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THE CHRISTIAN REGISTER.

" ON EARTH PEACE, GOOD WILL TOWARDS MEN."

22

VOL. I.] MONTREAL, SATURDAY, NOVEMBER 15, 1823. [No 22

BIOGRAPHY.

LIFE OF MATTHEW STACH,

MORAVIAN MISSIONARY IN GREENLAND.

(Continued from our last.)

Outward difficulties of the Mission.

Th: Brethren continued to suffer great extremities, in the early years of the Mission, for want of food. They were often driven to allay the cravings of hunger with shell-fish and sea-weed: they had recourse even to the remnants of tallow candles, and thought themselves happy when they could procure some train oil to mix up with their scanty morsel of oatmeal. The severity of their trials, at the end of 1735, may be judged of by the following statement:—

“ Before the departure of the ship, they were pressed by every one to take their passage in it to Europe; and to return, if possible, the next year. Even the Greenlanders, who seldom trouble themselves with reflection, wondered much what could induce the Brethren to remain among them. Their resolute perseverance only excited the contempt of these savages; who knew no other estimate of a person's value, than his wealth and his ability to give much away. ‘Your countrymen,’ they would say, ‘are worthless people, for they have sent you nothing; and you are not wise if you do not return.’ ”

Their difficulties, and the gracious care of God over them, are seen in the following passage:—

“ Meanwhile God cared for their necessities. Among the rest, the boat-

men found a dead white whale, and shared it with the brethren. On another occasion, after they had eaten nothing but shell-fish for five days, a Greenlander left them a porpoise, taken from the belly of its dam, which was enough for a meal. Once, after an unsuccessful chase, they were forced by a contrary wind, upon a desolate island, and obliged to lodge there all night: here they espied an eagle sitting on the nest, and shot it. After some trouble, they got at the nest, and in it found four large eggs, besides the bird, which weighed twelve pounds: it also supplied them with a quantity of quills, an article of which they were much in want. In all their external distresses, the examples of Elijah and Elisha afforded them the most emphatical consolation.”

Unfavorable state of the Natives.

The ingratitude and cruelty of the Natives to the Missionaries, greatly aggravated their sufferings. Grantz says:—

“ When the savages perceived their necessitous condition, they not only raised the price of their wares, but most of them, especially such as had received the greatest benefits from the Brethren, would sell them nothing on any terms.”

He adds soon after—

“ The scarcity of food increased as the winter advanced; and very little was to be procured from the Greenlanders, who could not be prevailed upon to curtail the luxury of their dancing feasts. On one such occasion, the Brethren witnessed the consump-

most entreaties could not prevail upon the disgusting revellers to part with a single morsel."

To these acts of cruelty, were added perverse opposition, insults, and mockeries. The spirit and conduct of the Natives in 1736, are thus described:

"The Greenlanders sometimes had not time to listen, on account of their business, or a dancing-match; at other times they would hear nothing but news—and told the Brethren that they had heard enough already of spiritual things from able instructors. At the same time they were not only volatile and trifling under instruction, but, in case the Brethren stopped more than one night in their houses, used all possible means to entice them to conformity with their dissolute practices: and as these did not succeed, but the Brethren maintained their serious deportment, they endeavoured to tire them out, by mocking their singing, reading, and praying, with all kinds of ridiculous minickry, or by accompanying their devotional exercises with drums. They also took occasion from their outward poverty, to ridicule them with all manner of cutting sarcasms, which the Brethren had by this time learned to understand—and if the latter replied that they did not stay in Greenland for the sake of outward advantages, good eating or drinking, they retorted with a jeer, "Fine fellows indeed to be our teachers! We know very well that you yourselves are ignorant, and have learned your lessons of others."

"The Brethren bore these rude mockeries with equanimity. But when the savages perceived that they could effect nothing in this way, they began to insult and abuse the persons of the Missionaries. They pelted them with stones for sport—took their things and battered them to pieces—and tried to spoil their boat, or drive it out to sea. One night, the Brethren heard a noise

on the outside of their tent; and perceived that some one was pulling its curtains, which were fastened with pins. On going out, they beheld a company of Greenlanders collected about the tent, some of whom had naked knives in their hands, and could not be driven off till threatened with firearms. The Brethren supposed at that time, that they came only to cut their tent skins to pieces; but some years after, when a number of Greenlanders in these parts were converted, they were informed that a conspiracy had been set on foot against their lives, in hopes that the other Europeans would not revenge the death of such poor despised people."

In 1737 it is added—

"Five long years of continued toil and hardship had passed away without any appearance of success; and it had already come to the knowledge of the Brethren, that their unproductive labors were a subject of ridicule to many persons in their native country.

"The present prospect was indeed dreary and comfortless. The Greenlanders who came from a distance were ignorant and stupid, and the little which they could hear in a short visit, was soon effaced by the hurry of a migratory life. In those who resided at Ball's river, the only change that could be perceived was for the worse. They were tired and disgusted, and hardened against the truth. They resolved to lend their hearing no longer, except for a bribe. To any kind of news, they listened with delight; and could bear to hear interesting Scripture narratives, and accounts of miracles; but as soon as the Missionaries began to discourse on the nature and attributes of God, the fall and corruption of the soul, God's wrath against sin, the necessity of an atonement, faith and grace, the sanctification of the disordered creature, and eternal happiness or misery, they grew sleepy, answered every question with a "Yes," and slunk away one by one; or else

