

# THE CHRISTIAN REGISTER.

"ON EARTH PEACE, GOOD-WILL TOWARD MEN."

VOL. I. MONTREAL, SATURDAY, FEBRUARY 15, 1823. No. 4.

## FOREIGN NEWS.

In our last Number we commenced a survey of the PROTESTANT MISSIONARY STATIONS throughout the world. Owing to the great press of matter now upon our hands, which we conceive would prove more interesting to our readers, we have thought it advisable, rather, to give an account of these several stations as we insert Missionary intelligence referring to them.

Through the medium of the AMERICAN MISSIONARY REGISTER, we have obtained some important intelligence relative to the operations of the CHURCH MISSIONARY SOCIETY, from which, we extract the following—Eight new Labourers received their instructions from the Committee, at a special meeting, held on the 24th of Sep. last, previous to their departure for Western Africa and the Mediterranean; six of whom, were accompanied by their wives, to assist in their benevolent labours. The following pertinent remarks of the Committee introduce a highly interesting REPORT of the REV. JAMES HOUGH, Chaplain to the EAST INDIA COMPANY, who was appointed by them to visit the Missions in *Travancore*.

The Committee indulge a persuasion that this Document will be perused with particular pleasure by the Members of the Society, and by all who appreciate the claims of the Syrian Church on the benevolence of the Protestant Churches of Europe; whose deliverance from the spiritual tyranny of the Romish Church was effected by the Providence of Almighty God, at a period nearly coinci-

dent with the subjugation to that baneful Power of their Syrian Brethren in India. The rapacity and intolerance of those foreign oppressors roused a spirit of resistance among a portion of its victims, ere little more than half a century had elapsed; and a remnant of the people succeeded, amidst every possible discouragement and difficulty, in accomplishing their deliverance from the bondage in which they had been held. That remnant has succeeded in maintaining to this day the separation then effected, notwithstanding continuous endeavours on the part of the Romish Ecclesiastical Authorities of the country, to bring them again under their power. The connection with the Romish Church, during a period of sixty years, had, however, introduced a lamentable declension in the religious principles and mode of worship, and in the habits of most of the Clergy of the Syrian Church; and the morals of the people experienced a correspondent deterioration. These evils unhappily survived the union with the Romish Church, from which they had chiefly proceeded. Political degradation accompanied the decay of religion and social virtue; and, in this state of general depression they were continued, until attention was lately excited to their situation. It can scarcely be doubted, that, in proportion as the state of this Ancient Christian Community becomes known to the Members of the United Church, increasing support will be given to the measures in operation for the gradual introduction of a better order of things among them: and, in

this view, the Committee attach much importance to the following representation on these subjects, from a Clergyman unconnected with the Society's Establishments in Travancore, but deeply interested in the objects which they embrace, and who describes in this document what he has personally seen and examined.

*Mr. Hough's Report, &c.*

Having returned from my visit to the Society's Missions in Travancore, I lia-ten to report my observations on the state of things in that interesting field, in the order in which they occurred.

MISSION AT COTYM.

(Cotym is a village on the Malabar Coast ; about 18 miles from Allepie, end near the New Syrian College—The Church Missionary Society made this a station in 1817—Revds. B. Bailey, Joseph Fenn and H Baker, Missionaries )

I reached Cotym on Saturday evening, Dec. 9. 1820 ; and attended the Syrian Worship, the next morning, in the Coilege Chapel. Here I could expect nothing to gratify me ; but I was not prepared to witness so much superstition in their Service : had I not known the contrary, I should certainly have supposed myself in a Roman Catholic Chapel, and have mistaken their Service for the celebration of Mass : the incense, the adoration of the host, and the frequent crossings and prostrations before the crucifix, struck me as being the same, or closely resembling the forms observed in the Church of Rome. The Syriac Language, in which the Prayers were read, is as unintelligible to the people as Latin is to the major part of the Roman Catholics. But notwithstanding this, one part of the Service darted like a beam of light, through the gloom that overhung the rest ; and inspired the hope, that a brighter day was dawning on this ancient, but much degenerated Church

—a portion of St. Matthew's Gospel was read in Malayalim, the vernacular tongue of the Congregation. It seemed like the lamp of God still enlightening the temple ; and elicited the involuntary prayer, that, ere long, it might burn with a brighter and more steady flame ! There was no discourse at the conclusion of the Prayers.

In the evening, I attended our Church Service in Malayalim, performed by Mr. Bailey in one of the Syrian Churches : about ten Catanars and one hundred and fifty Syrians were present ; and they appeared to be very attentive, particularly to the Sermon. It was singular to see the person, who, in the morning officiated as Priest at the Syrian Altar, now performing the office of Clerk to Mr. Bailey ; this was the Head Malpan of the College ; who expresses his admiration of most of our Prayers, and will permit no one else to read the responses.

Next morning I had an interview, at Mr. Bailey's request, with the Learned Native whom he is employing in the translation of the Testament into Malayalim. He is well acquainted with Tamul ; and the object of my conversation with him was, to ascertain whether he sufficiently understood the Tamul Version of the Testament to make use of it in his translation. Mr. Bailey is too judicious a man, and too deeply interested in his work, to leave any thing to the Moonshiee, or to follow any Version : nevertheless, the Tamul affords as much assistance to the Moonshiee, as the English can do to Mr. Bailey ; and he seemed to know how to use it with advantage. From what I could learn of the portion of the Testament already finished, there is every prospect of their possessing, ere long, a good Malayalim Translation of the Sacred Book.

