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THE CHRISTIAN REGISTER.

"ON EARTH PEACE, GOOD WILL TOWARD MEN."

VOL. I.] MONTREAL, THURSDAY, MAY 1, 1823. [No. 9.

FOREIGN NEWS.

REV. THOMAS SCOTT.

The following brief Memoir of this excellent Divine, appeared in the LONDON EVANGELICAL MAGAZINE for June 1821.

For seven or eight years past, various infirmities had confined Mr. S. to the immediate neighbourhood in which he resided, and most of the time to his own very small parish, not containing seventy souls. His labours, as a student, and with his pen, were undiminished: and it is not twelve months since he wrote to one of his family, "I devote I work more moments daily in my study than ever I did in my life." His only relaxation was cultivating his garden, when the weather would permit his thus employing an hour or two in the afternoon. Increasing deafness had of late nearly precluded him from conversation, in which he used to take great delight, and reduced him almost to a life of solitude, in the midst of a family who greatly loved and were tenderly beloved by him.

A mind thus always at work, and unrelieved in its labours, must necessarily at times feel itself worn down; and in this state his last illness found him. On the first Sunday in March, he preached in the forenoon with great animation (from Rom. viii. 32.) and administered the Lord's supper; and in the evening he expounded, as usual, to several of his parishioners assembled in his kitchen—the subject, the Pharisee and Publican, Luke xviii. But it was for the last time.

He soon after caught a severe cold; and though the catarrhal symptoms gave way sooner than was expected, yet on Saturday, March 10, he was attacked with fever, which continued, with some variations, till its fatal termination at the period already mentioned.

Though Mr. Scott passed through "deep waters," and sometimes "walked in darkness," (Isa. i. 10.) During his last illness, it is not to be supposed that this was his constant, or even his habitual situation; much less that fear of the final event prevailed in him. No: hope as to that point generally predominated, though he would say, "Even one fear, where infinity is at stake, is sufficient to counterbalance its consoling effects;" but the present conflict was severe: "Satan," he said "bends all his efforts to be revenged on me, in this awful hour, for all that I have done against his kingdom through life!" From time to time, however, the clouds dispersed, and the "sun of righteousness arose upon him with healing in his beams." This was signally the case, on one occasion, after he had received the holy sacrament, which he did four times with a solemnity, and even sublimity of devotion, which can never be forgotten by those who witnessed it. Shortly after the service was concluded, he adopted the language of Simeon, "Lord, now lettest thou thy servant depart in peace, for mine eyes have seen thy salvation." Through the remainder of the day, and during the night, he remained in a very happy

state of mind. To one who came in the evening, he said, "It was *beneficial* to me: I received Christ, and he received me. I feel a calmness which I did not expect last night: I bless God for it." And then he repeated, in the most emphatic manner, the whole twelfth chapter of Isaiah, "O Lord, I will praise thee," &c. The next morning, he said, "This is heaven begun. I have done with darkness for ever—for ever. Satan is vanquished. Nothing now remains but salvation with eternal glory—*eternal glory*."

This, indeed, was not realized, so far as it implied the expectation that there would be no further conflict.—The fact is, he had imagined himself much nearer death than he was; and, life continuing, "the clouds," as he expressed it, returned after the rain. Still, as the end approached, darkness and gloom fled away, and calmness, and peace, and sometimes blessed anticipations, predominated. The day before he died, he dismissed one of his children to public worship, with benedictions, and prayers for all the congregations of Christ's church, and concluded, "Blessed be his glorious name for ever, and let the whole earth be filled with his glory. He is highly exalted above all blessing and praise." And the very day he died, he thus addressed an aged and infirm inmate of his family, "This is hard work: but let us think of heaven! let us *hope* for heaven! let us *pray* for heaven."

In this connexion it may be remarked, that whatever dissatisfaction with himself he at any time expressed, he never intimated the least wavering as to the truths which he had spent his life in inculcating, or impeached his own sincerity and faithfulness in the discharge of his ministry.

It was delightful to see as the close approached, all his fears disappearing one after another, and in the end not one evil that he had apprehended

coming upon him! He had dreaded delirium, in which he might say and do "desperate things;" but he suffered none, beyond an occasional tumult of thoughts in sleep, and a momentary confusion on awaking. He had dreaded the utter exhaustion of his patience; but it increased to the end. On the only point on which any approach to impatience had been discovered—his desire to depart—he had become almost perfectly resigned; and though he still inquired frequently if any "token for good," as he called the symptoms of dissolution, appeared, yet, on receiving a negative answer, he only observed, "Then I must seek a fresh stock of patience."

His last fear respected the agony of death itself, the act of dying, and the severe struggle which he thought he had peculiar reason then to expect. But, blessed be God! death brought no agony, no struggle, nor even a groan, or a sigh, or a discomposed feature to him! His breath (so to speak) gradually ebbed away; and that he ceased to breathe, while his countenance assumed a most benign and placid aspect, was all the description that could be given of his departure.

Thus "slept in Jesus," in the 75th year of his age, and after the faithful discharge of his ministry during more than 45 years, this honored servant of God, who, by his numerous and valuable writings, "being dead, yet speaketh," and will, it may be hoped, continue to instruct and edify to distant generations.

OBITUARY OF ABRAHAM,

A MALABAR CONVERT,

Who died at Traincomalee, July 19, 1821, aged, 48 years.

FROM THE LONDON MISSIONARY REGISTER.

