenos Ayres, and said he would take great pleasure in explaining it to his countrymen on his return to the various provinces on both sides of

the Parana, a few copies have been sent to Monte Video; some Spanish New Testaments, and Portuguese Bibles, and some Portuguese Bibles and Testaments to Bahia in the Brazils.

In the end of May, 1821, I left Buenos Ayres for Valparaiso by way of Cape Horn. I carried with me to Chili about sixty New Testaments. I had more at my disposal at Buenos Ayres, but took only that number with me, as I was afraid I might find some difficulty in introducing them into that place. I am happy to state however that no serious difficulty occurred. If the clergy are disposed to throw obstacles in the way, as they sometimes are, the government is as ready on the other hand, to remove them. The greater part of these sixty New Testaments, were sold in Santiago, and the rest I carried across the Andes to Mendoza, on a visit to that place in April last, where they met with a very favourable reception. They were all sold, and this way of distributing the Scriptures, I conceive preferable to giving to them gratis. By the sale of these few, an opening has been made in that place, and I have no doubt but sales may be affected there, increasing from year to year. I was very sorry that I had no more on hand on leaving Chili, as I could have distributed one or two hundred in the schools. I hope I shall yet be enabled to attend to this before long, as I am looking for a considerable quantity every day from London.

In June last I arrived in this city, where I expected to find a

box of 250 New Testaments, which I had ordered to be sent on to this place. I was greatly disappointed, however, in not finding them according to my expectation; especially as I thought I could have distributed them to advantage. Whilst I was thus regretting the want of them, there came from London to the house of Mr. Lynch in this city, 500 Spanish Bibles and 500 Spanish New Testaments. Mr. Lynch soon after their arrival began to sell them, the Bibles at three dollars, and the New Testaments at six rial. The result of this sale is gratifying in the extreme. I have great pleasure in communicating to you, and I am sure you will have unfeigned satisfaction in hearing of it. The whole of these 500 Bibles, and 500 New Testaments were sold in two days. This is a new thing in South America, and affords a most encouraging prospect.

We have printed at different times, lessons for our schools, consisting of extracts from the Scriptures, and these lessons are now used in the schools on the Lancasterian plan in Buenos Ayres and in Chili. In this place I am printing just now an addition of these lessons, consisting of 2500 copies at the government printing-office. No objections have hitherto been made to my introducing the Scriptures into the schools in this manner, nor is there any interference in the manner of selecting the parts of Scripture for these lessons.

*Monthly Extracts of the
American Bible Society
for July.*

SYRIAN CHURCH.

Through the influence of Dr. Buchanan, who visited this people about 15 years since, missionaries have been sent amongst them, and a college commenced. He found, indeed, a primitive simplicity, and a characteristic firmness, which had resisted many of the dogmas of popery; but their leading ministers were superstitious, possessing rather the form of godliness than its power. One who has lately visited the Syrian Christians, and noticed their villages, churches, and priests, has stated four particulars in which improvements are apparent, viz.—1. The marriage of the clergy. 2. The removal of all images from the churches. 3. The reading of a portion of the Scriptures every Lord's day, in the Malayalim. 4. The opening of schools, attached to most of the churches. These improvements, however, are not universal; but the disposition to extend them seems to be on the increase. It is but about four or five years since, that Mr. Bailey, the first missionary who was settled amongst them, commenced his instructions; and as since that time, there are less pomp and ceremony amongst the clergy,—a greater desire to study the Bible,—and more willingness to acknowledge their ignorance, and more gratitude displayed towards those who would enlighten them, strong hopes may be cherished of their rapid advancement in Christianity. There is believed to be a redeeming virtue amongst this people, which by a divine blessing will ere long rise to vigour and maturity. [Chris. Watchman.

CHRISTIANITY IN THE SOUTH
OF INDIA.

At the last Anniversary of the Church Missionary Society, Major Mackworth, whose information respecting India was extensive, made the following remarks:

In visiting India, two years ago, it was my intention, and I was enabled to fulfil it, to pay a passing visit to every Missionary Station in Southern India. In every Station I found the Work of God evident, tho' not great. The promise of what would take place, was more striking than the evidence of what had been effected. Yet I had the opportunity of tracing many proofs of great improvement among the Natives, and of the progress which they had made in Christian Knowledge. A few of these I will mention.

At Tranquebar, one of the most important Stations connected with this Society. I saw a Native, well known to the readers of Missionary History by the name of John Devasagayam; he came to see me with several scholars educated by himself I passed the evening with these interesting men; and, before we parted, at their own suggestion, we bowed our knees in prayer to Almighty God, for a continuance of the blessings which he had so liberally vouchsafed to them, and in grateful remembrance of all that their kind benefactors in England had done for them. This prayer was offered by a Native Christian Indian, one of the scholars of this school.