Mr. Fenn next took me to the College, where I spent the remainder of the day in examining the Students. At present, the Institution has more the

appearance of a School than of a College ; but the plan which the Missionaries are about to adopt, of establishing three Grammar Schools at the most eligible stations, from which the most promising Youths are to be selected for the College, must have the effect of raising its character. But, even now, the progress of several of the Students does credit to themselves and their Teachers. A few of them discovered a degree of intelligence that surprised me ; and one, in particular, who has begun Latin, parsed what he read as accurately as an English Scholar could have done, and was well acquainted with the leading facts and doctrines of Scripture. This was one of those young Catanars, who had passed through Five Initiatory Ordinations : and if the Establishment succeeds in supplying the Syriac Churches with a few such Priests as this lad promises to be, it will amply remunerate all the labour and funds expended upon it.

In the evening, the Malpan waited upon us, and we conversed together on sacred subjects. He spoke with great animation and considerable intelligence, for the space of two hours ; quoting the Syriac Testament, which lay before him, in confirmation of all that he advanced. I was amazed at the extent of his acquaintance with Scripture, his shrewd remarks, and his striking illustrations ; little anticipating so much information and good sense among the wilds of Malabar.

Nearly the whole of the 12th was spent in conference with the Metropolitan ; who returned, that morning, from a journey which he had taken to marry a Catanar.

The following are the heads of a private conference with which I was favoured :

Q. Since, by this time, you will have been able to form an opinion of the object and plans of the Gentlemen who are placed here, will you be kind enough to tell me whether you approve of what has been done ?

A. Yes : I entirely approve of every thing.

Q. Have you any improvements to suggest in the College Regulations, the mode of instruction, or in any other part of the measures now pursued ?

A. No : none whatever.

Q. Are these Gentlemen understood, when they perform Divine Service in Malayalim ; and also when they converse with the people ?

A. Yes, perfectly.

Q. The English Mode of Worship is, you see, very different to that of the Syriac Church : what objection have you to that Mode ?

A. I have no objection to it : it is very good.

Q. Do you perceive that any good effect is produced by what has been done hitherto for the benefit of your Catanars and people ?

A. Yes : a little improvement, both in their understanding and moral conduct. Formerly none of them could read, and they seldom or never heard a profitable discourse ; and to this state of darkness, are to be attributed the evil lives which they led : but now, by the conversation and instructions of these Gentlemen, they have gained a little light, and their morals are proportionably improved.

Q. We are told by St. Paul, that it is necessary to pray publicly, in a language which all the Congregation understand. (Here the Apostle's arguments were quoted, 1 Cor. xiv.) But I perceive it is the custom of your Catanars to pray in Syriac, which is unintelligible to the people : do you think that any portion of the Public Service might be translated into Malayalim ? and, if so, what parts might be rendered into that tongue ?

A. There can be no objection to the whole of the prayers in which the people join, being translated into Malayalim ; for our Church has no Canon against it : but such as belong

peculiarly to the Catanars, must always be used in Syriac.

Q. You have seen that it is customary for the Ministers of the Church of England, to conclude the Service with a Discourse to the congregation on some passage of Scripture: would it not be well to adopt the practice in the Syrian Church?

A. This is done sometimes — always, at an Ordination of Catanars; and, occasionally at other times, when a large Congregation is assembled. There is no objection to the Catanars preaching every Sunday, when they shall be capable of doing so; but, at present, they are too ignorant themselves to teach the people. That is, indeed, an important work!

Q. How many Catanars are there?

A. About one hundred and fifty.

Q. How many of them are married?

A. Thirty-five.

Q. When were they married?

A. With the exception of two or three, they have all been married within this year.

Q. Why do not the rest marry?

A. Some are too poor, and a few object.

Q. Are the people charitable?

A. No—we are greatly in want of Churches; but they will not part with their money, even for this sacred purpose. This, however, is to be attributed to their great ignorance. Since these Gentlemen have been among them, they know a little better; and I hope they will soon come forward to do all that shall be required of them.

I should remark here, on that part of the above conversation which relates to the alteration of the Customs and Mode of Worship in the Syrian Church, that the Missionaries have never made any reference to the subject. Greatly as it must pain them to witness so much superstition and unmeaning ceremony among this interesting people, they have, as yet, with great wisdom and delicacy, refrained from interfering, in

the slightest particular, on sacred matters. They are respected so highly by the Metropolitan and Catanars, and their suggestions on temporal affairs are adopted so readily, that, were they to express their wish to have a part of the Syriac Prayers translated into Malayalim, I have no doubt but that it would be done; but they are too prudent to act with precipitation, or to take upon themselves the responsibility of so important a step. At present they are expending their time and strength in preparing the people's minds for the reception of truth; content to show them the light by degrees, as they appear ready to receive it.

(To be Continued.)

## HINDOO SUPERSTITIONS.

### WORSHIP OF THE GANGES.

Mr. Ward, in his view of the Hindoos, has a Chapter on the "Worship of Rivers," more particularly of the Ganges. The following abstract of that Chapter will more fully explain the annexed Engraving; and will give our Readers a further insight into that System of Fraud and Superstition, by which the myriads of India are kept in degrading bondage. Ganga, or the Ganges, is considered as a Goddess; and a number of idle stories are told and believed respecting her; but we shall confine ourselves to the Worship paid to her, and the Superstitious views connected with it.

All Castes worship the Ganges. The Hindoos particularly choose the banks of this river for their worship, because the merit of works performed here becomes, according to their Sacred Books, exceedingly augmented. In four of the months of the year, the merit is supposed to be greater than in other months; and, at the full moon in these months, is still further enhanced.

