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THE CHRISTIAN REGISTER.

" ON EARTH PEACE, GOOD WILL TOWARDS MEN."

VOL. I.] MONTREAL, SATURDAY, NOVEMBER 1, 1823. [No 21.

BYOGRAPHY.

LIFE OF MATTHEW STACH.

It has pleased the Lord of Missions greatly to distinguish with his blessing the missionaries sent out, during the last ninety years, by the small community of the Moravians. We think it of use to Christians generally to become acquainted with the characters of those eminent servants of God, who, with small means, but with almost incredible labor and patience, traversed oceans, settled in the most inhospitable climates, and carried the light of salvation into the darkest regions of the globe.

We copy the following article from the London Missionary Register for May last. It was compiled from the Moravian Periodical Accounts and from Crantz's History of Greenland.

Narrative of his Earlier Years.

This narrative is given in Mr. Stach's own words.

I was born at Mankendorf in Moravia, March 4th, 1711. My father, Christian Stach, was a pious man; and labored diligently, though under great oppression, in the Gospel, among the few remaining in Moravia,

The first occasion of my having serious impressions upon my mind was a circumstance apparently insignificant. I was sitting and crying, that, in a distribution of cake among my companions, I had been neglected. My father reprov'd me for it, and said, "Ah, my son, could I but once see thee weep as earnestly on account of thy sins!" These words pierced me to the heart, and I retained a lasting impression of them.

In the summer season, I was chiefly employed in tending cattle in the fields; and, in winter, my father taught me, at home, to read and write, fearing lest, if I went to school, I might be hurt by bad examples. He did not agree with the Roman Catholic custom of administering the sacrament to children of seven or eight years old, and therefore kept me from it. I remember about that age, to have been in great distress of mind about my soul's salvation, so that I often wished to have been any creature rather than a man.

In my twelfth year, I entered into service; and, being no more under my father's immediate inspection, soon got a hankering after the vanities and pleasures of the world; though I was not able to launch out as others did, ow-

ing to my father's being counted a heretic, and the young men of the village shunning his connexions. Whenever I visited him, his words penetrated into my heart, and brought back my former reflections.

When I was sixteen, I moved to Zauchenthal, a place noted for licentiousness; and, alas! soon began to relish it myself. However, God was pleased to bless the frequent admonitions of a friend of my father's, called Melchior Conrad; who, by representing the dangers which I was exposed to, prevailed on me to resolve, that as soon as I could save a little money, I would leave the country, and join the emigrants who then had settled at Hernnhut, in Upper Lusatia; but, being at my father's house on Palm Sunday, it happened that a cousin of mine, Martin Franke, was there, from Hernnhut; and I felt a great desire to accompany him on his return. He endeavored, by every argument, to dissuade me from taking this step; painting in lively colors, the poverty, hardships, and distress, which the emigrants had to struggle with, and how much worse my outward condition would be: all this, joined to the pain that my father felt at the thought of parting with me, had nearly over-set my resolution: but it soon returned with redoubted force, till at last I packed up my linen in a bundle, and went to take a final leave of my father. On seeing me firmly determined to go, he began to describe the difficulties which he had labored under to provide something for me; "and now," said he, "you are going to

leave me, just when, according to the course of nature, you would have soon stepped into your inheritance; but," added he, "if your wish to emigrate originates from a pure desire to save your soul, and to enjoy liberty of conscience, I would not on any consideration in the world detain you." It is impossible for me to tell what comfort I felt at this last speech of my father's. I remained concealed in his house that night; and the next morning, before day-break, my cousin, two other brethren, and I, set out on our journey. In the forest of Troppau we rested a little, and I prayed earnestly to the Lord to grant me strength to proceed; for the want of sleep, for two nights had almost broken me down. At night, we arrived in Rosniz, where we celebrated the Easter holidays, and then soon reached Hernnhut safe.

Here I first lodged with my cousin, whose conversation and connexions proved a blessing to me. I soon found great difficulty in earning my bread. I served in the Orphan House for some time; then took to spinning wool. Many a day I subsisted on nothing but a bit of dry bread; and, in short, met with so many trials of this kind, that the brethren thought I should soon quit Hernnhut. But I never forgot my resolution, made before the lord, when I left my father's house, to persevere, should I ever suffer hunger, sickness, and death itself. Thus I looked up in faith to my heavenly Father, and trusted to his kind providence from day to day; nor did I lack any thing needful for the support of life.

In June, I was followed by my cousin, Christian Stach; but heard soon after, that both his and my father had been imprisoned, as having countenanced our escape: my father was soon set free, but his father remained in prison till three days before his death. The widow then sent to desire that we would come and fetch her and her two children to Hernnhut. We accordingly attempted it; and on Whitsuntide eve, 1730, arrived at my father's house, where we lay concealed for a whole week. My father wished us not to stay for him; and thus we set out with the above mentioned persons, and another widow woman. Finding it very inconvenient to bring the children along, we got a wheelbarrow on the frontiers of Silecia, and put the two youngest into it; and thus arrived safe in Hernnhut.