The Heathen Name of this Convert was Surian, which signifies the Sun. After his conversion he be-

came Head Schoolmaster, in connection with the Wesleyan Mission at Trincomalee. Of his character and death, Mr. Carver, Missionary at that Station, gives the following account:—

The loss which we have suffered by the death of this respectable man, will not be easily repaired. His upright character, his venerable appearance, his simplicity and firmness, gave him an influence among the people, which he turned to the best account.

He was born in the province of Jaffnapatam, and lived upwards of forty years without any correct notions of God. By conversation and reading, he became gradually enlightened to see the danger of resting his eternal happiness on the ceremonies of a superstition, which his better judgment had long suspected; and he began to seek a knowledge of the redemption offered to him in the Scriptures, through the atonement of Christ. He felt alarmed for his state, and earnestly sought for salvation, by grace, through faith in Jesus Christ. For upwards of a year and a half, he was a candidate for baptism.

On the 1st of January, 1821, he was publicly baptized by the name of Abraham in the forty-eighth year of his age. His affecting simplicity of behaviour, on that occasion will be long remembered. He became quite decided in his conduct, and most tender and kind in his attachment to us. Faithful to his trust, and affectionate in the discharge of his duty, my confidence in his future usefulness increased; and I most sincerely thanked God for granting to us so eminent a token of His approbation of our labours.

But what we may imagine necessary to carry on the work, the Lord may show us that He can dispense with; to teach us humility, and dependence. On the 18th of July,

1821, we were informed that Abraham was sick. Mr. Hunter went to visit him, as I was engaged with other duties, and could not then go, intending to see him in the morning. He expressed himself to Mr. Hunter in a resigned and Christian spirit, and requested that I would go and see him next morning; but alas! I was not to behold poor Abraham any more in this world. During the night, he became worse, and begged his people to come and inform me; but no one dared to venture across the esplanade for that purpose, owing to the fear that prevails of passing near the gallows on which three murderers have lately suffered. He grew still worse, and his relatives and friends brought in the heathen instruments, to perform the ceremonies used to recover sick people.—When he saw this, raising himself a little, with his remaining strength, though suffering great pain, he begged them to FORBEAR. "What have I to do with these?" said he. "I have renounced heathenism. I am a Christian. I am going to my Saviour. O Lord Jesus, save me." They inquired what sort of burial they were to think of—"Take no trouble about that," he added: "the Missionary will do all for me. Say to him, I wish to be buried as a Christian." He then spoke to them about the value of the soul, and shortly afterward died, on the morning of the 19th of July.

The steadfastness of this Convert to the last, and his resistance of the attempts to introduce foolish ceremonies, even when he had not the help of our advice in his extremity, cannot but be encouraging. He had better helps than man could afford him; and we have sufficient evidence to believe that he will be of the number, concerning whom our Lord declared, *That many shall come from the east and from the west, and shall sit down with Abraham, and Isaac,*

and Jacob, in the kingdom of heaven.
Am. Miss. Reg.

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GENERAL PROGRESS OF EDUCATION.

From the Christian Observer.

THE last Report of the British and Foreign School Society, in its brief view of the progress of education in those foreign countries with which the Society has had intercourse, relates the following important particulars:

From the Report of the Society for Elementary Instruction at Paris, read April 10th, 1822, it appears that 157 new schools have been formed during the year 1821, making, with those formerly reported, 1400. The French government, it is stated, has uniformly supported the establishment of schools, whether Roman Catholic or Protestant, by grants of money towards their building and outfit. In several of the departments, as well as in the metropolis, schools have been successfully established for adults. The Society is making efforts to multiply Sunday Schools. In several prisons, schools have been formed, with the best effects on the morals of the prisoners. The Bible Society at Paris has granted 6000 Testaments during the last year to the schools connected with the Paris Society for Instruction.

In Spain, the schools mentioned in former reports are continued under the sanction of the Cortes. The government had assigned a convent for the establishment of a Normal or training school, and provided funds for its support. It is intended for 500 boys and 400 girls. Lieutenant Colonel Kehrney had opened several schools in the principal towns, and others attached to military corps. All the schools are making rapid progress. The Cortes, by a decree of April 30th, have ordered the general establishment of new schools in

every district, and in all the military departments.

Education is making considerable progress in the Netherlands. The province of Hainault, in particular, since the year 1817, has doubled the means of education by the adoption of the new system; and in a population of half a million, nearly 60,000 scholars are daily receiving instruction.

In Sweden, M. Gerelius, by order, or with the sanction, of the government, has organized many schools both in Stockholm and in other towns. By the especial desire of the king, he has introduced the new system into a naval and military school for 370 boys. A Society has been formed for the further extension of the improved method. It has also been adopted in the girls' schools.

In Russia, the printing of the British and Foreign School Society's "Scripture Lessons," and their extensive circulation, have prepared the way for schools. It is earnestly to be hoped that the numerous friends of Bible Societies in the Russian empire will speedily turn their attention to this subject.

Some hopeful beginnings have been already made in various parts of Italy; though strong efforts have been used to check the diffusion of knowledge, by the suppression of the schools on the system of mutual instruction, and many schools were actually shut up in the course of last year. The School Society at Florence however, continues its philanthropic exertions; and in addition to the three schools established in the city of Florence, seventeen schools are in operation in various parts of Tuscany.