they showed open marks of displeasure, and began to talk of seal-catching; or they pleaded their incapacity of understanding the truths proposed. Shew us the God that you describe, they said: then we will believe on him and obey him. You represent him as too high and incomprehensible—how shall we arrive at him? or how can he trouble himself about us? We have invoked him when faint and hungry, and were not heard. What you say of him cannot be true; or, if you know him better than we, pray for us, and procure for us a sufficiency of food, a sound body, and a dry house; that is all we want. Our soul is healthy already: you are of a different race from us; people in your country may have diseased souls; and from the instances we see of them, we can believe that for them a physician of souls may be necessary. Your heaven and your spiritual joys and felicities may be good enough for you, but they would be too tedious for us. We must have seals, fishes and birds. Our souls can no more subsist without them, than our bodies; we shall not find these in your paradise, which we will, therefore, leave to you and the worthless part of our countrymen; but, as for us, we will go down to Torngarsuk—there we shall find a superfluity of all things, and enjoy them without trouble.

By such arguments did they endeavour to ward off every thing that was calculated to make an impression on their hearts—not sparing, unless they were checked, the most sacred mysteries of religion; in mockery too profane to be repeated; for the most stupid Greenlander can misuse his understanding, as well as his superiors in intellect.

Matthew Stach's account of a residence of a month among the natives to the southward, is a lively representation of the painful circumstances, under which he and his brethren were called to labour.

My hosts are extremely changea-

ble in their conduct, sometimes friendly, sometimes morose. At first, I conversed much with them, and occasionally read them a passage from the New Testament; but now their desire of hearing is gone. I have told them the reason why the Son of God was obliged to die; but they only desire me to go out with them, and call upon God's Son, to give them seals, because they are in want.

All I say to them of divine things is made matter of chit-chat and laughter; on the contrary, they extol their angekoks, who can vanish out of sight, glide along an invisible rope to heaven and hell, and rescue the incarcerated seals from the infernal demon: when I point out the absurdity of these tales, they angrily bid me hold my peace, and turn their backs upon me. At other times, they will tell me that they believe all I say, and would have me to stay longer with them, and learn their language, that I may tell them more; but these fits of good will are very transient.

On one occasion, they danced two whole nights successively. I believe there were one hundred and fifty people assembled together in the house; some of them tried every thing to vex me, and they drummed and bellowed so horribly during the dancing, that my ears ached. The next day it rained violently; then they begged me to pray to the Son of God, because he was Almighty, to send them good weather, that the rain might not penetrate through the roof. I told them there was no necessity to pray for that, as they might prevent the inconvenience by spreading their tent-skins upon the roof; they should rather pray to God to be gracious to their souls. They scouted my advice, and said they understood nothing about it, nor did they need it; though for myself, perhaps, it might be very good; and in general they speak contemptuously, and spitefully of all that they have heard and professed to believe. They fre-

quently ask questions, which sound very foolish and yet involve sarcasms on Christian Truths. My soul is often in a flame when they mock my God.

"However, the children all love me, and run after me, sometimes I call them together, speak with them, and ask them questions. They listen with pleasure; but it is difficult to keep up their attention; and as soon as some new object catches their eye, away they run after it.

"As I was one day reading to a Greenlander, there occurred the words, 'We should despise earthly things;' he immediately said, 'Why so?' I informed him that God had created mankind, not only for this earthly life, but for an everlasting state of existence; and that it was the unhappy effect of the Fall, that men concerned themselves solely for the body, careless of the imperishable soul, and of that doom, which awaits them, when Christ shall come to judge the world, and shall conduct those who believe to heaven, but shall consign the wicked and unbelieving to fire unquenchable. The Greenlander replied, 'If the Son of God be such a terrible being, I do not wish to go to heaven.' I asked him, if he would go to hell-fire? He answered, No; he would not go thither either, but would stay here upon earth. When I represented to him that no man can stay forever upon earth, but all must die and remove to a good or a bad place, he murmured a while, and then said, he did not know that, nor did he like to hear any more about it—he must go a fishing; his wife had no provisions; and he had n

ears for such incomprehensible things."

Faith and Patience of the Brethren.

Crantz thus speaks of the Missionaries at the close of 1735, and the beginning of 1736.—

"The Brethren were sometimes oppressed by an unusual gloom, when in the company of the unbelieving Natives; being made painfully sensible of the thickness of that darkness, which covered their hearts and minds; but they adhered to the Word of Promise, and believed that their heavenly Father would never forsake them. 'We commit our ways to the Lord,' they write in their Journal; 'We know not what he intends to do with us, and as little do we comprehend what his secret hand has been doing among the Heathen. We can only observe that other trials await us; yet we believe that the issue will be truly prosperous; and that when He has proved us thoroughly and found us faithful, He will not fail to let us see his glory.'"

"In this light the Brethren beheld their circumstances at the beginning of 1736, and put themselves in a posture to oppose more and severer trials; fixing their confidence in God, though unacquainted with the means by which He might choose to accomplish their preservation."

About the middle of 1736, the Mission was strengthened by the arrival of Matthew Stach's mother, now become a widow, with two daughters, one of 22 years, and the other of 12. They were sent chiefly to take the charge of the domestic concerns: as, in addition to this charge, Matthew

Stach's sisters were appointed assistants in serving the Greenland women in the Gospel, he instructed them with much assiduity in the language; in which they both, and especially the younger, made an unexpected proficiency.