Meanwhile the Roman Catholic priests resolved to secure my father. They sent searchers unawares, into his house, and examined all his papers and books; and, among other things, found a letter from me, with which they went to the parsonage-house, where a number of priests were assembled, taking my father with them. He was left below stairs unguarded, while they perused the contents of the letter. Knowing their evil designs, my father availed himself of his liberty, and ran home as fast as he could, where he informed his wife and children what had happened, and where he should hide himself, so that they might find him and emigrate together. The letter filled a whole sheet of paper in

close writing, so that the priests discovered his escape too late. Hereupon they sent four men to watch the house; but, in the dark, my mother and three sisters escaped their vigilance, and joined my father. They now proceeded to Zauchenthal; but not one of my father's old friends would venture to take him in. The second day, therefore, they spent in a cornfield, the owner of which discovered them, and humanely relieved their wants with some bread and milk. In the night they proceeded: but, finding that the strictest search was made after them in all the neighbourhood, they remained in a place of concealment eight days; and, at length, fetching a large compass, arrived at hernnhut on the 15th June, 1730.

I had now lived two years in Hernnhut; and spent my days, in general, contented and cheerful; but remained always deficient in obtaining an inward assurance that my sins were forgiven. This subject was treated of in all public discourses, and I grew more and more uneasy. But alas! I fell into working and striving to obtain it by my own merit, which caused me many a sad and anxious hour. I felt myself totally under the law and its curse; and the more I strove to keep it, the more I discovered my fall. Therefore, wherever I was, I was wretched, and miserable; and, finding that I could not procure peace of mind by any other means, I disclosed my whole situation to a confidential friend for his advice. His answer was, If thou art hungry, eat—if thirsty, drunk:

all things are prepared for thee." I thought his advice very unsatisfactory, expecting that he would dictate to me a greater exertion of self-denial, upon which, at that time, I rested my hopes. Thus my distress remained; and I spent a whole night in tears and prayers to the Lord for his help and direction, humbling myself before him as a poor undone sinner.

In the morning meeting, the next day, I can say with truth, that our Savior granted me such confidence towards him, as my strength and shield, and such a firm reliance on his merits and death, that all my doubts and fears vanished; and peace and joy in the Holy Ghost took place within my heart. I was, soon after, admitted to the Lord's supper; and enjoyed, in communion with my Savior, and in fellowship with the whole congregation, daily, new blessings and spiritual consolations. In general, love and simplicity reigned among us, and we forgot all outward poverty and difficulty.

After the labour of the day was over, the single brethren usually took a walk into the wood, two and two, to converse with each other concerning what the Lord had done for their souls; and when they returned, they sang a hymn together before going to rest. Once, as we were passing by the house of the late count Zinzendorf, he was just stepping out with Dr. Schaefer, a Lutheran divine, then on a visit to Hernnhut. On seeing us, he addressed the Doctor—“Here, sir, you see future missionaries among the heathen.” I was much struck

at hearing these words; and a desire, which I had felt for some times to preach the Gospel to the heathen, began to increase within me. About the same time, two brethren, Leonard Dober and Tobias Leopold, wrote a letter to the congregation mentioning their desire and willingness to preach the gospel to the negroes in the West Indies; and that, to gain this end, they were even willing to become slaves themselves. Hitherto I had hesitated to mention a similar impulse of my heart to any one; but this letter gave me courage to speak to brother Boehnisch, my confidential friend, about it. I rejoiced greatly to find in him the same disposition of mind; and we resolved to lay our desire before the elders and the congregation, in the same manner as the above mentioned two brethren had done, offering to go to Greenland. We had to wait two years before our wishes were accomplished; and, in the mean time, frequent enquiries were made, whether we continued in the same mind: and, thanks to the Lord! we could always cheerfully answer in the affirmative. During this period, I was sent to Hall in Saxony, and to Jena; with a view to enquire into the circumstances of the emigrants from Salzburg. On this journey, I had the misfortune to fall into the hands of some Prussian soldiers, who detained me a whole night, and treated me very cruelly in order to compel me to enlist. However, through the interference of count Zinzendorf, I was set at liberty the next day. This happened in 1732.

*Obtains the Patronage of the King
of Denmark.*

Leonard Dober, and Tobias Leopold, mentioned in the preceding narrative, having set sail August 21, 1732, "ten years," says Crantz, "after the building of Hurnnhut, when the congregation consisted of no more than 600 poor exiles, including women and children," that writer gives the following account of the proceedings of Matthew Stach and his associates:—

At the same time, the plan of a mission to Greenland was also agitated. As that country was also agitated. As that country was under the Danish government, which was very friendly to the Brethren, it appeared to them the more eligible for the establishment of a mission; and the forlorn state of the poor natives, who had already received Christian instruction from Mr. Egede, loudly called upon their compassion. Matthew Stach and Frederick Boehnisch, two young men, being at work together, in preparing a piece of ground for a burial-place at Hurnnhut, in the course of conversation, found that they had both, unknown to each other, formed the design of going as missionaries to Greenland. They, therefore, proposed themselves for this service; but, the delay of a year intervening, before their offer was accepted, and Boehnisch having, mean while, undertaken a considerable journey, Christian Stach consented to accompany his cousin. These two missionaries, along with Christian David, the principal agent in the Mora-

vian emigration, who intended to return to Europe after the settlement of a mission, set out from Hurnnhut, January 19, 1733, attended with numberless good wishes from their brethren.