In Malta, the School Society of Valetta continues to promote the cause of education; the schools in that city, patronized by Sir Manley Power and his lady, maintain their reputation; and a Catholic Priest,

the Rev. Padre Luigi Camilleri, has recently added a school for girls to his establishment at Cassel Zeitum. Other schools are contemplated in the country vilages. The schools at Valetta have been visited by many foreigners of distinction, who have expressed their admiration at the effects of the system adopted in them:

We pass over various other details, in order to extract a few interesting particulars relative to that important and rapidly improving part of the globe, the continent of South America. Mr. Thompson, after establishing schools at Buenos Ayres, visited Santiago, in Chili, and at the request of the governor has instituted schools there also. He finds every where a considerable anxiety to receive instruction, and he intends to visit all the States of South America, with a view to promote the means of education on the British system, before he returns to Europe. He has received authority from the government of Chili to print the "Scripture Lessons" in the Spanish language for the use of the schools of that country. An English master, trained in the Southwark Central School, was engaged to superintend a school for 150 boys, at Santiago, and several other schools were in progress. Mr. Thompson was proceeding to Peru in his useful career.

Several new Sunday and day schools have been formed for the slaves in the West-Indies, particularly in Antigua, Berbice, St. Eustatius, the Bahama, and various other islands. Mr. Durant, the president of a society formed chiefly by people of color, for the purpose of improving the condition of their brethren, lately came from Barbadoes to this country, at his own expense, with a view to learn the British system, and after acquiring a competent knowledge of it, returned to Barbadoes, where he has already es-

tablished a numerous school for the education of negro children.

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LETTER FROM MRS. HENDERSON.

No full and impartial history of the rise and progress of Bible Societies in the north of Europe, can be written, without saying much of the labours of Pinkerton, Paterson, and Henderson. The letter from which we shall make the following extracts, gives a very interesting account of the two last named. It was written by Mrs. Henderson, and addressed to a lady in this city, and is dated *Bible Society House, St. Petersburg, Aug. 1, 1821.*

After saying that the Providence of God had hitherto detained the writer in the "magnificent capital of the Russian Empire, which vies with London, if it does not surpass it, in luxury and splendor," and stating that her husband had been absent a year and a half on an extensive journey undertaken in behalf of the Bible Society;—she proceeds:—
"I know not whether you are acquainted with any of the events, that have paved the way for this journey; and as you request all the minutiae of circumstances, I shall write you a sort of historical epistle."

A mutual friendship subsisted between Mr. Henderson and our excellent friend Paterson, in early life. The latter, having finished his studies at Glasgow, was bent on laboring as a missionary in India. He sought a companion and fellow-laborer, and Mr. Henderson being willing to devote himself to the same work, they embarked together for Copenhagen, intending to proceed from that port. But war breaking out between England and Denmark, they were detained in that capital, and labored in acquiring the language, translating and distributing tracts, &c. It happened, one day, as they were in the royal gardens, that Henderson gave a tract to a young physician, who

passed by. He read it, and it made such an impression on his mind, that he wished to find who was the stranger that gave it to him. For this purpose he went to a patient, one of the Moravian brethren, from whom he thought himself likely to obtain the information. This pious man rejoiced to find, that such measures were taking to evangelize his countrymen, and rested not till he found out the abode of Paterson and his friend, and introduced himself to them. From this individual, our young missionaries learned the deplorable state of Iceland, in respect to the distribution of the Scriptures, and a correspondence was entered into with the Bible Society for supplying the inhabitants. This laid the foundation for our two friends being engaged in the service of the Bible Society, and consequently for all the blessings that have flowed, are still flowing, and no doubt, will yet more abundantly flow, from the Societies now existing in Denmark, Sweden, Russia, Iceland,—I was going to add, by anticipation, Turkey, Persia, &c. &c.—See, my friend, what consequences may result from the giving away of a *single Tract!*

The different spheres, which were now assigned them by the Society, for a season separated these friends, in person, but not in heart. The reports have traced their steps, and exhibited the progress of the cause.

At length, the concerns of the Russian Society, retained Mr. Paterson in this city, where he had the happiness of seeing the Holy Scriptures begun to be translated into the modern Russ, the vernacular tongue of the people. Here he married a lady of distinguished piety and talents, with whom I had formed an intimate friendship in England; and this event led to the subsequent union of Mr. Henderson and myself.

In the autumn of 1819, we arrived

in Petersburg, on our way to Aastrachan, the place of our destination, and were obliged to rest a few months, on account of an accident, from the effects of which my dear husband was but partially recovered.

You may judge how much the four doubly-united friends enjoyed this renewed intercourse. The Lord had blessed my friend and me with each a little girl, nearly of the same age, which added still to our happiness. Days and weeks fled fast, as we recounted the gracious dealings of our God to us and to his church, and the time for our departure was approaching; when a sore affliction entered our circle. A fever was permitted to seize our beloved Mrs. Paterson, and, in fourteen days, her happy spirit rested in the bosom of her God. Her experience was delightful. It would fill pages. But I cannot dwell upon it now. You may judge what a blank was occasioned by the loss of a life so valuable. The sorrowing widower felt the stroke so deeply, that his own health was endangered. Mr. Henderson did all in his power to soothe his affliction; and at the particular desire of Mr. Paterson, we took up our abode with him, and I became as a mother to his infant child. It was urged on Mr. Paterson, that a journey would be advantageous to the restoration of his depressed mind and at the same time serve essentially the Bible cause. He therefore proposed to accompany Mr. Henderson on his journey, through Russia, Armenia, Georgia, and Persia.

The formation of an auxiliary society for the town and government of Novogorod, was the first object of attention to our travellers; and in this, by the divine blessing, they succeeded beyond expectation. To give you an idea how requisite such an institution is, you must be informed, that many even of the clergy, have never seen a Bible; and an

hearing of it, asked *what kind of a book it was*. The government, for the benefit of which, especially that society is established, contains a population of more than 600,000.