The spirit in which the Brethren continued to labour is shewn in a letter written about the middle of 1738—

“How does it abase us when we receive accounts of the success of our fellow-labourers among Christians and Heathens; and especially of the abundant harvest now reaping in St. Thomas, while we must go empty away. But courage, dear brethren! Let us believe that the Lord will do glorious things in Greenland. Do not intermit your supplications that God would display his power in the hearts of these poor people. *First Awakenings and Baptisms among the Greenlanders.*”

About the middle of 1736, the Missionaries thus speak of their first inquirer:—

“A Heathen, who arrived this spring from a place 50 leagues distant in the south, came to us, and desired to see our things. We showed him what we had, supposing that he wished to barter some Greenland food for our iron-ware. But after remaining quite silent for some time, he at last said that he had been with the minister, (Mr. Egede,) who had told him wonderful things of ONE, who was said to have created heaven and earth, and was called God. Did we know any thing about it? If we did, we should tell him something more, as he had forgotten a good deal. This discourse made a deep im-

pression on us.—We told him of the creation of man, and the intention of it—of the fall and consequential corruption of the human race—of the redemption through Christ—of the resurrection, and of eternal happiness and damnation. He listened very attentively, was present at our evening meeting, and slept all night in our tent.”

Of their next promising inquirer, Crantz thus speaks in the beginning of 1738:—

“Many hungry visitors, as usual, applied for assistance. In these they took particular pains to discover some traces of grief for sins committed; but so dead were their consciences, that even thieves to whom they explained at large the enormity of their crime, were presently caught again in all sorts of theft. Among their famished guests, was a young Greenland, called Mangek, who offered to come and live with them, if they would maintain him; promising at the same time, to give them all the seals that he caught. Tho' it was not probable that he would prolong his stay after the famine ceased, they took him in, as an instrument sent from above, to teach them the language more fundamentally. Daily instruction was given him, and particular attention paid to the state of his heart. At first they perceived no difference between him and his former companions; but, by and by, observed from his deportment, that something was going forward in his heart, which led the others to persecute him; who, after finding all allurements vain, endeavoured to bring about his dismissal from the Brethren, by charging him

with having purloined several articles: but after strict examination, they were forced to own, that they had invented their accusation. By degrees, some emotions were perceived in his heart; and it was noticed that, especially during prayers, tears frequently started from his eyes.

“Though this young man afterwards left them, yet his partial awakening afforded them considerable refreshment, and seemed a sort of guarantee that the Redeemer would soon display the power of his blood, in the hearts of the benighted Greenlanders.”

But the first decided proof of the Brethren's labours was afforded in the middle of 1738. In reference to the letter above quoted, expressive of their humble trust in God, Crantz writes:—

“Two days after this letter was sent off, the first Greenlander, a wild native of the south, quite unknown to the Brethren, and who had never heard a word about God, was solidly awakened by the doctrine of Jesus' sufferings.”

This native was named Kajarnak. The circumstances attending his awakening were remarkable. It was the simple narrative of Christ's sufferings, read from the Gospels by Br. Beck, which was the means of effectually moving the heart of Kajarnak.

He and his family, consisting of his wife, with a son and daughter, were taken under special instruction preparatory to baptism; and were admitted into the Christian Church, the first fruits of the Mission, on Easter Sunday, 1739.

Kajarnak became an intelligent and consistent Christian, and generally assisted the Missionaries

among his countrymen.

Progress of the Gospel.
The awakening which had begun with Kajarnak's conversion gained strength during the following year. The severity of the winter had drawn the Greenlanders near the Brethren for subsistence, which they were now happily enabled to render them.—Crantz says on this subject,

“The Brethren had now their two Greenland houses completely crowded with these people. They embraced the opportunity to address themselves to their hearts; and the attention perceived in several, showed that these exhortations were not altogether without effect. “How long, (said they) have we and our fathers neither known nor believed the truth! Who would still refuse to hear and embrace it?”

“The Brethren on this occasion gratefully acknowledged the favorable change in their outward circumstances. Two years ago, they thought themselves happy, if they could buy such bones or offal as the Greenlanders were ready to throw away; now they had continually 15 or 20 hungry persons standing around them, and fed from their table.

“The Brethren now made numerous excursions. The natives in general, showed greater relish for their company; the brethren being now able to express themselves more intelligibly in their language, and to enter into familiar conversation with them. The testimony of the truth was often attended with considerable emotion among the hearers; but, as long as they were strangers to the true life that proceedeth from God,

their understandings were extremely clouded. They had learned from visible things to own an invisible Creator, to fear Him, and to call upon him for the supply of their natural wants; but to representations of the corruption of the soul, the necessity of a renovation, and of faith in Jesus, they returned their customary affirmation, "We believe it all," the import of which, as the Brethren were by this time aware, was, that they were unwilling to be troubled any further on the subject. Even where some degree of reflection was excited, it generally issued not in a wholesome self-knowledge and fervent longing after a Redeemer, but in curious questions, difficult to be cleared up to a raw uncultivated understanding, and of no practical utility. One, for instance, asked if God could not hear the serpent speaking to Eve; and if he could, why did He not warn her of the danger, and prevent the fall?

Of the great need in which this people stood of the Gospel, the following shocking circumstance is sufficient evidence. The Missionaries saw many like barbarous actions, but had no power to prevent them?—

"A son had, according to the Greenland custom, tied up his mother, who had apparently breathed her last, in a skin. An hour after, she began to utter lamentable screams. Fear hushed the Greenlanders into silence; but on the urgent persuasions of one of the Missionaries, the son uncovered her face and asked her if she was really yet alive; no answer being returned, he tied her

up again. Some time after, the cries were repeated; on which her son put a piece of blubber into her mouth, which she swallowed, but as she could not speak, he once more closed the shroud. When she raised her outcry the third time and answered his question, he reluctantly consented to release her. The poor wretch, however, was not long suffered to enjoy this reprieve: her unnatural offspring seized his opportunity to gag her, and convey her unnoticed to another Island, secure from fear of interruption; where he buried her alive. This cruelty, he afterwards palliated, by saying that he had merely put an end to her misery as she had been deranged and unable to take any food for several days."