The congregation, which was as yet totally inexperienced in missionary affairs, could give them no instructions. They were but the second company who had to make the untried experiment, whether the heathen would receive the message of peace from their Creator and Redeemer; and were therefore left to act in every circumstance, as the Lord and his Spirit should lead them. It was only suggested, that they should cherish an affectionate brotherly love; that they should respect the venerable Christian David as a father, and profit by his advice; and that they should offer themselves as assistants to that long-tried apostle of the Greenlanders, Mr. Egede; but if he did not want their help, they should by no means interfere in his labors.

With scarcely any provisions for their journey beyond the most necessary articles of clothing, our missionaries travelled, by way of Hamburgh, to the Danish capital. Here they met with a kind reception from professor Ewald, member of the college of missions, and M. Reuss, his majesty's chaplain, and from several other friends, to whom they had been recommended.

Their intention of going to Greenland, could not, however, but be regarded as a visionary scheme, particularly while the fate of the Danish mission at God-

thaab was yet in suspense. But they took little notice of these gloomy forebodings; and cast their confidence on Him, who, as they believed, had called them to the work, and would support them in the prosecution of it. They learned, shortly after, that his majesty had granted leave for one vessel more to sail to Godthaab; and that M. Pless, the first lord of the bedchamber, had engaged a merchant of the name of Severen, to send a trader to Disco Bay, on trial. Though the latter would be ready to sail almost immediately, they preferred, after deliberate consideration, to wait for the King's ship, and made their application to this effect to the chamberlain.

Their first audience with this minister was not a little discouraging. Indeed it might well seem strange to him, that young laymen, who possessed no advantages of study or experience, should hope to succeed, where the indefatigable exertions of the learned and pious Egede had accomplished so little. But, being convinced, by a closer acquaintance, of the solidity of their faith and the rectitude of their intentions, he became their firm friend, willingly presented their memorial to the King, and exerted all his influence in their behalf. He is said, on this occasion, to have made use of the following argument:—That God has, in all ages, employed the meanest and apparently the most despicable instruments, for accomplishing the grand designs of his kingdom, in order to lead men to ascribe the honor to him alone; and to rely,

not on their own power or penetration, but on his hand of blessing. His Majesty, moved by the representations of his minister, was pleased to accept their overtures; and wrote, with his own hand, a commendatory letter to Mr. Egede.

The chamberlain also introduced them to several persons distinguished by rank and piety, who liberally contributed toward the expense of their voyage and intended settlement. Being asked one day by his Excellency, how they proposed to maintain themselves in Greenland, they answered—that they depended on the labor of their own hands and God's blessing; and that, not to be burdensome to any one, they would build themselves a house and cultivate the ground. It being objected, that they would find no wood to build with, as the country presented little but a face of barren rock—"Then," replied they, "we will dig into the earth, and lodge there." "No," said the Chamberlain, "to that necessity you shall not be reduced, you shall take timber with you for building a house: accept of these 50 dollars for that purpose," with this and other donations, they purchased poles, planks and laths; instruments for agriculture, masonry, and carpenters' work; several sorts of seeds and roots; implements of fishing and hunting; household furniture, books, paper and provisions.

Arrives in Greenland.

Crantz thus describes the entrance of Matthew Stach and his companions on their mission:—

Thus equipped, they took an affectionate leave of the court where they had been so hospitably entertained, and embarked on the 10th of April, on board the king's ship, *Caritas*, captain Hildebrand. The congregation at Hernhut had already adopted the custom of annually compiling a collection of Scripture texts for every day in the year, each illustrated or applied by a short verse from some hymn. This text was called the "Daily Word;" it supplied a profitable subject for private meditation, and a theme for the public discourses. It has been frequently observed, that the text appointed for a day, distinguished by some remarkable event, has had a striking coincidence with that event. Thus the Daily Word on the 10th April, when our brethren set sail on a mission which so often appeared to baffle all hope, was, "Faith is the substance of things hoped for, the evidence of things not seen."

"We view Him, whom no eye can see,
With faith's keen vision steadfastly."

In this confidence they set sail; nor did they suffer themselves to be confounded by any of the unspeakable difficulties of the following years, till they and we at last beheld the completion of what they hoped for in faith.

They sailed by Shetland, April 22d, passing there out of the North into the West Sea; or long Reach; and, after an expeditious and agreeable voyage, entered Davis's Strait, in the beginning of May. Here they encountered a field of floating ice, while enveloped in a thick fog; but, the next day, a terrible storm arose, which dis-

pursed the ice, and freed them at the same time from their fears. On the 13th, they came in sight of the coast of Greenland, when a violent tempest, of four days continuance, preceded by a total eclipse of the sun, drove them back more than 60 leagues. May 20th, cast anchor in Ball's River, after a voyage of six weeks; and joyfully welcomed the snowy cliffs and savage inhabitants of a country, which had so long been the chief object of their wishes. The Word of the Day was, "The peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus." By this they were frequently encouraged to a peaceful and believing perseverance, during the first ensuing years, amidst all the oppositions which they met with, and the slender prospect of the conversion of the heathen.