At *Brounitskoi*, a small town beyond *Novngorod*, they gave a copy of the Gospel and Acts to a poor provider of post-horses, who sat up the whole night to read it; and being asked why he did so, replied,—"Because I do not know how soon God may call me into another world, and then he will ask me, what I know of Him."

There is in Russia a sect called *Rascolnicks*, Dissenters from the Greek church, professing a purer faith, but absorbed about trifles; proud like Pharisees; and so conscientious about "mint, anise and cummin," that they will not even eat out of a vessel, in which any thing has been prepared for those of a different persuasion. Some of the more rigid would not receive our travellers, because their costume had not the *true-faith-cut* or *color*. But mark the magnetic force of the Bible. At *Krestai*, they succeeded in forming a Bible Association; with two Directors, the one a *Protopope*, and the other a *Rascolnick*!

At every place where Bible Societies had previously existed, meetings of committee were held; on the arrival of the visitors, for the purpose of giving more extent and efficiency to the measures adopted by the several members. It has been found, that many of the societies in the interior have languished for want of a proper knowledge of the plan of conducting the business, especially as it respects the means of circulation, and the bringing of minor associations into active cooperation.

It was thought to be very desirable, that in the city of *Kier*, (the third in the empire,) more publicity should be given to the designs of the Society. Accordingly several shops

were opened in different parts of the city, for the supply of the Holy Scriptures in different languages; and each of the depots is to have a suitable inscription. One of them is to be at the entrance of the Catacombs, which are subterranean vaults dug out of the rock, and, being full of the relics of the saints, are visited annually by 50,000 pilgrims from all parts of the empire, even from remote *Kamtschatka*, and also from *Jerusalem*, *Greece*, &c.—Let us pray, my dear friend, that these benighted wanderers, who "seek the living among the dead," may carry home with them a copy of that precious word of life, that will guide their weary footsteps to the way of peace on earth, and to the glorious rest of heaven.

Mrs. H. says, that the Russian Bible Society has a printing machine, "which, by the aid of a man and a boy only, strikes off 1,000 sheets of the Bible, printed on both sides, in a single day."

FRANCE.

EVANGELICAL MISSIONARY SOCIETY AT
PARIS.

Circular of the Society.

By the kindness of S. V. S. Wilder, Esq. we have been furnished with a Circular of the Society above named, addressed to the Protestants of France. Those who have been acquainted with the history of the last thirty years, will be gratified with the spirit discoverable in this document, which we give entire.

"Placed by Divine Providence in circumstances more favorable than at any former period to the influence of the sacred truths of the Gospel, the Protestants of France have begun to manifest a zeal for religion, which promises, with the blessing of the Almighty, the most delightful results. Already the establishment of Bible

and Tract Societies, the commencement of Sunday Schools, the erection of numerous temples, the urgent demand for faithful ministers, the formation of new congregations, and the affluence of serious worshippers in many of the cities and villages of the kingdom, attest the reviving energies of the Gospel, and inspire the liveliest gratitude and the most cheerful hope.

"Happily, there are not a few among the Protestants of France who feel the force of those sentiments, and who seek an opportunity to add to their exertions at home, more general efforts for the salvation of the miserable inhabitants of pagan lands, and other unenlightened countries of the earth. On several points of the kingdom, simultaneous movements of persons unconnected with each other, indicate that a general feeling prevails on this important subject."

"The Committee propose also the establishment of Monthly Missionary Prayer Meetings, similar to those which have been established for some years, by the friends of Missions, in the different quarters of the globe, to implore the out-pouring of the Holy Spirit on their churches, and on their country; on the Missionary Society of Paris, and on the labours of all the Societies formed in various countries for the propagation of the Gospel, and, especially, on missions to the inhabitants of heathen lands.— These meetings will be held on the first Monday of every month (commencing January 6th, 1823) at seven o'clock in the evening, in one of the temples of the capital, and the Committee hope that the Protestants throughout the departments will assemble on the same days, and at the same hour, and unite with their brethren in Paris, and with the multitude of Christians who, in different countries, assemble for this holy and delightful exercise."

Officers of the Society.

President—The Count VER-HU-ELL, G. C. Peer of France, Vice Admiral, Vice-President of the Protestant Bible Society of Paris, and Member of the Consistory of the Christian Reformed Church of Paris.

Vice-Presidents—M. GOEPP, Pastor and alternate President of the Consistory of the Christian Church of the Confession of Augsburg, at Paris.

M. STÄPER, Minister of the Gospel, Professor of Theology.

Secretary—M. SOULIER, formerly Pastor at Uses.

Assistant Secretary—M. AUFSCHLAGER, Assistant-Pastor of the Christian Church of the Confession of Augsburg, at Paris.

Treasurer—M. S. V. S. WILDER, Merchant.

Censors—M. KIEFFER, Turkish Professor in the Royal College of France, Member of the Consistory of the Augsburg Confession of Paris.

M. MOND, Senior, Pastor of the Christian Reformed Church of Paris.

There are also twelve *Assessors*, among whose names we observe that of the Baron de STALLHOLSTEN, Member of the Consistory of the Reformed Church of Paris.

CHARITABLE INSTITUTIONS AT PARIS.

WE cannot forbear extracting from the letter of Mr. Wilder, which accompanied the Circular, a brief notice of the charitable institutions that have sprung up in the capital of France, since the year 1818.