On the tenth day of the moon's increase in the month called Jyoishthu, in the forenoon, a great festival is held,

in commemoration of Ganga's descent to the earth. Crowds of people assemble from the different towns and villages near the river, especially at its most sacred spots, bringing offerings of fruit, rice, flowers, cloth, sweet-meats, &c. and hang garlands of flowers across the river, even where it is very wide. After the people have bathed, the officiating Brahmin ascends the banks of the river with them, and performs a number of incantations and ceremonies, all of which have some fanciful meaning and object, such as preventing evil spirits from coming to defile the worship, or driving them away. He next presents the offerings, which may be many or few, or even merely flowers and water, according to the ability of the offerer; and then performs worship to the various inhabitants of the waters—the fish, the tortoises, the frogs, the snakes, the leeches, the snails! The offerings, after having been presented to these inhabitants of the waters, are thrown into the Ganges. Ten lamps of clarified butter are then lighted up, and all the other offerings are presented—the names of certain gods are repeated, with forms of praise—the fee is presented to the Priest—the Brahmins are entertained, and offerings are sent to their houses. At the close of these ceremonies, the people perform their obeisance to Ganga, and then depart. Great multitudes assemble on the banks of the river, on these occasions; and expect much both in this life and hereafter, from this act of worship.

On the thirteenth day of the decrease of the moon, in the month called Choitru, the people descend into the water; and, with their hands clasped, immerse themselves: the officiating Brahmin reads a portion of the Shaster, describing the benefits of this act of bathing: the people repeat after him certain significant words, and then immerse themselves again: gifts of rice, fruits, and money are offered to the poor, the Brahmins, and the Priest. On this occasion, groups of ten or twelve persons stand in

the water, to each of which groups one Brahmin reads the formulas: these groups are to be seen extending themselves very far along the river. The moment of the conjunction of the moon, on the thirteenth day of her decrease, with a particular star, is considered so auspicious a moment, that the merit arising from bathing at that instant is supposed to be very great.

At the time of many of the festivals, the sides of the Ganges are, in many places, gaily illuminated: and lights, fastened on boards or plantain-stalks, or put into earthen pots, are floated down the stream.

Mr. Ward, in another part of his Work (see Vol. III. p. 267.) quotes, from the address of a dying Brahmin to his brother—

I have bought a piece of land by the side of the Ganges: you will take care that a flight of steps may be built.

On this dying injunction, Mr. Ward remarks—

It is considered as an act of great merit, thus to assist persons in coming to bathe in the Ganges: these flights of steps are, therefore, very numerous in great towns and their precincts. For many miles up the river from Calcutta, innumerable flights of these steps are erected; up and down which the inhabitants are seen ascending and descending continually, but especially mornings and evenings, at the time of bathing.—Below the steps, crowds of men, women, and children, of all castes, bathe, and perform those daily ceremonies of their religion which are connected with ablutions.

Seeing the Hindoos at these times, it might be imagined that they were a very devout race: some, with their eyes closed, are meditating on their guardian deity: others, with raised hands, are worshipping the rising or setting sun: others are pouring out water to their deceased ancestors, and repeating certain forms of prayer or praise. Most of them, however, manifest great inattention while performing these ceremonies

Of the extravagant qualities so perniciously ascribed by these deluded multitudes to this river, Mr. Ward, in the Chapter first quoted, gives the following details,

The Sacred Books declare, that the sight, the name, or the touch of the Ganges, takes away all sin, however heinous—that thinking of the Ganges, when at a distance, is sufficient to remove the taint of sin—but that bathing in the Ganges has blessings in it, which no imagination can conceive. In one of these Books it is said—“He who thinks upon Ganga, though he may be 800 miles distant from the river at the time, is delivered from all sin, and is entitled to heaven. At the hour of death, if a person think on Ganga, he will obtain a place in the heaven of Siva.—If a person, according to the regulations of the Shaster, be going to bathe in Ganga, and die on the road, he shall obtain the same benefits as though he had actually bathed. There are three million five hundred thousand holy places belonging to Ganga: the person who looks at Ganga, or bathes in this river, will obtain all the fruit which arises from visiting all these three million five hundred thousand holy places.—By bathing in Ganga, accompanied with prayer, a person will remove, at once, the sins of thousands of births.”

So much is this river revered among the Hindoos, that many Brahmins will not look upon it, nor throw saliva into it, nor wash themselves nor their clothes in its waters. In one of their Books, among many other forms of praise to be offered to the Ganga, is the following: “O Goddess! the Owl, that lodges in the hollow of a tree on thy banks, is exalted beyond measure: while the Emperor, whose palace is far from thee, though he may possess a million of stately elephants, and may have the wives of millions of conquered enemies to serve him is nothing.” Some persons undertake a journey of five or six months to bathe in the Ganges, to perform the rites for deceased relations,

and to carry back its water for religious and medicinal uses.

The water of this river is used in the English Courts of Justice to swear upon; as the Koràn is given to Mussulmans, and the New Testament to Christians. Many persons refuse to contest causes in which large sums are at stake, under the fear that they may be constrained to make oath on the waters of the Ganges. It is not uncommon for one Hindoo to say to another, “Will you make this engagement on the banks of Ganga?” The other will reply, “I engage to do what I have said; but I cannot call Ganga to witness.” If a person utter an audacious lie while near or upon the river, the person to whom he is speaking will say, “Are you not afraid of uttering such a falsehood in the presence of Ganga?”