The sight of the first Greenlanders, though they could not speak a word to them, was accompanied with sensations of lively pleasure: their pitiable condition pierced them to the heart, and they prayed the Lord, "the light to enlighten the Gentiles," that he would grant them grace, wisdom, and power, to bring some of them at least out of darkness into his marvellous light.

(To be continued.)

VALADICTORY ADDRESS

[An outline of the Valadictory Address of the Bishop of Bristol to the Bishop of Calcutta, and of his Lordship's Reply.]

Valadictory Address to the Bishop of Calcutta:

After some introductory remarks on the magnitude of the object before the Society, and the favourable prospects in India, the Bishop thus addresses Bishop Heber:—

My Lord—The Society for promoting Christian Knowledge, desire to offer to your Lordship their sincere congratulations, upon your elevation to the Episcopal See of Calcutta.

They derive from your appointment to this high office the certain assurance, that all the advantages, which they have anticipated from the formation of a Church Establishment in India, will be realized; and that the various plans for the diffusion of true Religion among its inhabitants, which have been so wisely laid, and so auspiciously commenced by your lamented Predecessor, will, under your superintendence and controul, advance with a steady and uninterrupted progress. They ground this assurance upon the rare union of intellectual and moral qualities, which combine to form your character.—They ground it upon the steadfastness of purpose, with which, from the period of your admission into the Ministry, you have exclusively dedicated your time and talents to the peculiar studies of your sacred profession; abandoning that human learning, in which you had already shewn that you were capable of attaining the highest excellence, and renouncing the certain prospect of literary fame. But, above all, they ground this assurance upon the signal proof of self-devotion, which you have given by your acceptance of the Episcopal

Office. With respect to any other individual, who had been placed at the head of the Church Establishment in India, a suspicion might have been entertained that some worldly desire, some feeling of ambition, mingled itself with the motives by which he was actuated; but, in your case, such a suspicion would be destitute even of the semblance of truth: every enjoyment, which a well-regulated mind can derive from the possession of wealth, was placed within your reach; every avenue to professional distinction and dignity, if they had been the objects of your solicitude, lay open before you. What then was the motive which could incline you to quit your native land?—to exchange the delights of home for a tedious voyage to distant regions?—to separate yourself from the friends, with whom you have conversed from your earliest years? What, but an ardent wish to become the instrument of good to others—a holy zeal in your master's service—a firm persuasion, that it was your bounden duty, to submit yourself unreservedly to his disposal; to shrink from no labour, which he might impose; to count no sacrifice hard, which he might require?

Of the benefits, which will arise to the Indian Church from a spirit of self-devotion so pure and so disinterested, the Society feel, that it is impossible to form an exaggerated estimate.

Nor has this act of self-devotion been the result of sudden impulse; it has been performed after serious reflection, and with an accurate knowledge of the difficulties by which your path will be obstruct-

ed.—You have not engaged in this holy warfare without previously counting the cost. So deeply were you impressed with the responsibility which must attach to the Episcopal Office in India, that you hesitated to accept it. But, upon maturer deliberation, you felt that a call was made upon—a call, to disobey which would argue a culpable distrust of the protection of him who made it. You assured yourself, that the requisite strength would be supplied by the same Almighty Power, which imposed the burden. Among the circumstances which have attended your recent appointment, the Society dwell upon this with peculiar satisfaction; inasmuch as it forms a striking feature of resemblance between your Lordship and your lamented Predecessor; who, like you, originally felt, and like you, subsequently overcame, a reluctance to undertake the administration of the Indian Diocese.

Before that accomplished Prelate quitted his native shores, which he was, alas! destined never to re-visit, this Society, in a Valadictory Address, entreated him to honour with his countenance and protection their exertions for the propagation and maintenance of the Christian Religion in the East. They stated their exertions to consist, in sending out missionaries—in procuring Translations, into the Dialects of Hindostan, of the scriptures and the liturgy of our Church, and distributing them throughout the country—and in encouraging the erection of Schools, for the instruction of children, as well of Europeans as of natives. They further invited his attention to the

formation of Institutions in imitation of the Diocesan and District Committees, which had about that period been established in different parts of England and Wales.

In the designs recommended to his notice by the Society, your lamented Predecessor, was pleased to promise his cordial co-operation. Under his fostering care, Committees were formed in the three Presidencies and in Ceylon, from the labours of which the most beneficial results have arisen. The limits, which the Society must prescribe to themselves in the present Address, will not allow them to enter into a minute detail of their results; yet they cannot deny themselves the gratification of particularly referring to the re-establishment of the Vepery Mission Press, through the interposition of the Madras Committee; a measure fraught with the most important benefits to the cause of the Gospel, since it supplies the means of diffusing through the whole of Southern India the word of knowledge and of life.