"The friends of Zion have certainly much reason to bless God and rejoice, when they consider, that, in 1818, not a single society existed in this city, for promoting the glorious cause of our Divine Redeemer; while by the blessing of the same benign Being, there are now a Bible Society; a Missionary Society; a Reli-

gious Tract Society; a Christian Morals, or in other words, a Peace Society; an Archives of Cristianity Society; an African Society, and a Prison Society;—all in active operation; and the members of the respective Committees daily manifesting an increased zeal for the accomplishment of the great objects they have in view.—Surely this is none other than the work of God; and unto Him be rendered all the honor, glory and praise.

Miss. Her.

From the London Missionary Register.

CASPIAN SEA.

SAREPTA.

UNITED BRETHREN.

AFTER long waiting, and, to appearance, hopeless endeavours, the light of the Gospel begins to shine on many Heathens among the Calmuc Nation.

The small Calmuc Congregation have quitted the horde, and taken refuge with us. This step was rendered necessary, as the Powers of Darkness began to exert themselves with increasing malignity against this incipient work of God; and well-grounded hopes are entertained of protection from Government. They have settled, for the present, on our land; on a small island, in the river Wolga, about an hour's walk from hence.

I shall never forget the impression made upon my mind, when I beheld these dear firstlings from a Heathen Nation, thrust out from their own people and connections, after a wearisome journey, arrive on our land, accompanied by their faithful Missionary Br. Schill. The weather was rather unfavourable, but I and some other brethren rode to meet them. After the first cordial welcome, we stopped to see them pass. Br. Schill proceeded on horseback accompanied by a division of men;

another division went up the Wolga in a boat, while the main body of the people proceeded along the high banks of the river; then followed, at a small distance, the camels loaded, after the oriental manner, with the various parts of their skin tents or "kibitjes," upon which the women were seated; they were followed by two Calmuc two-wheeled carts drawn by horses and by a bullock; loaded likewise with tents and their furniture, on which the lesser children were placed—the bigger ones walked; after the carts followed two loaded bullocks, as they had only three camels; then the herd of horned cattle, and lastly the sheep and goats, driven by the bigger children: there might be, altogether, about seventy head of cattle belonging to them.—The evening was calm, and the sun had set.

We observed, in the countenances of the people, who are mostly, as it were babes in faith, and have but just begun to believe in the power and protection of Jesus their Saviour, rather marks of mildness, thoughtfulness, and deep reflection, than of joy and gladness of heart. Sodnom's countenance, whose features are those of a genuine Calmuc, but manly and expressive, seems to shew a gentle and contemplative mind; the Lord has granted him true grace and a living faith; he is truly humble in heart, and does not imagine that he has already attained, or is already perfect; but he is ready to follow after, that he may apprehend all that is to be known of his Saviour, pressing towards the mark: with this blessed humility he combines a truly apostolical zeal; fearing neither reproach nor danger; ever desirous to promote the deliverance of more of his nation from the chains of darkness, and to shew them the same way to their Saviour, which through grace he himself has found. As the next to him in experience and grace,

I may mention his wife: she is of a very quiet and mild disposition, and does not speak much; but her expressions are such, that they remind us of what is recorded of Mary—*She kept all these things and pondered them in her heart.* There are several among them, who, when they walk with their Teacher along the coast of their island, might say to him, as the Eunuch said to Philip—*See, here is water: what doth hinder us to be baptised!*

Oh how I wish, that, by these facts, all my friends could see with their eyes, how the grace of God transforms the whole man—how it has changed the generally rough and dark countenances of this nation, into mild and cheerful faces—how the unpleasant and fierce tone of their voices has become gentle and modest; and their unmannerly and boisterous behaviour, quiet and peaceable—and how their disorderly and filthy habits have yielded to regularity and cleanliness. Their conduct would put many a Nominal Christian to shame; and might even be a lesson to many of those, who profess to walk after the rule of Christ.

During the first days after their arrival, almost the whole congregation of Sarepta went to see these dear emigrants, and to bid them welcome. The weather proved remarkably fine this autumn. Aged Brethren and Sisters, Widows and Hoary-headed Men, were seen grasping once more their pilgrim's staff, spending some of their last remaining strength, and creeping along the road toward the kibitjes, which stand about three English miles from hence; that with their own eyes, they might behold this work of God. We were particularly affected with what happened to a venerable old brother, Stemman, eighty-three years of age; one of the first settlers at Sarepta; he, like others of the aged Fathers of this place, never forgot its pristine

destination, to be the means of bringing the Gospel to the Calmucs, for which he offered up daily prayers, and now desired to see with his own eyes these firstlings of that Heathen Nation; he therefore, likewise, seized his staff, which he had long ago laid aside; and by the help of a friendly conductor, reached their camp; after beholding them, and hearing them in their own language sing verses, treating of the sufferings, death, and redemption of Jesus their Saviour; he returned home, thanking and praising God; and two days after, closed his eyes, and departed in peace.

At first, their kibitjes were set up on the bank of the river; but now they all are removed to the above-mentioned island. The reasons for this measure were chiefly the necessity of obtaining more pasture for their cattle; and also to avoid the troublesome visits and insults of their own countrymen, of whom there are always a good many stragglers in our neighbourhood.