Morning and evening the Hindoos visit and look at this river, to remove the sins of the night or of the day: when sick, they besmear their bodies with its sediment: and remain, perhaps for a month near the river: some of course recover and others die: a Hindoo says, that those who have steady faith, and an unwavering mind, recover: the rest perish.

The Hindoos are extremely anxious to die in sight of the Ganges, that their sins may be washed away in their last moments. A man in his dying agonies is frequently dragged from his bed and carried, in the coldest or hottest weather, from whatever distance, to the river-side; where he lies, if a poor man, without a covering, day and night, till he expires: with the pains of death upon him, he is placed up to the middle in the water, and drenched with it: leaves of a certain plant are also put into his mouth; and his relatives call on him to repeat, and they also repeat for him, the names of various gods: they spread the sediment of the river on his forehead or breast; and, with the finger, write on this sediment the name of some deity. If a person should die in his house, and not by the river-side, it is considered as a great

misfortune, as he thereby loses the help of the goddess in his dying moments. If a person choose to die at home, his his memory becomes infamous: the conduct of a Rajah who died in his bedroom about the year 1800, is still mentioned as a subject of reproach, because he refused to be carried to the river before his death,—“Ah! Ah!” say the superstitious, when a neighbour at the point of death delays the fatal journey to the river, “he will die like Rajah Nava Krishna.”

Dead bodies are brought by the relatives of the deceased to be burned near the river; and when they cannot bring the whole body, it is not uncommon for them to bring a single bone and cast it into the river, under the hope that this will help the soul of the deceased. — Many persons, whose relatives die at a distance from the river, preserve a bone for this purpose, at the time of burning their bodies: The following story appears in one of the books of the Hindoos, —“A Brahmin, who had been guilty of the greatest crimes, was devoured by the wild beasts; his bones only remained. A crow took up one of these bones and was carrying it over Ganga, when another bird darting upon it, the crow let the bone fall. As soon as the bone touched Ganga, the Brahmin sprang to life; and was ascending to heaven, when the messenger of Yama, the Judge of the Dead, seized him, as a great sinner. At this time Narayana’s messengers interfered; and pleaded, that the sins of this man, since one of his bones had touched Ganga, were all done away. Appeal was made to Vishnoo, who decided in the Brahmin’s favor. the Brahmin immediately went to heav’n.”

Some persons even drown themselves in the Ganges, not doubting but they shall immediately ascend to heaven. And the Sacred Books encourage this! — One of them says, that if a person renounces life in the Ganges, whether praying for any particular benefit, or by accident, or in his senses or not, he will be happy: if he purposely

renounce life, he will enjoy the highest happiness; but if he die by accident, he will still attain heaven. One of the highest authorities among the Hindoos says—“A mansion with bones for its rafters and beams; with nerves and tendons for cords; with muscles and blood for mortar; with skin for its outward covering; filled with no sweet perfume, but loaded with fæces and urine; a mansion infested by age and by sorrow, the seat of malady, harassed with pains, haunted with the quality of darkness, and incapable of standing long—such a mansion of the Vital Soul, let its occupier always cheerfully quit.”

Such are the ridiculous but immoral and destructive notions, which are commonly believed concerning the virtues of the Ganges: but the following passage from one of the Sacred Books themselves surpasses all in folly and wickedness. After enumerating the most atrocious crimes of which a Hindoo can form a conception, it is said—

If this person bathe in Ganga at an auspicious period, all these sins will be removed — he will be admitted into the heaven of Brahma, be put in possession of the merits of the man who presents a lack of red cows to a Brahmin learned in the Four Vedas, and afterward will ascend and dwell at the right-hand of Vishnoo. After he had enjoyed all this happiness, and shall be re-born on the earth, he will be possessed of every good quality, enjoy all kinds of happiness, and be very honorable: he who shall doubt any part of this will be doom’d to hell, & afterward be born an ass. If a person, in the presence of Ganga, on the anniversary of her arrival on the earth, and according to the rules prescribed in the Shasters, present to the Brahmins whole villages, he will obtain the fruits that arise from all other offerings, from all sacrifices, and from visiting all the holy places—his body will be a million times more glorious than the sun—he will obtain a million of virgins and multitudes of carriages and palankeens, covered with

jewels—he will dwell for ages in heaven, enjoying its pleasures in company with his father—as many particles of dust as are contained in the land thus given away to the Brahmins for so many years will the giver dwell in happiness in Vishnoo's heaven.

And thus it is that a sixth part of the Human Race are mocked and deluded, for the benefit of crafty men! Well may Mr. Ward, close his account of these atrocious frauds, as he does, in the following words:—"Every real Christian must be deeply affected on viewing the deplorable effects of this Superstition. Except that part of the Veda which countenances the Burning of Women alive, no writers ever gave birth, to a more extensive degree of misery, than those who have made the Ganges a sacred river. Thousands, yea millions, of people are annually drawn from their homes and peaceful labours, several times in the year, to visit different holy places of this river, at a great expense of time, and of money spent in making offerings to the goddess. Expensive journeys are undertaken, by vast multitudes, to obtain the water of this river; or to carry the sick, the dying, the dead, or the bones of the dead, to its banks. Some come two or three months' journey for its water; and many thousands perish, by dysentery and want, in these journeys. What the sick and dying suffer, by being exposed to all kinds of weather in the open air on the banks of the river, and in being choked by the 'sacred' water, is beyond expression. In short, no eyes, but those of Omniscience, can see all the foul deeds done upon and by the sides of this river; and the Day of Judgment alone can bring all these deeds to light. The Brahmins will then see that, instead of Ganga's having removed the sins of her worshippers, she has increased them a million-fold."