The same countenance, with which your Predecessor honoured their past labours, the Society now entreat your Lordship to bestow upon their future exertions. The nature of the objects to which those exertions are directed, will, we are assured, of itself constitute, in your estimation, a title sufficient to your support. Yet we cannot but indulge the hope, that you will be induced to regard them with an eye of especial favour, by the consideration that they proceed from the Society for Promoting Christian Knowledge. Though you have been precluded, by the distance of

your residence from the Metropolis, and by more pressing avocations, from attending the meetings and taking an active part in the business of the Society, still ample proofs have not been wanting of your friendly disposition toward them. Your name has long been enrolled in the list of their members; and they feel both pleasure and gratitude, when they reflect, that you condescended to close your ministerial labours in this country by a discourse delivered at their request, and, if they may be allowed to use the expression, in their service.

It now only remains to assure your Lordship, if such an assurance is indeed necessary, that, in quitting your native land, you bear with you the esteem and the regret of the Society. Though removed to a distant quarter of the globe, you will still be present to our thoughts. Every event, which befalls you, will be to us a subject of the liveliest interest: and, with our prayers for the success of your public labours, we shall mingle our petitions for your personal safety and welfare; humbly beseeching the Giver of all good gifts that he will be pleased to shower his choicest earthly blessings on your head, till he shall at length call you, in the fulness of age and honour, to receive that eternal reward, which he has reserved, in his heavenly kingdom, for those who are the instruments of *turning many unto righteousness.*

Reply of the Bishop of Calcutta.

In reference to himself and the difficulties of his undertaking, the Bishop says:—

I cannot forget, that it was this

Society, which administered to the wants, and directed the energies of the first Protestant Missionaries to Hindostan: that, under its auspices, at a later period, Swartz, and Gericke, and Kohlhoof, went forth to sow the seeds of light and happiness in that benighted country; and that, still more recently, within these sacred walls (for SACRED I will venture to call them, when I consider the purposes to which they are devoted, and the prayers by which they are hallowed) Bishop Middleton bade adieu to that country which he loved, and to that Church, of which he was one of the brightest ornaments. With such examples of learning and holiness around me; with such models of christian zeal before me, I may well be acquitted of assumed humility, when I profess a deep and painful sense of my own insufficiency.

His Lordship speaks of his future course as

—that awful and overpowering enterprise, which (if I know my own heart) I can truly say, I undertake not in my own strength, but in an humble reliance on the prayers and consels of the good and the wise, and on that assistance, above all, which, whosoever seeks it faithfully, shall never fail of receiving.

On the encouragement afforded by the progress of the Society's Missions, the Bishop thus speaks—

Nor, my Lord Archbishop, will I seek to dissemble my conviction, that, slow as the growth of truth must be in a soil so strange and hitherto so spiritually barren, distant as the period may be when any very considerable proportion

of the natives of India shall lift up their hands to the Lord of hosts, yet, in the degree of progress which has been made, enough of promise is given to remove all despondency as to the eventual issue of our labours. When we recollect, that one hundred years have scarcely passed away, since the first Missionaries of this Society essayed, under every imaginable circumstance of difficulty and discouragement, to plant their grain of mustard-seed in the Carnatic—when we look back to those Apostolic men, with few resources save what this Society supplied to them; without ENCOURAGEMENT, without SUPPORT; compelled to commit themselves, not to the casual HOSPITALITY, but to the systematic and bigoted INHOSPITALITY of the natives: seated in the street, because no house would receive them; acquiring a new and difficult language, at the doors of the schools, from the children tracing their letters on the sand—can we refrain, not only from admiring the faith and patience of those eminent saints, but from comparing their situation, with the port which Christianity now assumes in the east, and indulging the hope, that, one century more, and the thousands of converts, which our Missionaries already number, may be extended into a mighty multitude, who will look back with gratitude to this Society, as the first dispenser of those sacred truths which will then be their guide and their consolation?

In allusion to the manner in which the Bishop of Bristol had spoken of him, the Bishop of Calcutta observes—

There is no man who knows better than myself—and this, my Lord, is no time for dissembling—how little these praises are deserved. Yet even these praises, by God's grace, I would hope may not be useless to me. They may teach me what manner of man the Society for Promoting Christian Knowledge, desires as her agent and correspondent in India: they may teach me what manner of man a Bishop of Calcutta ought to be—what manner of man Bishop Middleton was—and what matter of man, though at an humble distance, I must endeavour, by God's help, to become.

I can only conclude by expressing, so far as words can express, to your Grace, to the distinguished Prelates around, and to the Society for Promoting Christian Knowledge in general, my gratitude for the private and personal, as well as public kindness and countenance, with which you have honoured me—my gratitude, and that of the Indian Church, for the splendid bounty of which you have made me the dispenser—my gratitude for the patience and indulgence with which you have now heard me—my gratitude, above all, for those prayers, which you have promised to offer up on my behalf to the throne of Grace and Mercy. Accept, in return, the blessing of a grateful heart; accept the settled purpose of my mind to devote, what little talent I possess, to the great cause in which all our hearts are engaged; and for which it is not our duty only, but our illustrious privilege to labour.