The Calmuc Tea, mentioned in the reports of our Missionaries, is, however, not to be compared with that in use among us. It is brought from China; and is of a very coarse kind, being pressed into hard cakes, like oil-cake, and thus sold. A piece being cut off, is thrown into an iron pot, which always stands on the fire in the middle of the kibitje, and boiled. The tea, by itself, yields an unpleasant decoction; like soap-ices, but by an admixture of fat and salt, it becomes a strengthening and nourishing kind of broth, the colour of which resembles that of chocolate made with milk. The Calmucs can bear hunger and fatigue many days, if they can only get a cup or two of this sort of tea. If the cooking of it be treated in a cleanly way, as was done here by Sodnom, and the fat, which is commonly mutton, is fresh, the taste is not disagreeable; though

I had never tasted it before. I was able without disgust, to drink a whole cup of it. The wooden bowls made by the people themselves, out of which the Calmucs drink this tea, hold about three or four cups of the common size.

We had not been long with Sodnom, before the other inhabitants came out of their kibitjes to welcome us. I had brought a large wheaten loaf with me, and distributed it among them, as they according to their custom, sat on the ground. Nothing like a chair or stool is found in their tents; but they provided us with saddle-cloths and skins to sit on.— During our friendly meal, men, women, and children were engaged in smoking tobacco, and much conversation took place: but when the meal was finished, they all laid down their pipes, folded their hands with great devotion, and sang Hymns in the Calmuc language, such as—“The Saviour's blood and righteousness.”—“O head so full of bruises.”—“Unto the Lamb of God.”—“To him I wholly give.” At the conclusion I sung for them in German, that verse—“The Lord bless and keep you in His favour.” We were deeply affected by the simplicity and earnestness, with which the whole was conducted; and took an affectionate leave of the dear people.

The presence of the small Calmuc Congregation has been the means of much blessing and refreshment to this Congregation. When, on the second Christmas holiday, a report was made to the Congregation of the manner in which these firstlings had celebrated the Incarnation of our Lord, with their Teachers; and thus, for the first time, the Saviour of the World, manifested in the flesh, as an infant in the manger, had been adored and greeted with hymns of praise and thanksgiving, by a portion of the Calmuc Nation—all present were deeply affected. In all the so-

lemnities of this blessed season and those of the new year, in all our prayers these dear people were remembered before the Lord with fervent supplication, that he would complete the work begun in their souls.

On the 24th of December, we celebrated the birth-day of our gracious Emperor and Sovereign; and united in prayer in his behalf, entreating the Lord that He would so dispose his heart, that, by his kind and protecting care, this small flock might find a place of rest, where they may serve God in safety; and that it might also soon be said, as Christian David exclaimed respecting Herrnhut—Here the sparrow hath found a house; and the swallow a nest for herself—even thine alters, O Lord of Host!

We are now establishing a Bible Society, as a Branch of that at Petersburg. We have had here the pleasure to see those worthy men, the Rev. Messrs. Paterson and Henderson, on their passage to and from Tiflis.

BIBLE AMONG THE CATHOLICS.

THE propriety of a general circulation of the Holy Scriptures is so apparent, and the effort of different societies, having this express object in view, are so unremitting, that the Catholics will probably be obliged to publish versions in the vernacular tongues of different nations. There is now publishing in England, with the approbation of the Rt. Rev. Dr. Gilson, Vicar Apostolic of the Northern District, and under the revision and correction of two other clergymen “the Holy Catholic Bible; the Old Testament, first published by the English College at Doway, A. D. 1609; and the New Testament, first published by the English College, at Rheims, A. D. 1582, translated from the Latin Vul-

gate, diligently compared with the Hebrew, Greek and other editions, in divers languages: newly revised and corrected, according to the Clementin edition of the Holy Scriptures, with annotations for clearing up the principal difficulties of Holy Writ." This edition is "embellished with 42 beautiful engravings, and complete in 16 Parts, price 5 shillings (sterling) each." Although the price of this edition will prevent the general circulation of it among the Catholics, and notwithstanding the glosses with which it will probably be accompanied, we believe that this in common with all other editions of the sacred writings, will have a salutary influence.

MONTREAL, MAY 1, 1823.

We willingly insert *Sylvanus*, not so much with a view of correcting the misstatements of "*a Friend to Sailors*," (for we believe that both gentlemen have stated the truth as far as their knowledge enabled them) as for the purpose of exciting an interest in the eternal welfare of seafaring men, and of doing justice to those worthy Clergymen in Quebec who have been so zealous in so good a cause: they have our most unqualified praise for their pious exertions, and we assure them that we will not lose sight of so desirable an object, but shall from time to time offer to the public such remarks as may occur to us, and as may tend in any way to excite activity among the agents, for distributing Christian knowledge.

At the present season, we are all wishing a safe arrival, to the spring vessels; we shall hail their appearance with joy, and heartily congratulate the sea-worn mariner on his safe arrival in his destined port; but how much more cheering would be the salutation, if we could add to the

usual compliments, "we have established a branch of the Bethel Union, in order that you hardy sons of Neptune, may have an opportunity of hearing the glad tidings of salvation in our port." The Merchants of Quebec are generous and liberal, we therefore call on them to bestir themselves in the cause of sailors; let them call a public meeting of Merchants, Clergymen, and other pious Christians; let subscriptions be made; let the Bethel flag be hoisted; let Bibles, Testaments, and Religious Tracts be judiciously distributed among sailors; and then shall we say to the people of Montreal, "go thou and do likewise," and we pledge ourselves that our appeal will not be in vain; but that even here, at a distance of 500 miles from the sea, the Gospel will be preached to those "who go down to the sea in ships."

To the Editor of the *Christian Register*.