It is added—

"Painfully as these proofs of the miserably degraded and obdurate state of the Natives in general affected the feelings of the Missionaries, they derived abundant consolation from the prosperity of Kajarnak and the rest of their catechumens.—They plainly traced in them, not only a real consciousness of a Deity, but a profound reverence for him; not only a compliance with the doctrines of a future resurrection and eternal happiness for believers, but deep views of their misery, joy in the love of God as displayed in Christ's atonement, and an increasing desire for the word of Life. The work of Grace had taken deep root in their hearts; and evinced its power in a change of life, voluntary renunciation of the follies of Paganism, and a cheerful endurance of the mockery of their infidel acquaintance,

by whom they were forsaken, hated, and contemned."

The state of the Mission at the close of 1739 is thus described.—

Having now collected a considerable native congregation, the Brethren could proceed to hold regular hours, morning and evening for singing hymns and for catechising. The beneficial effects were soon perceived. Most of the hearers, readily consented to throw away their amulets, and place their confidence alone in God. Still, much levity and inconstancy marked their conduct.—At one time, they were sleepy and indifferent during the reading of the Scriptures, at another, their attention was awake and lively, and they were eager to become pious all at once. Indeed, it gave the Missionaries no small trouble, to impress upon them the evidences and workings of a genuine faith, as distinct from mere approbation. Yet it was pleasing to observe the general willingness to be taught; and the children in particular, six of whom were formed into a school gave promise of better times."

Change in the Brethren's mode of Instruction.

The manner of Kajarnak's conversation led the Brethren to an important change in their method of instructing the Natives. In reference to Matthew Stach's account, before quoted, of his residence among the Southern Greenlanders, Crantz remarks.—

"So little effect was produced on the Greenlanders by dwelling on the divine attributes, eternal happiness or misery, and the Christian duties! Something else was requisite—something which

must be given from above, and received in true simplicity and lowliness.

On this subject, it is remarked in the Memoir of our Missionary, printed in the Periodical Accounts—

"In the beginning, their method of preaching the gospel was very defective, consisting of much argument; but, after having received more light on this head, they were most agreeably surprised to see the blessed effects produced by the plain testimony of the life, sufferings, and death of Jesus Christ, the Saviour of the world. This is evidently proved in the history of the first Greenlander Convert, Samuel Kajarnak, whom our late brother had the joy to baptize on the 29th March, 1739, being in the 7th year of his abode in Greenland." Crantz adds—

"The eighth year of the mission was signalized by the important change which took place in the mode of conducting it. Though the Brethren, as we have seen, acknowledged the principle, that their grand object ought to be Jesus Christ, and their main doctrine the purification from sins thro' His blood, they had not steadily acted upon it—their sincere resolves, according to their own expression, miscarrying in the execution for want of unanimity. Experience had now added its testimony, that the only efficient means of touching the hearts of the savages was, not to insist, in the first instance, on such truths as the unity of God, the creation, and the fall—a method, which, tho' it appears in theory to be the most rational that can be adopted,

proved, in effect, to be a bar to their conversion: but to proclaim to them the news of their creator's assuming humanity, in order to redeem His fallen creatures; and His purchasing and winning them with his own precious blood, and with His innocent suffering and dying. This spread and kindled like a fire from the Lord, softened their obdurate minds, illuminated their dark spirits, and infused a vital energy into their torpid hearts. The brethren, therefore, resolved to know nothing among the Heathen, but Jesus Christ the crucified; and to confine their future efforts to the simple narrative and profitable application of His meritorious incarnation, life, sufferings and death. By their more frequent communication with Europe, they also shared in that increased clearness, which the Church at home had attained, respecting the all-sufficient merits of our Redeemer; and could consequently, urge the doctrines of grace more freely and effectually upon the Greenlanders."

MONTREAL, Nov. 15, 1823.

OUR attention has been recently directed to a letter contained in the Canadian Times of Oct. 31, accompanied with some introductory remarks, by the Editor, which are highly honourable, both to his understanding and his heart.

This letter our readers will be surprised to learn, if indeed they can be surprised at any *head-long* insinuation proceeding from such a quarter, is nothing less, than a virulent attack upon that truly excellent institution, which demands the respect of every good citizen, "The British and Canadian School Society," recently es-

tablished at Montreal. That our readers may not be unacquainted with so precious a production, we mean to copy some few passages, and to accompany them with such comments as neither justice nor mercy will permit us to withhold.

We rather suppose that the writer of the letter in question is pretty full of music, although at this time a good deal out of tune; in mentioning the Society, he says, "I was really astounded in reading its altisonant report." Poor man! was it not merciful, in the Committee to publish their *astounding altisonant* report, without considering the awful shock that their nervous system of this poor gentleman must sustain in consequence.