MONTREAL, NOVEMBER 1, 1823.

IN the present number our readers are presented with the Report of the Ladies' Committee of the British and Canadian School Society, which while it does honour to the Ladies of Montreal, reflects especial credit on their fair Secretary, and cannot fail to gratify every benevolent mind.

It has afforded us much pleasure to hear that arrangements are being made at Quebec for a similar institution; we have always been of opinion that the exclusive system, if system it may be called, is ill adapted to the meridian of Canada, and we rejoice to find ourselves in a land so far Christian as to afford some compassion to the children of the poor, who need education, although they should not happen to belong to one of the "three regularly constituted folds!"

La Prairie.—The general meeting of the La Prairie Bible Society will be held at Mr. Smart's School Room, on Monday Evening, November 3, 1823, at which all the friends of that Institution, and all classes of the community, are earnestly invited to attend. The chair will be taken at seven o'clock.

We have to announce to the Superintendants of Sunday Schools throughout this Province, that the Anniversary of the Sunday School Union Society of Montreal has been, by a vote of its Committee, postponed to the second Tuesday in January. It is earnestly desired, that those Schools, which have not already sent in a Report to the Secretary (Mr. William Hedge) of the S. S. U. S. will not fail to do it by the fifteenth of December; as it is wished

they should be embodied in the Annual Report of this General Society. The Annual Report will be transmitted to each School immediately upon its publication.

To the Rev. Isaac Purkis, Editor of the Christian Register.

SIR—As it appeared to me very probable that you may not be in the habit of seeing the Kingston Herald, I have taken the liberty of troubling you, as a friend of the Christian Register, with the copies of two letters for the 23d and 30th of September, which contain animadversions on some recent remarks of yours in your useful publication, under the signature of 'Raikes.' If I had not seen the notice of the Charivari in Upper Canada before I had seen it in your paper, I should still have concluded that you did not invent it; but as I most perfectly recollect that it did appear before that in one or more of the Montreal papers, I do not see much room for censure, as I presume you do not pretend to the power, in such cases, of examining witnesses. And if you have copied a notice without sufficient evidence, 'Raikes' has certainly, without ground, done what he could to lay the scene at Kingston, and to represent it as a charge against the magistrates of Upper Canada *en masse*, *teshan* which, it appears to me, nothing could be more remote from your views. With regard to the second point, in which 'Raikes' appears at a loss and needs information; one cannot help feeling a little astonished that a friend of religion should not be able to comprehend your allusions to the persecuting measures of the 'Holy Alliance' of Lower Canada, in making Ministers of the Gospel liable to a fine of \$20 for doing the duties of their office; but, from

this circumstance, I should hope no such spirit of persecution exists in Upper Canada; and that *there*, those deadly enemies to each other, Herod and Pontius Pilate do not become friends in order to treat with cruel indignity and injustice the founder of our Holy Religion, in the persons of his followers; whether or not I am correct in my conjectures, I strongly suspect that if 'Raikes' will consult the Provincial statute of the 36th of Geo. 3d chap. 4th, and the construction put upon it in the Courts of Lower Canada, he will no longer be in doubt. With regard to the remarks in reference to Sunday Schools, every one who knows your views and your efforts will immediately conclude that your not publishing the information referred to, was merely because you did not possess it: And as we all know that you do not possess omniscience, one is at a loss to know how you should communicate to others, that which was never communicated to you. I am well assured that nothing would have been more readily made known to the public, than that kind of information had you received it. After all, I feel pleasure in recognizing in 'Raikes' a friend of the Christian Religion and of the Christian Register, and cheerfully hail him as a fellow labourer in endeavouring to advance the cause of Truth.

The insertion of the above remarks, together with the letters, if you judge it expedient, will much oblige yours most truly,

RECTOR.

Upper Canada, October 4th, 1823.

FOR THE U. C. HERALD.

To the Editor of the Christian Register:

SIR, In the Editorial comments of No. 16 of the Christian Register, I observed the fol-

lowing paragraph; which I confess I am at a loss to comprehend:—"Whenever the equitable and benevolent spirit of those excellent men, (the Governor in Chief and two Lieutenant Governors of the Provinces of Canada) shall be imbued by those who fill inferior official situations, Canada will be delivered from the odium of disgracing the British Empire by making the Ministers of the Gospel liable to a fine of twenty pounds for performing the duties of their office, which neither the word of God nor their consciences will permit them to decline. Then the people will not be compelled to forsake their own pastors from the dread of suffering in their own estates." I really do not know what is meant by "Canada will be delivered from the odium of disgracing the British Empire by making the Ministers of the Gospel liable to a fine of twenty pounds for performing the duties of their office, which neither the word of God nor their consciences will permit them to decline. The people will not be compelled to forsake their own pastors from the dread of suffering in their estates." If you will have the goodness to explain this paragraph you will greatly oblige one who is a subscriber to the Register, and really and truly hopes that it may succeed. I have no wish whatever to cavil, but an ardent desire for information on that subject to which you allude.