Sir,

It appears to me a matter of regret, that some of your correspondents, are more conspicuous for zeal, than a spirit of strict enquiry, too eager to communicate intelligence, and too remiss in their exertions to collect facts; among this number may be ranked "*a Friend to Sailors*." Though I most sincerely participate in the joyous feelings he professes to have experienced when recording the "small beginnings" in the way of preaching made among the Sailors in this Port, during the last summer, yet I cannot but feel a little surprise at the strange, and unaccountable omission of the name and religious profession of the real founder and promoter of so laudable an undertaking, and attaching the credit of it, (if I may be allowed the expression) to persons who may justly be said to have built on *another man's foundation*. Your correspondent invites "the Episcopalian, the Methodist,

and the Presbyterian, to *join* in this glorious work," and exhorts "those who have so nobly begun the work, (the Baptists & Independents) at Quebec, to proceed with renewed energy and vigour, &c." Now, if you reverse the order here laid down, and place the Episcopalian and Methodist in room of the Baptist and Independent as inviting co-operation, your view of the subject will be far more correct. The fact is, that a hint given (by a gentleman of commercial eminence, and a member of the Church of England) to the Revd. Dr. Mountain, of the great want of spiritual instruction among the Sailors, and of the preference they would probably shew for having divine service performed on board their vessels, or in convenient buildings near the river, he immediately entered into the affair with spirit, and notwithstanding his usual heavy professional duties, engaged to preach to them every Lord's Day, during the season. No sooner was the plan arranged, than the services commenced, and every Sabbath morning saw the SIGNAL FLAG hoisted for worship. Not Sailors only, but many of the *rafsmen* attended these means of grace, and appeared sensibly gratified at the attempts made to ground them in moral and religious duties. The Rev. Mr. Jenkins occasionally preached to them, as well as the Rev. R. L. Lusher, the *Methodist* Missionary, then stationed at Quebec, the Rev. J. Purkis, and Mr. Baker, a Baptist teacher, of whose exertions in this way I am not prepared to give you any information, as, although a resident at Quebec, and well acquainted both with its Churchmen and Dissenters, I never heard of him but through the medium of the Christian Register.—Don't mistake me, I would not be supposed even to insinuate, that Mr. Baker has not laboured in this glorious field for usefulness, but that his labours are not *generally* known, is

certain. It is probable, however, that the bread which he has so silently consigned to the waters, may be seen after many days, and that his attempts to display to so proverbially a thoughtless part of the community the bleeding Lamb of God as an atonement for human guilt and misery, may have produced such an effect upon some of these hardy sons of the Ocean, as may when hereafter known, throw some light on Mr. Baker's past humble exertions.

Permit me, in conclusion, to observe that not only among our marine visitors, but throughout the Canadas, lies an open and extended field for Christian toil: the harvest is truly great, and the genuine labourers comparatively few; let each labourer therefore exert himself to the utmost in collecting the golden store; but let him at the same time beware of reflecting upon the Husbandman for sending in others, whose mode of gathering it may be different, and in his view unseemly; but let all who love the Lord Jesus, unite heart and hand, "standing fast in *one spirit*, with *one mind* striving together for the faith of the Gospel," disarding and discountenancing in the service of their common Lord and Master, all illiberal feeling, all unholy rivalry, "approving themselves as the Ministers of God, by pureness, by knowledge, long suffering, by kindness, by the Holy Ghost, by *Love unfeigned*; giving no offence in any thing that the ministry be not bled."

SILVANUS.

Quebec, April 8th, 1823.

The following plan for instructing the Negroes in the West Indies, (which has been sent us) was presented to that friend of Negroes, Mr. Wilberforce, some time past by an intelligent Individual, who had resided in the W. I. for fourteen years. I thinking it might subserve the cause

of this oppressed people, we willingly give it an insertion.

I AM of opinion that the instruction of the Negroes in the West Indian Islands, is a thing much to be desired, for several reasons.—First, I conceive it would be for the advantage of their owners, in making their slaves more obedient and faithful.—2dly, for the advantage of the country, as by enlightening their minds, and bringing them to see the moral fitness of marriage, the population might be increased sufficiently for the cultivation of the soil, without augmenting their number from other countries.—3dly, for their own advantage, by increasing their social and domestic happiness, but much more in preparing their minds for the reception of the Gospel, by which they may be made acquainted with the way of salvation, so that while their bodies are held in slavery by man, their souls may, by the blessing of God on the means used, be emancipated from the slavery of sin, and that they may have hope in their death, through the mercy of Jesus Christ; but there is yet another reason which concerns all the parties above-mentioned, and that is (if the legislature be looking forward to a period finally to emancipate the slaves, as was said, I think, by a member of the Commons House of Parliament, when speaking on the subject of registering their names, a short time back) it is necessary to prepare them for the important change, by enlightening their minds, and instilling into them, the principles of the Christian religion, as in their present state, I fear such a measure would be attended with danger.

I am further of opinion that the gradual instruction of the Negroes in the knowledge of the scriptures is practicable, and may be accomplished without incurring much expense,

either to their owners, or the public; by procuring well-disposed young men from this country, who have been accustomed to teach in Sabbath Schools, to act both as overseers and teachers occasionally, under whose instruction the children of the Estates may be placed, as soon as they are capable of learning the letters, and by having them carefully instructed for a few hours every day, I have no doubt they would be capable of reading the Bible before they could be of much use to the Estate, in any capacity; and in time when the well-disposed among the grown up Negroes, saw the advantages that their children derived from education, it is likely (although it might not be convenient to spare them from work during the day) they would be disposed to spend a few hours after the labours of the day were over, for such a valuable acquisition: by these means the Negroes attached to Estates, would be gradually instructed, and prepared for emancipation, without risk, and the next generation would all be found acquainted with the word of God.