*There is a River, the streams whereof make glad the city of God, the holy place of the tabernacle of the Most*

*High. May these streams be poured forth for the healing of the nation!—and that prophetic word have its largest accomplishment—These waters issue out toward the East Country, and go down into the Desert. . . . and every thing shall live whither the River cometh! (Ezek xlvi. 8, 9.)*

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MONTREAL, FEBRUARY 15.

UNDER our Domestic head, will be found accounts of Sunday Schools in different parts of the Canadas. We cannot too highly recommend these institutions to the well-wishers of Religion.—They are silently, yet gradually, working a great and important change in the morals of the people, wherever they are instituted. A great majority of the poor, are unable to defray the high charges attendant on education in these provinces; and consequently their children are neglected in matters of the utmost moment. They are suffered to grow up in ignorance, to become regardless of the importance of religion, and to be more easily led into the "snares of vice," the almost constant concomitant of ignorance. It too often happens, that parents of the lower orders of society, discover a very culpable inattention to the education of their offspring: even where places of gratuitous instruction are within their reach, they too frequently avail themselves of pittance, which the infant hands of their children can earn at service, and thereby prevent them from attending on the means of becoming wiser and better. Sunday being the only day, which can be devoted to acquisition of knowledge, by these little unfortunates, it is to be hoped, that many generous individuals, who

have hitherto allowed matters of minor importance to divert their attention from Sabbath schools, will come forward and assist in rescuing such poor children from their deplorable condition.

Another powerful incentive to induce us to promote the interests of Sunday Schools, is the pleasing results which have already ensued from them. In the Mother Country and the United States, thousands of children have been made wise unto salvation, who had no other time to devote to instructions than the Sabbath.—These considerations should excite the zeal of pious christians, and induce them to promote the interests of such useful institutions, either by their attendance to the duties of teaching, or by pecuniary contributions.

*From the Quebec Mercury.*

COMMUNICATED.

According to appointment, as published by advertisement, the first anniversary of "The St. John's Chapel Sunday School" was held in the Chapel on Thursday evening, Decr. 12. when the following resolutions were passed unanimously, by a numerous and respectable assembly, preceded by interesting and appropriate addresses by Mr. Hamilton, the highly respected teacher of languages, who kindly gave some very valuable hints for the improvement of the mode of instruction; the Rev. Dr. Harkness, and other Gentlemen.

The Revd. Mr. Purkis in the chair.

One circumstance among others which inspired delight, was the animating information that the Rt. Hon. the Earl and Countess of Dalhousie had kindly presented the Committee with the sum of Ten Pounds, for the purpose of assisting to clothe those poor children,

who must otherwise be deprived, during the winter, of the privileges of the school, accompanied with sentiments which would do honor to the most exalted of human beings.

*Extract from the Report.*

The number admitted during the year is 152; of these about 9 have left; on the book at present 143; the attendance is from 80 to 86, as some are always prevented. The children are instructed by 21 gratuitous teachers.—Several hundreds of small books have been circulated among them by loan and gift, and your Committee fervently hope that those books which have been given as rewards, will have produced principles in the minds of some parents as well as children who were before destitute of them—principles which will tend to improve their characters, their usefulness and their happiness.

Your Committee may, with humble confidence, state that, with all the disadvantages of infancy and unexperience, they have no cause to "despise the day of small things," but much for gratitude and encouragement. They have seen many of the children aroused to, "keep the Sabbath and reverence to the sanctuary of God"—they have seen many of the children improved in neatness, cleanliness and good behaviour, and they have the satisfaction of believing that, notwithstanding the disadvantages of a first year, when the teachers have had every thing to learn (as to method) at the lowest calculation, the children have committed to memory considerably more than ten thousand verses, although many are but beginning to learn to read. Thus the seed of divine truth is sown, and watered by the influences of heaven; in answer to your fervent prayers, the Committee trust it will spring up, and bear much fruit to the glory of God.

*Copy of a note written in His Excellency the Earl of Dalhousie's own hand, "to the Revd. Isaac Purkis,*

*Minister of St. John's Chapel, Quebec.*

SIR,

In Lady Dalhousie's name and my own, I feel great pleasure in immediately answering your request, with the enclosed donation to the purposes stated in your letter; if it prove to be inadequate to the necessities of the School, the sincere and great respect which we both feel for the Congregation of your Chapel, will, at all times, induce us to answer your demands with very great pleasure.

Your's very truly,

DALHOUSIE.

1. That the Report now read be received and placed at the disposal of the Committee.

2. That this meeting regard with grateful acknowledgement, to the giver of all good, that measure of success with which he has been pleased to crown their feeble efforts; to promote his own glory, and the present and everlasting happiness of his intelligent, accountable and immortal creatures.

3. That the thanks of this meeting be given to the Treasurer, Secretary, Librarian, and to all the visitors and Teachers for their valuable services to this Institution during the past year. Especially to those of them whose zeal, punctuality and perseverance entitle them to the most cordial approbation.

4. That the thanks of this meeting be presented, to all those friends of the Institution, who have kindly exerted themselves, in procuring contributions, for its support, and that it is with peculiar delight, and satisfaction, that they observe the Ladies occupying so advanced and honorable a position in their work of beneficence.

5. That the Treasurer, Secretary, Visitors and Teachers be most respectfully and earnestly requested to continue their valuable services.