One youth, on his leaving this school, and becoming a servant in the employ of a Christian Gentle-

man, stood alone as an advocate of the truth as it is in Jesus;—and, through persecuted by his family for his religion, was enabled to preach to them Christ and was made the instrument of bringing to conversion a relative of his own. Being commissioned by him to undertake a journey for the expence of which eight shillings were allowed him, he contented himself with spending a small sum of his own, that he might with his eight shillings purchase a Tamul Bible; in this he read, day and night, with the true zeal of a missionary. While reading to himself one day, he was visited by a poor man; this man, after listening to three Chapters, said he would give any thing that he possessed on earth to have a Bible; the youth asked him if he could read? he said no, but he had a son who could; when the boy generously gave him his dearly-bought and beloved treasure!

Another youth, from the same school, obtained a place under the Government of Madras, with a salary of 3*l* 4*s* per month; but soon declined that situation, that he might take another place where he could preach the Gospel to his family, though he had there but a monthly salary of eight shillings; but he felt the care of his kindred to be his first duty.

In the progress of my journey, I visited the long-neglected Syrian Church, being led thither by the report of a man whose name has been unjustly calumniated—Dr. Buchanan. I spent several weeks there, and was accompanied by one or other of the Society's Missionaries who are settled among

the Syrians. I visited the whole of the Christian Churches; and can truly declare from my own observation, that Dr. Buchanan has said but half the truth, when he spoke so highly of the Syrians of Malabar.

I was present at the first sermon preached in the Syrian Tongue, by Mr. Brailey. Several of the Elders of that Church came afterward, and recapitulated the heads of the sermon; testifying their joy at the happiness of the Natives of Cotym in having the Gospel of Christ preached among them.

I afterwards visited the College, which this Society justly considers an object of great interest. With one of the Young Students I was particularly pleased: for a week we travelled together in a boat; and I do trust, that, independently of the powers of mind which he possesses and which are very considerable, he is a truly pious Youth. He is esteemed by all his fellow-collegians; and will become, I trust, with God's blessing, a faithful Minister of that Ancient Church, and an instrument of recovering it from that low estate in which it has long lain.

I would also mention that, it is rare to find a more humble Christian, or one more devoted to the advancement of real religion among those placed under his charge, than the Metropolitan of the Syrian Church. He directs his measures by the sentiments of the Missionaries of this Society. Every Monday, they meet in Committee; and review, in concert, all the measures that have been adopted, and deliberate on such as may seem expedient; in

all which the metropolitan seconds their suggestions, full of ardour and zeal: he is as much attached to them, I firmly believe, as a father to his children.

In the progress of my journey among these interesting people, I travelled, as is here customary, by water, and was rowed by Syrian rowers up the shallows of the rivers. On one occasion, Mr. Fenn began to speak to the rowers of the Gospel of Christ—not with the authority of a teacher, but with the kindness of a friend and equal: our progress was soon arrested: the rowers cased to row—listening, with fixed attention to the eloquence of a Missionary of the Gospel of Christ.

There is nothing, humanly speaking, to which success can be more attributed than to the conduct of your Missionaries themselves. It is impossible to conceive of three Brethren more united than they are in their work. They regularly assemble together for prayer; and when they depart weekly to their separate labours, they receive the Sacrament together, they may, by the means appointed by God Himself, draw down His blessing upon their labours.

DEATH OF MR. WARD.

The following affecting intelligence, which it is our melancholy duty this day to announce, is a solemn testimony to the importance of our Saviour's command, *Work while the day lasts; for the night cometh in which no man can work.* The death of such men as Mr. Ward, whilst it is an impressive admonition to those slothful

professors who "are at ease in Zion," imposes new and increasing duties on the friends of Missions. We look back, however, with pleasure, on the disinterested example of devotedness to Christ, which his life exhibits; and we hope the retrospect will excite new ardour in the breast of every Christian, to imitate his "work of faith, his labour of love, and his patience of hope."

Death of the Rev. Wm. Ward, of Serampore.—The following is a copy of a note from Dr. Carey to the Baptist Missionaries at Calcutta, announcing the above affecting intelligence. Mr. Ward had been ill but one day. The fatal disease was the cholera morbus:—

"Our dear brother Ward breathed his last about half an hour ago, viz. a quarter before 5 o'clock, and will be committed to the grave to-morrow evening. It will be a comfort under our affliction, to see any of our brethren from Calcutta on that painful occasion.

"I am, very affectionately,
yours, W. CAREY.
"March 7, 1823."

LONDON.

"The ministers of London and its vicinity have committed to their immediate charge TWELVE HUNDRED THOUSAND SOULS!"