The allusions of this writer to the transactions of the year 1814 and 15 we do not understand, we shall therefore leave that part of the letter to those who we doubt not, will do it ample justice. But we flatter ourselves that we do know sufficient of the system of Joseph Lancaster, and of its origin, progress, and good effect, its supporters in general, and of the highly respectable members of the Society in question, to be assured that the insinuations of Alfred are as basely black, as any that ever proceeded from the foul heart of the father of lies. Had Alfred merely denominated the Society "*Osgoodomians*," there would, perhaps, have been no reason to complain; on the contrary, it might have been esteemed honourable to be represented as the imitators of a man, who, like his divine master, goes about doing good; and whose very name, has something in it, which sounds pleasantly in a benevolent ear; but after all, how would Alfred like, that himself and his compeers, should be denominated, "*Mountaineers*?" We are persuaded that Alfred would think, that there was something so barbarous and savage in the sound, as to be incompatible with Christian meekness.

“Surely,” says Alfred, the *Osgoodomans* are not so barefaced as to aim at raising another large subscription, and thus again attempt to impose upon the credulity of what is generally denominated the Christian Public? What is the imposition which has been practised upon, what is denominated (perhaps in Alfred’s view improperly) the Christian Public? Why does he shroud himself in black insinuation? Why does he conceal his ruffian visage in a mask; is it to save the guifty cheek which, with the blush of deserved shagrin and shame must otherwise be scorched to a very cinder? But where is this wise and prudent guardian of the purse of the Christian Public?—Would he not do well to offer his services to that public whom he supposes, incapable of managing their own resources, and thus vigilantly, and with a kindness peculiarly his own, preserve them from imposition; but we recollect that Alfred is not the first who has complained of the waste of that property which is devoted to purposes of pious benevolence, for Indas Iscariot did the same, and the evangelist has told us the reason.

“Are the loyal inhabitants of these provinces (continues this champion) so blinded by insatiation that they will risk the invaluable privileges they at present possess, under the fostering care of the parent Isle, and the sovereignty of her august monarch for the desperate chance of something better, which a body of *plagiarists* promise?” We do not know by what epithet exactly to qualify the man under which this poor gentleman labours, one thing, however, is pretty evident, for the consolation of his particular friends, that it is neither the *Osgoodonian* nor *Lancasterian* mania, as that is an affection of the mind that will be found quite incurable; but from the violence of Alfred’s paroxysm, we should, at least hope, that it would prove but temporary. But listen, gentle reader, to the portentous discovery of this

same Alfred.—Who would have conceived it possible, that the British and Canadian school in Montreal, should have been the laboratory of combustibles, destined to blow up, “our civil and religious establishments?”—And that this black conspiracy was not only fostered by our late venerable Monarch George the third, and still promoted by George the fourth, and has been supported by several of the Royal Dukes, together with many of the most estimable of the nobility and the clergy, but is also patronized by our excellent Governor the Earl of Dalhousie! What shall be done to the man who has discovered this formidable, this impending evil. How shall this “*Mordecai*” be rewarded? Shall he be arrayed in a wig and lawn sleeves, with a mitre and a crozier, and be led in triumph through the streets, to receive the plaudits of the great, and the homage of the prostrate multitude?

But, what is that better thing, sagacious Alfred, which the body of *pleagriorists* promise? What better thing can be enjoyed than, “the fostering care of the parent Isle and the sovereignty of her august Monarch?” It should seem that Alfred knows of some better thing, which, if he were in the place of the “*plagiarists*” he should prefer; now, the “*plagiarists*” know of nothing in the same relation that would be better. The very names of Britain and of George are dear to them; and they admire the representative of their king whose enlightened mind and enlarged liberality of sentiment, do honor to His Majesty’s Government, and powerfully attract the affections of the subjects to the throne, while his dignified independence, rejects, with noble disdain, the curb and the spur of ambitious and aspiring ecclesiastics, whose bigotry and intolerance would render the Government odious, by making it the tool of spiritual tyranny, and would alienate the affections of all those from their rulers, who

would not consent to become the train-bearers of dignified priests. The Society loves, we repeat, the names of a Britain and a George. A George has never yet sat upon the British Throne, who would consent to be priest-ridden; and we are confident that George the fourth, is at the utmost remove from that tame spirit, which would kneel down and assume the cumberous load. When the tory faction, had, near the close of the career of the hated line of the stUARTS, passec a bill to tear from the arms of their parents all the children of conscientious dissenters, to educate them in the hosom of the episcopal church, and in the prospect of signing which Anne was arrested by the powerful arm of death.—*who*, was raised up as the instrument of providence, which had semoved forever a race of tyrants, to afford consolation, and restore confidence to the troubled hearts of thousands? Who, but a George, whose descendents have so nobly patronized a system of education, which leaves to the parent, untouched, the natural, inalienable, sacred right and duty of teaching his children, that religion, which in his judgment is founded upon truth.

“Society, Sir. (says Alfred) abounds with individuals whose gloomy minds can forebode nothing but evil,” whether Society very much *abounds* with this description of character, we will not pretend to say, but if it be so, it would appear that Alfred does not like to be out of the fashion; but we are aware that there certainly have been such in every age. as, for example; *Haman*, when from the black envy of his heart, he wished to raise a persecution against the jews, to excite the wrath of Ahasnerus against them, and to make a tool of the king to exterminate those dissenters from the religion of the persian state, he approaches the royal presence like Alfred, in the garb of pretended loyalty, to covar a purpose black with envy, ma-

lice, and self-interest, and in the same canting strain, “Haman said unto King Ahasnerus, there is a certain people scattered abroad and dispersed among the people in all the *provinces* of thy kingdom, and their laws are diverse from all people; neither keep they the kings laws; therefore it is not for the kings profit to suffer them;—if it please the king, let it be written that they may be destroyed.—Esther —3 8 9.