6. The sincere thanks of this meeting are most justly due to our excellent Governor, the Right. Honbl. the Earl

of Dalhousie, for his kind attention to the interests of this congregation on all occasions. That the munificent Donation from his Lordship, and the Countess of Dalhousie of Ten Pounds, to St. John's Chapel Sunday School Clothing Institution, to enable poor children to their attendance at the school during the winter season, who must otherwise have been prevented by the want of warm clothing; has deeply impressed the minds of all present. That it is the fervent prayer of this Assembly, that his Lordship may long continue to represent our beloved Sovereign in this part of His Majesty's dominions, and to patronize and rejoice in the success of those institutions which are designed to teach the rising generation; to "Honor all men, to love the Brotherhood, to fear God, honor the King,"

7. That this meeting has heard with unspeakable delight, that part of the Report, which adverts to the exertions and success, of the Revd. Thaddeus Osgood, in the cause of Sunday Schools, and with much respect and affection congratulate the members of the Sunday School Union Societies, both in Upper and Lower Canada, on the great progress which they have made in the first year of their existence, and most fervently pray that they may enjoy that divine blessing which will ensure increasing prosperity.

8. That this meeting have regarded with peculiar satisfaction, the continuance and success of other similar Institutions and the formation of new Schools, in this City, and in other places; to all of which they most cordially wish prosperity and will be ever ready to co-operate with them in more widely diffusing the blessings of Religious Instruction.

9. That the most cordial thanks be presented to those Gentlemen, connected with other Congregations who have favored this meeting with their presence and assistance this evening, and that it affords the present meeting the highest satisfaction to witness the members

of different churches uniting to promote a diffusion of the benefits of Christian Education.

From the Canadian Courant.

#### SUNDAY SCHOOL AT THREE RIVERS.

This School, instituted for the instruction of children in reading, in christian knowledge, and especially in the knowledge of the Holy Scriptures, was opened on the 25th of September last, under the superintendance of a Committee of five of our fellow Citizens; four of which, with a few others, have constantly attended as teachers. The number of pupils, at present, is *twenty three*, and we have reason to hope, that others will soon be added.

At the expiration of the first quarter, notice was given for a public examination of their improvement; which accordingly was held on Tuesday the 31st ult. in the School-room at the Royal Barracks. The audience, though not numerous, was very respectable. The Rev. Richard Pope began the duties of the day with a Hymn, followed by a solemn and well adapted address to the Throne of Grace. The children were then placed in order, and at the request of the Committee, the Revd. Mr. Doty proceeded to examine their improvement in christian knowledge. He began with Dr. Watts *first Catechism for children*, containing the principles of religion; after which he proceeded with the Doctor's *second Catechism for Scripture names* both in the old and new Testament, and lastly (with those that had learned it,) he went through the *Catechism of the Church of England*. To the questions proposed in each of these, the children answered with great readiness and accuracy: and that, not only as they followed in Catechetical order; but when they were detached, and proposed independantly. This done, Mr. Doty made an appropriate and effectionate address to all the pupils, commending their industry and good behaviour, and encouraging them to go on

in their pious and important employment.

Most of them having also learned some short poetical pieces on moral and religious subjects, these as they were called upon, came forward and repeated what they had learned; all of them correctly, and several with an animation and propriety of action that were truly surprising. On the whole, the company were highly pleased and satisfied with the diligence and improvement of the scholars.

Mr. Pope, now addressed the audience in favor of the institution, explaining the objects of it, shewing its utility and importance, both as it respects the good of society, and the advancement of pure and undefiled religion; and zealously recommending it to the patronage and support of all sincere and good christians -- He then read a list of the names of the children, with the number of verses chiefly out of the New Testament) that each had committed to memory and repeated to the teachers, from the 25th of September, to the 25th of December; the total sum of which was *eight thousand one hundred and ninety-three*. The greatest proficient was rewarded with a *Bible*, he having committed to memory, and repeated correctly *fifteen hundred and eighty-nine* verses: the next received a like reward for having learned and repeated *thirteen hundred and eighty four* verses: and the third and fourth received each a New testament, the one having learned and repeated *twelve hundred and thirty*, and the others *eight hundred and twenty six* verses. — These books were a donation from the Montreal Auxiliary Bible Society. To reward the minor proficient, Mr. Pope gave to each of them a small Pamphlet, containing Hymns, or some pious and useful instruction adapted to the understanding of children. After this, the following resolutions were read, and unanimously approved.

Resolved—First, that the thanks of this meeting be given to the Montreal Auxiliary Bible Society, for their benevolent attention to the improvement of

our youth, in granting two Bibles and two Testaments every six months, to be distributed to any four of our most diligent pupils.

Second, that the thanks of this meeting be given to those Ladies and Gentlemen of Three-Rivers, who have countenanced and supported this infant institution for the advancement of Biblical knowledge, early piety, and the practice of every christian virtue.

Third, that the thanks of this meeting be given to the superintendants and teachers of this school, and that they be earnestly requested to continue their generous exertions in the same pious and beneficial employment for the ensuing three months.

Fourth, That the thanks of this meeting be given to the Revd. Mr. Pope, for his unremitting attention to this School, for the useful and pious instruction delivered by him, and for the liberality with which he has rewarded the diligence of the pupils.

Fifth, That the thanks of this meeting be given to the Revd. Mr. Doty, for his report of this school, for the interest he has manifested in its prosperity, and for his kindness in presiding over it on the present occasion.

Another Hymn being sung, chiefly by the children, whose sweet melody recalled to our minds the words of the Psalmist, as quoted by our Lord. *Out of the mouth of babes and sucklings thou hast perfected praise.* Mattw. 21, 16. Mr. Pope concluded with thanksgiving to God for these successful beginnings at Three-Rivers, and with favourite prayer for his blessing on this and all similar institutions, and on all the various societies formed in Europe and America; which, glowing with apostolic zeal for the advancement of Christ's Kingdom, and diffusing the knowledge of his Gospel throughout the world. — Amen.