I am, Sir,

Your obed^t. servant,

RAIKES.

Kingston, 20th Sept, 1823.

FOR THE U. C. HERALD.

To the Editor of the Christian Register.

SIR,—As the Christian Register was commenced in Canada with the view of diffusing religious truth and knowledge throughout that country, it ought also, in my humble opinion, to notice things of a local, as well as of a foreign nature. Though it must be confessed that the Provinces do not yield sufficient material for the sole purpose of such a work, yet whenever any thing occurs, or any institution is established that has, for its object, the promotion of piety or literature, that should also be noticed with particular marks of distinction. By pursuing this course, not only will the supporters of such institutions be encouraged, but the popularity of such a work increased.

Having made these preliminary remarks, I proceed to observe, Sir, that since the

REPORT

OF THE

LADIES COMMITTEE.

FOR THE MANAGEMENT OF THE
BRITISH AND CANADIAN SCHOOL

FOR GIRLS.

Your Committee feel no ordinary degrees of interest in presenting to you, the first Report of the infant Institution, which owes its existence to your liberality and exertions, and while they regret that its progress has not been commensurate with their wishes, they would not withhold the tribute of gratitude, to that Being who rules over every event, that thus much has been accomplished.

Commenced on the 6th January last, not under the most favourable auspices, the improvement of this Institution has been accelerated with each revolving Month, until it has gradually acquired strength and firmness. The grand obstacle to the execution of the design, was overthrown by the first steps taken by your Committee, who appointed two of their number to solicit the aid of the Public. In this errand of charity they realized their most sanguine expectations, and it has enabled the Committee to act with a freedom which has imparted a thrill of vigour and decision to every effort. Subsequently many articles, the offerings of mercantile generosity have been received, which have been highly serviceable. During the 8 Months, that the Girls School has been in operation, 183 girls have been admitted—of these, some have been removed in consequence of non-compliance with the Rules, which your com-

first number of the Register was issued, several reports from the Committees of Sunday Schools established in various parts of this Province, have been published in the Newspapers in this town, as well as in several others, of which you have taken no notice whatever. Whether this omission has arisen from neglect, (which however I cannot think is the case,) or from inadvertency, or from not considering it your duty to notice them, or from not having seen the papers in which they were printed, I am not able to determine. That the subscribers to the Register in this Province generally supposed such reports, as well as all others, that tended to promote vital piety and literature, would have found a place in its columns, was I believe expected. Had you not given any account of Sunday Schools whatever, and had you not said any thing respecting transactions in this quarter, I might possibly have been silent on the subject. But as you have in No. 15, given a general account of Sunday Schools established throughout the world, and likewise in No. 18, commented pretty fully, severely, and without proper evidence of the fact before you, on the "Charivari riot" which lately took place in this town, I feel much disappointed that you have passed by those reports so quietly. I however do not wish to dictate to you what you ought to do. You of course know your duty. Nor indeed have I the least inclination to censure unjustly. For, (to use your own language) "it is a much more pleasing task to commend than to censure, and it always affords me far greater pleasure to praise than to reprove." And it cannot be denied that for the exertions which you have already made in carrying on the work thus far, you are truly entitled to the sincere thanks of every well-wisher to Christianity. For myself, I unhesitatingly say you have mine. In suggesting these hints to you, I call that being to witness, who neither slumbers nor sleeps, that I have no other object in view than to further the intentions of the supporters of the Register, and to increase its popularity.

I am, Sir, your most obdt. Servant.

RAIKES.

Kingston, 27th Sept. 1823.

The List of our Agents for the Country, will appear in our next.]

mittee have considered as inviolable, others have been put out to service, and many from the families of Scotch and Irish Settlers, who made this but a resting place, have left the City.

The constant influx of Emigrants, though it yields a temporary increase to the School, keeps it in that fluctuating state which has a paralyzing influence on its general progress; while its actual usefulness is not perhaps diminished; and we may at some future day from distant parts of our Country, witness the fruits of that instruction which we feel to be at present detrimental to the Institution. The average number of Scholars has been about 68, of whom 30 are Catholics; many of these children have emerged from the very hiding place of ignorance, vice and wretchedness, where every moral virtue and every intellectual faculty had alike slumbered in darkness—their proficiency in order industry, and moral conduct, has not been less conspicuous than in those branches which are more expressly the objects of their attainment. While your Committee have rejoiced in being able to render those destitute little beings so rich a boon, and have observed with increasing pleasure their improvement, they have looked with much anxiety on their filthy tattered garments, as the state of the funds did not authorise the appropriation of any part of them to the relief of corporeal wants. In this respect however, they have not been left wholly destitute, and would gratefully acknowledge the assistance received from the Doreas Society, who with the impulse of benevolence have wrought and thrown over these children, the garments of cleanliness and comfort.