The gloomy jews also when desirous to get rid of Jesus Christ (as Alfred is of the dissenters &c.) because they conceived that his doctrine, though they confirmed the law and the prophets were hostile to their establishment became *all of a sudden* wonderfully loyal to the Roman Government, and in order to intimidate the governor, and bring him over to their purpose, exclaimed, “If thou let this man go, thou art not Cæsars friend.”—*Joha* 19, 12.

But Alfred and his compeers should recollect that George is not with the weak credulity of Ahasnerus to be made the dupe of artifice and craft, nor is the Earl of Dalhousie the subject of the imbecility, cowardice, and cruel injustice of a Pontius Pilate.

“This, Sir, says Alfred is not the time for prussillanimity and indifference, (we thank him for the hint, and are determined to improve it,) good men must not (however much inclined) and it is fervently hoped will not (however prone to de so) sleep at their posts,” “union constitutes *force* (a thing which many of Alfreds sect would like to use to promote the spread of *their* religion.)—Union constitutes *force* and the whole of the established clergy (as if they were established!!) of these provinces, acting in concert with the *good and loyal citizens* (of course none of the Canadians, or Scotch, or Dissenters, or Methodists, or Americans are of *this choice selection*) will I have no doubt speedily set an example of firmness and rectitude we! wor-

thy of their sacred avocation." We suppose he meant vocation: *i. e.* according to Sheridan, trade or calling, but a bundance of university learning is apt to affect a mans english; or did he use the word, *avocation*, which signifies *a calling away* because the clergy are more frequently called away from duty than to it? But we remember one of their sage admonitions, "not to dive too deep into things that are too high for us."

Hear the tocsin, and tremble, O ye rash Osgoodonians, at the mention of this formidable phalanx of *Sodisants* established clergy! and quake ye disciples of the shameless *plagiarists* and *political quaker* at the awful consequences of your daring temerity! ye presumptuous mortals! how could you dare, within a thousand miles of such men, to say that your souls are your own, or that you know how to teach a child any thing that is good, except, Osgood? Will you dare deny this palpable dogma, that your souls, and the souls of the rising generation, were merely made for the convenience of Alfred and his coadjutors, and why should they not be bought and sold by thousands in this as well as in some other countries?

But, how very much this gloomy minded Alfred, reminds us of the gloomy minded silver smith, Demetrius, a member of the *Established Church* at Ephesus, who accumulated wealth by making silver shrines for Diana, and who with so much loyalty and zeal for the established religion, called together his brother craftsmen and workmen of like occupation, and said, Sirs, ye know that by this craft we get our wealth; moreover, ye see and hear that not alone at Ephesus but almost throughout all Asia this Paul (like Osgood almost throughout all America) hath persuaded and stirred away much people, saying that they be no gods which are made with hands; so that not only this our craft is in danger of being set at naught, but also that the temple of the great goddess should be despised, and her magnificence should be destroyed whom all Asia and the world worshippeth; and when they

heard these sayings, they were full of wrath and cried out saying, Great is Diana of the Ephesians! and the whole city was filled with confusion," *Acts 19-24*. To renew such *Sacheverel* riots as these, we presume, must be the object of Alfred, if we may judge from his ardent appeals to the passions of his readers. But what mighty exploit is to be achieved by this host of bodies of Divinity? "To oppose a barrier to the *spirit of encroachment*" (as Alfred calls social improvement) Query, Will they not in the same convocation resolve to dam up the river Niagara by building a mud bank just above the falls?

A barrier is also to be opposed to the "cry of bigotry and intolerance." We hail this intimation with pleasure, as we conclude they mean to acknowledge the right of all Ministers of the Gospel, to baptize, to educate, to marry and to bury their own children, and the members of their churches and congregations, *this alone* will put a stop to that cry which, like the imaginary cry of an injured and dislodged spirit, *horrifies* the consciences of Alfred and his coadjutors in the work of persecution. One thing, however, is pretty certain, that they would very willingly permit us to bury them all if it were not for the fee.

How long will they continue to persecute both the living and the dead?—to deny the last wish of a deceased member of the church, that his pastor should exhort and counsel the bereaved offspring at the grave of a beloved and honoured parent?

But we beg to assure Alfred that some, and we hope many of his brethren, will not be so prompt and tractable as he imagines. We believe that some of them possess too much christian principle and christian feeling to give pain to a fellow disciple of the Redeemer on account of any trivial distinction.

We do not feel disposed to admit that the appellation of *anti-Episcopalian*, used by Alfred, is properly applied to the Society in question, no act of theirs will warrant such an admission; but they do not choose to deny education to the children of Roman Catholics and Dissenters, because their parents are unwilling that their children should learn the catechism of the Church of England. And what right, we would ask, have the clergy of the Church of England to ex-

pect, that the *Canadians, the Scotch, the Irish, the Americans, and English dissenters*, should bow down to them, and put their children under their religious tuition?

To attempt to force that Church upon the population of this country is not only useless, but altogether unjust, absurd, and impolitic; and will have a more direct tendency, especially if such men as Alfred are to be employed, to produce the evil which he appears to apprehend, than any other cause that he can possibly point out.

Alfred's production would justify much more numerous and severer strictures, but

"Who'er discharg'd artillery at a fly?"

LAPRAIRIE.

The Branch Bible Society of Laprairie held its first Annual Meeting at the school room of Mr. Smart, on Monday, Nov. 3. 1823.

On the motion of Lawrence Kidd, Esq. the President, seconded by the Rev. Isaac Purkiss—the Rev. James Knowlan was requested to take the chair.

Mr. Knowlan having stated the object of the meeting, called on the Secretary to make the Report. The following report was then read.—

REPORT.