"What an immense mass of beings crowded into one city! Each of them possessing a soul capable of endless misery or eternal happiness. Each of them liable to be called before the judgment-seat without a moment's warning—All, dying sinners—

All, certain to pass away at no distant period, and many thousands of them probably before this year has closed."

"Who, indeed, is sufficient for these things! Who might not shrink from any share in this great responsibility!"

MONTREAL, OCTOBER 1, 1823.

It is our painful duty to announce to our readers, the departure to his everlasting rest of the Rev. WM. WARD, D. D. one of the Baptist Missionaries at Serampore, who has been so long, so honourably, and so successfully labouring in the translation of the Holy Scriptures, and in the preaching of the Gospel for the benefit of the benighted inhabitants of India! but our regret is moderated and sweetened by a sense of that divine goodness which has so remarkably preserved the lives and health of this devoted servant of Christ, and of his colleagues Carey and Marshman, in a climate so hostile to European constitutions, and which has proved so fatal to many of their fellow labourers in that infinitely important work. We trust that we shall be enabled to present our readers with a brief memoir of Mr. Ward in a future number, and in the mean time we most thoroughly recommend to their attentive perusal a small volume of Letters on Missions, written by Mr. Ward, on his return to India after his visit to Europe and America some years ago; it is one of those books which should have a place in every Christian's library. In that excellent little

volume the Faithful Missionary "being dead yet speaketh."

It is consoling to observe that while the great Head of the Church is calling some of his servants to rest from their labours, he is raising up others to supply their places, that the number of the heralds of salvation is rapidly on the increase, and that the Missionary spirit is diffused more widely than ever before. The snows of Canada are melting beneath the sun of righteousness. Young men are found who are ready to devote themselves to the glorious work of carrying the glad news of salvation to the heathen, and who we trust are destined to be useful Missionaries of Jesus Christ.

We have heard, among other evidences of the existence of the missionary spirit in this country, that the Ladies of Stanstead have exerted themselves in the cause of Missions, and forwarded to the American Missionary Society, a box of clothes of the value of about sixty dollars.—Are the Ladies of Stanstead to have all the honour of missionary exertion in Canada? are there none of our fair country-women who will imitate so noble an example?

We learn from a friend who has recently visited the Eastern Townships that there are about thirty Sunday Schools, eight of which he was instrumental in putting in operation in the course of his journey. We trust that in these Seminaries the great object of Sabbath Schools is constantly kept in view, namely, Religious Instruction, and that by close, affectionate and faithful conversa-

tion with the children; without this, wherever Sunday Schools may exist, the memory will be burdened to little purpose.

We are happy to be informed that His Excellency the Governor in Chief, on his recent visit to Montreal, was pleased to visit the British and Canadian School, and that His Lordship expressed his high gratification on witnessing the progress of the children in their education.

NOTICE TO SUBSCRIBERS.

Having been informed of mistakes and irregularities in the forwarding and delivery of the Christian Register; the association beg to inform their numerous Subscribers that they will feel particularly obliged by information of any delay or irregularity in the delivery.

PATIENCE IN AFFLICTION.

In affliction, constrain yourself to bear patiently for a day or so, merely for the sake of trying whether patience does not lighten the burden.—If the experiment answers, as you will undoubtedly find, you have only to continue it.

POETRY.

The following is from the early *Muse* of SELLECK OSBORNE, Esq. whose poems, on various subjects, are now in the press of Messrs. True and Greene, and will soon appear. We cannot more strongly solicit the attention of our readers to these poems, than by offering the following as a specimen.—*Bost. Patriot.*

THE RUINS.

I've seen, in twilight's pensive hour,
The moss-clad dome, the mould'ring tower,
In awful ruin stand:
That dome where grief's voice was sung;
That tower whose chiming music rung,
Majestically grand!

I've seen, 'mid sculptur'd pride, the tomb
Where heroes slept in silent gloom,
Unconscious of their fame—
Those who, with laurel'd honours crown'd,
Among their foes spread terror round,
And gain'd an empty name!

I've seen, in death's dark palace laid,
The ruins of a beautiful maid,
Cold and pale!
That maiden, who, while life remain'd,
O'er rival charms in triumph reign'd
The mistress of the vail.

I've seen, where dungeon damps abide,
A youth, admired in manhood's pride,
In fancied greatness rave:
He, who, in reason's happier day,
Was virtuous, witty, noble, gay,
Learn'd, generous, and brave

Nor dome, nor tower in twilight shade,
Nor hero fall'n, nor beautiful maid,
To ruin all consigned!
Can with such pathos touch the breast,
As, on the maniac's form impressed,
THE RUINS OF THE MIND!

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