120 prizes have been distributed, consisting of Combs, Handkerchiefs, Caps, &c. which have had the intended effect of inspiring a deeper spirit of emulation, and provoking the mind of the indolent to exertion. From what has already been done, your Committee feel that there is strong ground for encouragement in that department of the Institution, which has been committed to their management. The superior utility of this system has been acknowledged whenever it has been adopted; and it certainly holds no insignificant rank in the scale of modern improvements. While it freely and almost gratuitously extends its benefits, it imparts instruction, with a rapidity and simplicity, which has hitherto been unequalled by any other method. Who, that can look back a few years to the period when learning was to the lower class of our race, like a locked granary in the land of famine, will not rejoice in the invention of a Lancaster—a name which deserves to be hailed by every child of ignorance and poverty—and next to that of the founder of Sunday Schools, to claim his gratitude and veneration—the latter more particularly opened the store of moral knowledge—the former placed the key of mental culture in the hands of the simple, degraded and unlettered of our species. When we reflect how large a proportion of the inhabitants of our globe is composed of this class, and the colouring which from their numbers, they give to the morals of a country. When we dwell for a moment on the benign or noxious influence which females are allowed to exert in every civilized society, their education assumes an importance equal to that of those who are destined to act a more conspicuous part in this world's theatre. When too we take into view the fund of resources which it costs, those who are surrounded with opulence and luxury, so little exertion to procure them, surely no heart can refuse to share with its less favoured fellow being the gift which providence has bestowed; not merely for the gratification of selfishness, but for the exercise of that diffusive charity, which liberally imparts to others. The little face be-

Obscured with dirt, and whose bold expression indicates perfect insensibility to shame, may hide a gem, obscured by the rubbish of ignorance and vice, which is capable of receiving as bright a polish as ever adorned the human character. And is it not of some consequence to rescue such from the intellectual and moral torpor which the want of education generally imposes, to enable them to read that volume whose precepts alone can save them from error, and make them virtuous and useful members of society, by directing their thoughts to the high destiny of an immortal being.

Inclined by such powerful motives, even the dormant hand of sloth would raise itself and make one energetic effort; the most churlish and miserly would relax the grasp which so firmly presses the glittering gold; while the heart of sensibility and benevolence would exclaim in the words of its own favourite maxim. "To do good and to communicate, forget not."

On a motion of Daniel Fisher, Esq. seconded by A. Ferguson, Esq. it was resolved unanimously,

1st—That the Report which has now been read, be received, adopted and printed under the direction of the Committee.

On a motion of John Boston, Esq. seconded by Daniel Fisher, Esq. it was resolved unanimously,

2d—That the Institution shall maintain a School on an extensive scale to educate children, and that it shall train up and qualify young persons of both sexes to supply instructed Teachers to the inhabitants of Canada, as shall be desirous of establishing Schools on the British system.

On a motion of B. Holmes, Esq. seconded by John Frothingham, Esq. it was resolved unanimously.

3—That this Meeting sincerely congratulates the British and Foreign School Society, in the rapid progress of Education throughout the world.

On a motion of Michael Scott, Esq. seconded by Wm. Lunn, Esq. it was resolved unanimously.

4—That this meeting entertains the most grateful sense of the patronage and

support afforded to this institution by His Excellency the Earl of Dalhousie, thereby evincing his paternal regard to the best interests of the community.

On a motion of John Jamieson, Esq. seconded by C. Bancroft, Esq. it was resolved unanimously.

5—That the thanks of this Meeting be given to the President, Vice Presidents, Treasurer, Secretary and Committee for their services during the past year, and the following Gentlemen be the Officers and Committee for the year ensuing:—

Horatio Gates, Esq. President.
Hon. L. J. Papineau, Esq. Peter M'Gill,
Esq. F. A. La Rocque, Esq. Vice
Presidents.

A. Ferguson, Esq. Treasurer.
Wm. Lunn, Esq. Secretary.
Mes. O. Berthelet, Mes. J. M'Kenzie,
D. Handyside, Thomas Gugy,
J. Caswell, Joseph Masson,
D. Fisher, Andrew Shaw,
John Torrance, George Davies,
Michael Scott, and Dr. Kimber,
John Frothingham,

The Committee.

On a motion of D. Handyside, Esq. seconded by George Davies, Esq. it was resolved unanimously.

That the thanks of this Meeting be presented to the Ladies, Committee, and to the Ladies composing the Dorcas Society respectively, for the important services they have rendered to this Institution, and that the following Ladies be the Committee for the year ensuing:—

Mrs. Lunn, President.
Miss Day, Secretary.
Mrs. Bancroft, Mrs. D. Fisher,
Mrs. Frothingham, Miss Adams,
Mrs. N. Jones, Miss Holmes,
Mrs. John Torrance, Miss Bancroft,
Mrs. Ferguson, Miss Buchanan,
Mrs. J. Hall, Miss Arnoldi,
Mrs. Jno M'Kenzie, Mrs. Monk, and
Miss Ermatinger, Mrs. Orkney.

The Committee.

On a motion of D. Fisher, Esq. seconded by W. Lunn, Esq. it was resolved unanimously,

7—That the thanks of this meeting be given to the Chairman for his able conduct in the Chair.

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