The question of the prophet Zachariah, when animating the Jews amidst many discouragements to go forward in building the Temple of God at Jerusalem—"Who hath despised the day of small things?" was equally the language of faith, of wisdom, and of courage—a preparative for action under unpromising circumstances, and a prevention of disappointment and despondency on the discovery of new difficulties; and when the truth is so fully established that no important object of pursuit is without its difficulties, and that the number and magnitude of difficulties are generally proportioned to the importance of the object proposed to be attained, the appearance of impediments should rather urge us to exertion than induce us to relax our en-

deavours; and in the cause of the Bible above all causes should difficulty stimulate to diligence: for while numerous obstacles lie in the way and human agency, which is ever accompanied with weakness and deficiency, must be employed, it is still the cause of God and must therefore finally triumph.

There was a memorable moment in which the thought was suggested to the mind of Columbus, that at a vast distance across the Western ocean existed an extensive continent which it was practicable for him to discover and explore; it was but a single thought in the mind of an obscure individual, unlike sanctioned by evidence and destined most original conceptions of great enterprise, to excite the ridicule and contempt of ordinary minds; but this single thought was a seed cast into the mind, which the Creator had formed, a fit soil to receive it; it vegetated into consultation—was trampled on—sprang into contrivance, became rooted in purpose, grew and became strong in effort, extorted respect and admiration by its luxuriance, and at length its fruit is seen identically that which existed in embryo in the mind of the distinguished individual, not indeed in *imagination*, but in *reality* a New World.

Let us now, in imagination, go through the land in the length and breadth thereof—let us view the greatness of its population—the extent of its agricultural improvements—its commercial and political importance—its cities and its temples—its religion and its learning—its enterprise and benevolence, and learn to approve the reasonable enquiry of the Prophet, "Who hath despised the day of small things?"

If we walk in the fields or view the progress of vegetation in the garden, we are reminded that our divine Lord has told us, that his kingdom in the world is established by degrees and from small beginnings, "The kingdom of Heaven is like a grain of mustard

seed which a man took and sowed in his field; which indeed is the least of all seeds, but when it is grown is the greatest among herbs, and becometh a tree, so that the birds of the air come and lodge in the branches thereof.

Our female friends are also reminded of the same truth, while attending to the duties of domestic life. "The kingdom of heaven is like unto leaven which a woman took and hid in three measures of meal till the whole was leavened."

Your Committee have but little to communicate; a seed indeed is sown, which they would anxiously watch and wait for the influences of Heaven to make fruitful; the tender blade though scarcely visible, is making its appearance—we may thus hope for the ear, and the full corn in the ear.

The leaven is deposited, the fermentive process, although scarcely discernible, has begun, and the desired result may be reasonably expected.

Your Committee have had to labour under very considerable disadvantages, the greatest of which has probably been, the want of experience in conducting institutions of this nature.

There is a measure of knowledge required to the successful prosecution of any specific object; and that knowledge, when possessed, if merely theoretical, will prove insufficient; and it has been acknowledged by almost the common consent of mankind that a sort of apprenticeship is needful in every useful occupation, to supply what theory cannot possibly confer. But it has unfortunately so happened that your Committee have had every thing to learn in theory as well as practice, while they have laboured under the additional disadvantage of having had no one to teach them.

Indeed your Committee cannot but ingenuously confess, that under these discouraging circumstances they are apprehensive that their minds have not been so intensely directed to the object as they ought to have been, and they

most fervently hope that their successors in office will be enabled, at the close of another year to present you with a report much more animating than it is in their power to do at the present meeting.

The amount of subscriptions and donations for the past year is five pounds; received on sales of Bibles and Testaments, four pounds eight shillings and three pence; total, nine pounds eight shillings and three pence.

Thirty Bibles and Testaments have been sold and six gratuitously distributed, making thirty six which have been put into circulation by this Society during the past year.

Although the number of copies is comparatively small, yet there is much reason for gratitude, when even one is added, to the number of those who read the Holy Scriptures, which are able to make men wise unto salvation; and may we not reasonably hope that 36 copies of the Sacred Scriptures will be within reach, at least, of double that number of persons. But although the quantity of local information which your Committee have to offer is exceedingly limited, it is their happiness to be able in some measure to compensate for this deduction from your gratification this evening, by adverting to the periodical reports of that great and glorious institution, of which this branch society is a component part: and as a branch of the auxiliary society at Montreal, it is right that we should derive that intelligence, through the medium of the report of that Society, an extract from which your Committee beg leave to submit to the present meeting.

As some of the Roman Catholic Clergy of this Province, have heretofore manifested an unfavourable disposition towards the labours of the Bible Society, and the circulation of the Holy Scriptures among their people, your Committee are happy to inform you, that it is not now so much the case as formerly; and they record

with great satisfaction an instance of enlightened Christian Charity in one of that body. This Gentleman purchased, from your Society, six dozen New Testaments, (De Sacy's version) for gratuitous distribution among his poor parishioners, to enable them to comply with the command of our Divine Master, "Search the Scriptures." Should this example be followed by his brethren and the Roman Catholic Gentry of this Province, a great and happy moral change will soon take place in the lower orders of the Canadians. And in giving the Bible to the poor, they will tread in the steps of many of the nobility and gentry of that nation from which they are descended. The people of France are now receiving the light of God's word, by the laudable exertions of Roman Catholics, as well as Protestants. Even some of the noblemen, to whom is committed the administration of the Government of France, favour the Bible Society with their patronage and support. The sentiments of the Duke de Cazes, when Minister of the Interior, are worthy of a great statesman and a good man. "I have seen, says the Duke, in the representation of the labours of the Bible Society, the proof of the good which it has already done and the pledge of that which it will effect hereafter. Happy to associate myself with its efforts for the attainment of an end towards which all Christian communions ought equally to direct their steps, I beg the Society to accept a subscription of 1000 francs, and added, because that in the eyes of all true friends of morality and religion, it cannot but appear worthy of the Government, to contribute to the distribution of a book, which is the code of the sublimest religion and of the purest morality." It is truly pleasing also to learn, that many Roman Catholic Priests, are actively employed in this good cause, and have entered most heartily into the Spirit of the Bible Society. Professor Van