May the word of the Lord have free course and be glorified: 2d Thess. III. 1: May all the dark and idolatrous corners of the earth be enlighten-

ed and turned by it from the power of Satan unto God Acts 26th, 18th, and may the accomplishment of that gracious promise, already begun, be speedily finished, when *the earth shall be full of the knowledge of the Lord, as the waters cover the depth of the sea.* Isa. XI. 9.

CIVIS.

Three-Rivers, Jan. 14, 1823.



MR. EDITOR,

You will gratify the friends of Sunday Schools by inserting any Communications which may tend to excite the public attention in favour of these interesting establishments.

In my late journey through the Upper Province I have been enabled to procure more than twenty schools to be commenced. And some of them are put in operation under the most favorable prospects.

The school which I assisted in bringing into operation last summer in the village of Newark, or, as it is now called Niagara has in attendance from 60 to 70. And it is asserted, that the improvement of the pupils has far exceeded the most sanguine expectations of their teachers and superintendent.

Could a small library of books be set up in every town and settlement and made accessible to the children and young people upon condition, that all immoral conduct should be carefully avoided and the youth would come together and recite every Sabbath this would have an excellent effect.

For the accomplishment of so important an object, it is hoped, that Government will be disposed to lend some assistance.

To give the youth access to the best of books, as soon as they are capable of reading would form a

a correct moral taste, and guard them against those foolish and vain amusements in which much time and money are now wasted.

That all denominations of Christians, and all our civil rulers may unite their efforts in promoting the improvement of the rising generation, is the fervent prayer of the Publics' humble servant.

T. OSGOOD.

MONTREAL, Feb. 8, 1823.

Mr. Editor,

SIR.—Presuming that the following Extracts from a letter, dated 5th Dec. 1822, just received from a friend in England, who returned to that country in October last, from a Tour on the continent of Europe, may be pleasing and useful, I would be glad to see them in the 4th Number of the Christian Register, to which

I am

A SUBSCRIBER.

“I suppose you would like to have some particulars of our continental journies, and will therefore give you a brief sketch of our tour, though it will be no easy matter to bring it within the compass of a single sheet.”

“From Calais we proceeded to Paris, where we passed three weeks, and there saw many places and things, interesting from the Revolutionary changes in the Government of that Country, and now rendered doubly so, by the restoration of the monarchy, tho' I am sorry to say the present Ruler and his Ministers, are labouring hard to bring back the French to the bondage of those ancient superstitions, which so awfully prevailed prior to the Revolution, which was doubtless a judgment

from Heaven, not only for their own abominations, but a scourge for the chastisement of other nations. We quitted Paris without regret, and prosecuted our journey towards the south.”

“Our first intention had been to make for Italy, but the season was fast advancing when we left the capital of France, and we were in a manner excluded from Italy by the commotion at Naples, we therefore judged it best (or I should rather say I hope we were directed providentially) to winter at Toulouse; where we passed six months in a cottage near the city, which I hired of a Priest who lived next door, and visited us frequently; there I had an opportunity of distributing some Testaments and many thousand tracts; and had the pleasure to witness the establishment of a Tract Society in Toulouse, which printed within that period about \$1,000. The Priest's female Servant, who marketed for us, was very desirous to learn to read soon after we went there, at first she was in the constant habit of working on Sundays, and in the evening going to dance. I remonstrated with her on this, and she soon discontinued the practice, and instead of it applied herself to reading. She attended me daily for an hour for this purpose, and after a while I had the satisfaction to perceive that the Spirit of God was working in her; and it was manifest, that she was a sincere penitent; we parted from that house with much regret. The Priest and herself were in tears, as well as ourselves. Her last words were “*pray for me*” and they indeed proved *her last to us*, for after a short illness she died four months afterwards; and from

the account the Priest sent to me, added to my own knowledge of the feelings of her mind, I doubt not she died in the Lord Jesus, and consequently is blessed for evermore. After we left them, it seems the Testament was never out of her hands, and it has now fallen into those of the aged Priest, who writes to me that he will draw all his considerations from that *Golden Book.*"

"From Toulouse we pursued our course to Nice, where we arrived the 2d May, visiting on the way Montpellier, Nismes, Marseilles, Toulon, &c. You will be glad to learn that Bible Societies exist in some of these Cities, and others in France. The annual General Report will give you some particulars. The Protestant Bible Society there, is increasing in strength and influence, and many Priests are zealous in the cause of the dissemination of De Sacy's version; but others oppose it with all their might; among these the Jesuits, known now under the name of the Fathers (Perès,) *these are the Agents of the Government, as well as of Saïan; and like him can assume any name or character.* No doubt there are some now in Canada, as there are certainly in England; for the order is again revived, and they are insinuating themselfs every where."

"After passing five or six weeks at Nice, we crossed one of the great Alps to pay a visit to the oldest christians in Europe who inhabit the vallies of Piedmont in the King of Sardinia's continental dominions. This remnant of the Noble Army of Martyrs is about 18000 in number, and have thirteen Pastors four of whom are Deans, and one of them who is their chief,

is called the moderator, and possesses all the powers of a Bishop. Perhaps you have read something of their ancient History, and the bloody persecutions they endured from the church of Rome, *that bloodthirsty Beast of Revelation.* The Inquisition was set up on purpose to exterminate them, and at one time the principal Papal powers in Europe were leagued against them. But this combination of the wicked did not prosper; and they stand at this day as a monument of the Power and Mercy of God, who has preserved them from all their foes, as we may hope, to be living witnesses for the Truth, and for the extension of the Redeemer's Kingdom in that Region, and throughout Europe. I have brought with me a valuable History of that people, written in French by one of their moderators, and were I in Canada, I would probably reprint it, but I hope yet to turn it to some good here, by translating extracts. They existed as a Protestant Church probably between 6 and 700 years before the English Reformation, and have a tradition among them, that the Gospel was planted there by St. Paul. Their state will come before Parliament next Session."