I am however of opinion, the above will never be effectually accomplished until the Legislature shall enact some law to enforce it, and to insure success, it would be necessary (as the teachers above mentioned would be under the direction of the managers on the Estates) to have confidential inspectors for every colony with ample authority from Government to see the whole carried into execution.—The principal expense would be the inspectors Salary, and Books.—For slaves in Towns, teachers would be required to be settled among them, and their owners obliged to send their Negroes children to be instructed as above, before they were of years capable of doing much work, and also to pay for their instruction at a given rate.—The foregoing would require to be followed

up by the preaching of the Gospel, and when Ministers, and places of worship, are provided for them, so as that the Sabbath may be occupied in public worship, and teaching &c. to prevent idleness and dissipation, their markets would require to be changed, from that to some other day, and time allowed them during the week for working their provision grounds, and for making market.

Religious Summary.

We have seen the report of the Montreal district Committee in correspondence with the Quebec Diocesan Committee of the Society for promoting Christian Knowledge, for the year ending 26th March 1823; it commences by lamenting the death of its venerable President Deputy Commissary General Clarke, and pays a just and handsome tribute to the character of that pious and worthy man: it states that it has distributed a very considerable number of Bibles, Prayer Books, and Religious Tracts, some at reduced prices, but the greater number gratuitously. The Committee has procured a building lot in this City to erect a large and commodious School-house on, and are making every exertion to have the edifice completed this summer. The number of pupils in the school on the 26 March last was 135, of whom 111 received their instruction gratuitously. The benevolent exertions of the Montreal District Committee promise to become of considerable utility to a community so much in want of education as that of this City. The report concludes in a manner which does honor to the piety of its framers, by requesting "the earnest prayers of every true Christian for the direction and blessing of divine Providence in all their labours."—It appears by the second annual re-

port of the Kingston Female Benevolent Society, that its operations during the last year, although not quite so extensive as the preceding year, have been important; one hundred and fifteen individuals have received assistance in and out of the Hospital. The receipts of the year amounted to £201 10 5—the expenditures to £197 11 11½.—A Chapel for the Methodist Missionaries was commenced in October last, in the island of Dominica: the foundation stone was laid by his excellency the Earl of Huntingdon, Governor of the island, who also gave a sum of money to assist in the erection of the building.—The Rev. Dr. Chalmers of Glasgow, has been chosen professor of Moral Philosophy in the University of St. Andrews; his congregation received the intimation of his acceptance of the professorship with evident marks of deep regret.

The Pope has issued a decree prohibiting the reading and vending in Spain, of several very literary works of the most respectable Spanish authors. Among them is the "History of the Inquisition in Spain."— "A correct list of the Churches and Chapels in the City of New-York," has been published in the Commercial Advertiser of the 20th ult. it enumerates, 15 Episcopal Churches, 9 Dutch reformed, 15 Presbyterian, 5 Associate reformed, 11 Methodists, 8 Anabaptists, and 20 other denominations. Total 83.—The Legislature of South Carolina has passed an act, by which free people of color employed in vessels trading to any port in that State can be taken out of their vessels, and lodged in gaol until the vessel is on the eve of departure: the act also subjects the Captains of vessels to pay the costs of the imprisonment, and imposes a heavy penalty on their refusal to comply with this iniquitous piece of spurious legislation; it also condemns

the people of color to slavery should their captain refuse to comply with the law: this is a direct violation of the rights of Man, the law of Nations, and of the Constitution of the United States. When will Man cease to persecute his fellow man merely for the color of his kind? The civil Governor of the German-Russian provinces has issued a decree, prohibiting all meetings in private houses, of strangers who are not members of the family, held for the purpose of praying and reading the Bible, seeing that they prevent persons from attending divine worship in the Churches. Servants in the Cities are forbidden to visit the Churches on any other day than Sunday, and some other day, at a particular hour, which would be intimated. We learn that the powerful and eloquent addresses of Mr. Allen the Quaker Philanthropist, made before the Sovereigns at the Congress of Verona, in behalf of oppressed Africa, have proved eminently successful. The different powers, with the exception of France, have adopted very rigorous measures on the subject. Russia, England, Prussia and Austria have agreed that the Commerce in Slaves ought to be assimilated with the crime of Piracy, and have therefore made it punishable by Death. Mr. Caulker (a man of color) has translated the Rev. John Newton's Olney Hymns into the Sherbro language; they are sung by the natives in public and private worship; how plea-

sing the change from pagan slave dealers to professing Christians; so much for the good resulting from Missions! The Evangelical Missionary Society of Paris has in contemplation to form an establishment for preparing Missionaries for their future labors; and recommends the observance of the monthly concert. The various benevolent operations of the Christian Church begin to be adopted by the Protestants in France. The Hibernian Society has established 575 schools 35 of which are under the superintendence of Catholic Priests, it is to be hoped that we will soon hear of the Catholic Clergy in Ireland taking a general interest in the education of their hearers. The Hon. and Rev. Dr. Stewart sailed for England (from New York) in the Packet Ship Robert Fulton, on the 8th ult.

The first anniversary of the Sheffield Sunday School Union in England, was held 1813, when the number of Scholars was 3168. According to the returns of the last Report the number of Children in Schools connected with the Union, is more than 8,600. The population of the parish of Sheffield is 65,276. There are 16,338 children between the age of 5 and 15 years. Of these about 11,000 are taught in Day and Sunday Schools.

Mr. Coultart, the laborious missionary among the negro population of Jamaica, baptised one hundred and seventeen persons in August last.

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