Ess, a German Roman Catholic Clergyman, has circulated nearly half a million copies of the word of life. The necessity of scriptural knowledge, to better the condition of the people, is at present deeply felt by the Roman Catholics of Ireland, and many of the public schools in which the scriptures are read, are under the superintendance of Roman Catholic Priests: and one Roman Catholic Bishop, favours these schools with his countenance and approbation, of which the following fact is a striking proof. A School where the Scriptures were read, was considerably retarded in its operations, by the opposition of the Priest, but the Bishop generously interfered, and caused the opposition to cease, and now the School is in a most flourishing and prosperous state. Indeed the friendly co-operation of Christians of all denominations in this divine charity, causes many to believe, that we behold the dawn of the latter day to glory, and that the time is fast approaching when the Kingdoms of this world shall become the Kingdoms of our God, and of his Christ.

"Your Committee resolved at one of their late meetings, to call upon the Ladies of Canada to favor the Bible Society with their co-operation; and a Sub-Committee was appointed for that purpose, but from causes which it is unnecessary to mention, this measure has not as yet been carried into effect. But as your Committee feel it their duty not to lose sight of it, they embrace this opportunity most respectfully to call the attention of the Ladies to this important subject. The many advantages, civil as well as religious, which females derive from the divine influence of the Gospel, should engage every well instructed christian female to do something in aid of so good a cause. It is only where this influence is felt and acknowledged, that they are treated with proper delicacy and respect, and allowed that due weight in Society, to which they are really entitled, but which they enjoy *only* in christian countries. The religion of the Bible has raised them from that state of slavery and moral degrada-

tion in which the fairest part of the visible creation is held by those who know not the God of the Bible, to a state as nearly approaching equality with man, as the difference of sex will permit. Hence they owe much of their worldly happiness, and all their hopes of endless bliss, to the Gospel of our Redeemer. Of these things many females in our highly-favoured country, are deeply sensible—*there*, females of high rank and the most elegant accomplishments, range themselves under the banners of the cross, to bestow the Bible upon the ignorant and necessitous. And your Committee cherish a most sanguine hope, that the Ladies of Canada will soon follow their bright example."

Thus the Committee beg to present for your approbation a report of their first year, which they trust will be received with that candour which their inexperience and consequent inefficiency so much need, and which they feel persuaded, this meeting will not be backward to exercise—fully assured that whatever may be their weakness and insufficiency, yet

"Great is the Truth, and will prevail."

After the report had been read,

It was moved by the Rev. Mr. Hollenbeck, and seconded by Dr. Henry,

1. That the Report now read be accepted, and sent by the Committee for insertion in the Christian Register.

Moved by Mr. Wm. Hedge, and seconded by Mr. Williams and passed unanimously,

2. That the thanks of this meeting be given to the President, Vice-President, Treasurer, Secretary, and Committee, for their services during the past year.

Moved by the Rev. Mr. Hollenbeck, seconded by Mr. Wm. Campbell and passed unanimously,

3. That this meeting congratulates the Montreal Auxiliary Society on the increasing usefulness with which the Sovereign of the Universe has been pleased to honour them, and they offer their

congratulations, under a deep sense of gratitude to Him who disposes the hearts of men according to His will; who still favours the Society with the patronage of our excellent Governor, the Earl of Dalhousie; and who has graciously inclined a public teacher* to confer a benefit so inestimable on the people of his charge as 6 dozens of copies of the New Testament.

Moved by Mr. Cameron, seconded by William Lunn, Esq. and passed unanimously,

4. That the following Gentlemen be appointed to manage the affairs of the institution for the ensuing year:—

President, Lawrence Kidd, Esq.
Vice-President, Mr. Duncan Campbell.
Treasurer, Mr. Robert McNabb.
Secretary, Mr. S. Smart.

Committee—Messrs. Jas. Dunn, W. Shald, J. Jones, Wm. Campbell, A. Holchkiss, Doctor Henry, J. Fife, and J. Ryan.

Moved by the Rev. Isaac Purkis, seconded by Mr. Smart, and passed unanimously.

5. That the thanks of this meeting be given to those gentlemen who have kindly attended from Montreal, in order to assist in the proceedings of this evening.

Moved by Mr. Workman, seconded by Lawrence Kidd, Esq. and passed unanimously,

6. That the thanks of this meeting be given to Mr. Smart for his kindness in accommodating the meeting with the use of his room.

Moved by the Rev. Isaac Purkis, seconded by Mr. Smart and passed unanimously,

7. That the thanks of the meeting be given to the Rev. Mr. Knowlan for his able conduct in the chair.

Mr. Knowlan made the usual acknowledgments, and warmly recommended the formation of a Ladies' Association, which we fervently hope may be accomplished.

*A Roman Catholic Clergyman.

PUBLISHED SEMI-MONTHLY, AT TEN SHILLINGS PER ANNUM.

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

Printed for the Proprietors by James Lane.