"We passed ten weeks among them and then set out for Rome by Turin, Boogne, Florence &c. There, and a month nearly at Naples, we passed the whole of last winter, visiting the antiquities of Pagan Rome, and examining into those of Papal Rome which is *unquestionably* the city set forth in the Revelation as seated upon seven Hills, and destined for destruction by fire. Untill I had been there I had no idea of the minuteness of that prophecy and how it

applies literally to that city and spiritually to that church."

"Next to Vesuvius near Naples, which was burning when we were there. The greatest curiosity perhaps in that vicinity is the partly excavated city of Pompei. Seven streets and several squares and theatres have been cleared of the light pumice stones that covered them, and we actually entered the same houses and walked over the same pavement that the inhabitants frequented nearly 1800 years ago. The other large city Herculaneum lies buried under a solid rock of lava 90 feet thick. Two other Towns are now built upon it. A peasant digging a well at that depth struck on the top of a magnificent Theatre, the only part that has been cleared, because of its endangering the modern Towns. We entered the excavated arches by torch-light and what added to the gloom of the place, was the solemn stillness of death within—and the awful recollection that the inhabitants were seated in this marble building when torrents of liquid fire flowed down upon the city from the neighbouring mount."

"The travelling between Rome and Naples is extremely dangerous, being infested with Robbers, who carry their prisoners to the mountains, and do not release them until a ransom, not inconsiderable, has been paid. We were happily preserved by the good providence of our Saviour in going and returning; and finally departed from Rome on the 12th April, and were 37 days on the road to Geneva—and between travelling and resting here and there we could not get away from Brussels, our last station before the 16th Sept. We pas-

sed through Switzerland, part of Germany, and the Netherlands and then returned to Calais and crossed the following day, viz. the 20th Sep. very thankful for another sight of the white cliffs of Dover."

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### RELIGIOUS SUMMARY.

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Information from Three-Rivers relative to the circulation of the Scriptures, has been received of an interesting nature. But few young persons of that place, who attend the preaching of the Gospel, it is stated, are now without the Bible or Testament; and in a number of instances, they have been the means of effecting much good. "Young persons who, instead of spending their money as they used to do, in useless trifles, save it for the purpose of procuring the word of God, which is able to make them wise unto salvation, through faith in Jesus-Christ." A number of French Testaments have been disposed of and there is a prospect of more being wanted.—The orphans of Montreal have recently come under the cognizance of a number of our benevolent Ladies, who have formed themselves into a body, called the "SOCIETY OF THE MONTREAL ORPHAN ASYLUM," which promises to become a highly useful Institution.—The MONTHLY EXTRACTS of the British and Foreign Bible Society, for October and November have reached us. A highly commendatory and well merited Eulogioum was passed upon the late Revd. JOHN OWEN (one of the most active and efficient secretaries of the Bible Society) by the President, at a meeting of the Committee.—The Armenian Pa-

triarch of Constantinople is very favorable to the Bible Society, and has given his sanction and favour for the circulation of the Turkish version of the New Testament in the Armenian character. The Greek Patriarch is likewise favourable to the proceedings of this Society; and a hope is entertained, that under his auspices, their work will, with the divine blessing, proceed without interruption.

The exertions for the spread of the Bible at Bermuda, have been highly prospered, particularly among the black population. The same important results have attended similar exertions at Trinidad; and a manager of an Estate affirmed, that the Negroes do three times the work they formerly did, and are quite cheerful and happy.—Any thing which tends to the amelioration of the condition of those unfortunate people, must cheer the heart of every benevolent individual, to see adopted.—The LADIES ASSOCIATION of Nottingham (England) have obtained, in little more than six months, 5,000 subscribers: nearly 2,000 Bibles and Testaments have been circulated at the cost prices; and about £1,200 have been collected. A LADIES BRANCH COMMITTEE at Coventry had, within seven weeks, obtained 3,368 subscribers, and collected £203.—A Bible Society is established at Grenoble (France) auxiliary to the Paris Society.—

The printing of the whole of the Bible in Chinese, carrying on at Malacca, draws near to a close.—In three days, 499 Arabic Testaments and 640 Arabic Psalters were distributed by the Societies Agent at Aleppo.—The Evangelical Missionary Society at Basle, has been encouraged to provide Missionaries, destined to several quarters of continental Asia. No one of that Seminary, announces himself as the disciple of Luther, of Calvin, or of Zuinglius—they know but one master—Christ.—The vacant Churches at the CAPE OF GOOD HOPE, by an official act, are to be filled by Clergymen of the established Church of Scotland, who have received instruction in the Dutch language in Holland.—One hundred and fifty new schools have been formed in France in the preceding year of April, 1822, making, with those previously reported, 140. Government, by grants of money, aids the establishment of these elementary Schools, whether Protestant or Catholic. Efforts are making to establish Sunday Schools.—The Paris Bible Society, during the last year, distributed 600 Testaments in the Schools, connected with the Paris Society, for instruction.—1000 Spanish Bibles and Testaments were disposed of at Lima (South America) in less than three days.

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