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THE
CHRISTIAN REGISTER.

ON EARTH PEACE, GOOD WILL TOWARDS MEN.

VOL. I.] MONTREAL, MONDAY, DECEMBER 1, 1823. [No. 23.

BIOGRAPHY.

LIFE OF MATTHEW STACH,
MORAVIAN MISSIONARY IN GREENLAND.

[Continued.]

First Visit to Greenland.

In this first visit to Greenland, Matthew Stach spent seven years. He visited it again in 1742, 1749, 1753, 1754, and 1757; and left it finally in 1771.

Difficulties on first settling in Greenland.

Of these difficulties, Craniz gives the following account:—

Immediately on their landing, they repaired to Mr. Egede. He gave them a cordial reception, congratulated them on their undertaking, and promised them his assistance in learning the language. They next fixed on a spot for building on, the nearest habitable part of the coast, to which they afterwards gave the name of New Hernehut*, and, having consecrated it with prayer, began to run up a Greenland hut of stones and sods, in which they might find shelter until they had erected a wooden house. They bought an old boat of the captain, in which they intended to procure themselves food by fishing.—It was an early season, and the snow disappeared a month sooner than usu-

* Hernehut signifies "The Lord's Watch."

al; yet the cold was so severe, that the turf often froze in their hands. On the 6th of June, they had so far finished their hut, that they could enter it, pulling down the tent of boards, in which they had hitherto lodged. Directly after the ship had sailed, June 15th, they laid the foundation of their dwelling house, they likewise began to build a house for such Greenlanders as might resort to them for instruction, but it was long before there was any use for this.

The dwelling-house being completed, they next turned their attention to the means of procuring a maintenance, and to the acquisition of the language.

Mr. Egede, who had kindly offered to help them in learning the language, gave them his written remarks to copy, and his sons explained them.

—But it may easily be imagined, that they had to struggle with most appalling difficulties. They were obliged in the first place, to learn the Danish, in order to understand their instructors: it was then necessary for them to acquire a clear idea of the technical terms of grammar, with which they were wholly unacquainted: and lastly, to make themselves masters of the uncouth Greenlandic declensions and conjugations, thro' a number of unusual moods, and an almost interminable variety of suffixes. Besides this, a copious vocabulary was to be committed to memory, the Greenlanders having often ten different words for one thing. It was very natural that they should frequently be wearied with such a course of study; espe-

cially, as the natives themselves would enter into no conversation with them; and as if inspired by the Wicked One himself, even stole away the manuscripts which had cost so much trouble. But the invincible love of the Missionaries for these poor savages, cheered them in their tedious task, and fortified their minds against desponding reflections.

Two hundred families, amounting to perhaps 2,000 souls, were at that time resident in Ball's River, but they were scattered among the islands and bays, to fish, catch seals, and hunt deer; and, towards winter, they made voyages to their acquaintance, upwards of a hundred leagues, north or south. A life so wandering left the Brethren but little hopes of gaining access to them, still less of making any permanent impression on their minds. No proffered advantages could tempt them to remain for any length of time at the Colony. Some, indeed, paid a passing visit to the Brethren, but it was only from curiosity to see their buildings, or to beg needles, fish-hooks, knives, and other such articles, if not to steal. If the Brethren sought them out in the islands, they seldom found any one who would give them a lodging even for pay; and, instead of entering into discourse with them, they were continually asking whether they did not intend to be gone.

Temper and Spirit of the Brethren in Extremities.

In a letter written to his brother in Hernehüt, about this time, Matthew Stach says:—

Though far distant from you in body, I feel myself joined to you in spirit; forasmuch as we both have enlisted under the same banner, and are become soldiers of Christ, though serving in different companies. I am here upon a recruiting party, to bring souls to Him and his salvation. We have named our settlement New Hernehüt,

to show that we are under the guidance of the same spirit which rules in your place.

The dreadful ravages of the small pox which took place at this period, are thus spoken of by Crantz:—

As the nation now seemed to be almost extirpated, and the country round New Hernehüt was shunned as the nest of the plague, the Brethren had enough to damp their ardor. But repeated strokes of adversity had taught them firmness; they had often before beheld and adored the wonderful ways of God; and they came from a place where they had seen the words of the Apostle realized—*He calleth the things which are not as, though they were.* Their desire to spend their lives in the service of the heathen, had not been a hasty impulse; and they were steadily resolved to wait for years, before they would relinquish their aim. When, therefore, they were advised to return, as the land was depopulated, they cheerfully replied—“God's ways are not as man's ways. He who called us hither, can still keep us to fulfill His purpose.”

Temper of the Natives.

The second year of the Mission, 1784, was entered on under the same discouraging circumstances as had marked the progress of the first. But the Brethren dilligently occupied themselves in searching out the resorts of the natives, and in labouring to do them good. It will appear from the following extract, that the temper of the people was sufficiently trying.

Toward the end of the year the Brethren were rejoiced by the re-appearance of some of the Natives. They assumed a very friendly deportment, and were very fluent in flattering expressions, by which they endeavour to soothe the Europeans into liberality. As long as the conversation turned on seal catching or the state of other countries, they listened with pleasure; but as soon as religious to-

pics were started, they grew drowsy, or set up a shout and ran away.

Arrival of the Brethren Boehnisch and Beck.

In compliance with the request of His Majesty that more Missionaries might be sent to Greenland, the Brethren dispatched two of their number thither in this year, 1734. One of these, Frederick Boehnisch, was recalled from a journey for this purpose. He had been previously destined for the mission at St. Thomas, but arrived too late to join the company that was proceeding to the West Indies. Being desired to choose one of two Brethren, Daniel Schneider or John Beck, for a partner, he fixed upon John Beck. This Brother had been before imbued with the Missionary Spirit by a letter of Matthew Stach's from Greenland; and in the sequel, had signified his intention of engaging in the service to his Elders; he therefore excepted the appointment without any demur; nor had he ever occasion to repent, as his labors among the heathen were blessed with abundant fruit.

Their voyage was far from being agreeable; for, besides hard usage, they were obliged to put up with a great deal of mockery and abusive language. We mention this, in order to excite gratitude in those Missionaries who undertake such voyages at present, for the many tokens of friendship which they enjoy from a class of men, who took all imaginable pains to torment their predecessors.

Matthew Stach had thus the pleasure of being joined by his old friend Boehnisch, and by another fellow-laborer who had caught from himself the missionary spirit. The intelligence of their appointment arrived very seasonably.

Just at this crisis, two of the Missionaries had begun to think of returning; as they could not see what could be gained, by remaining in a country

which seemed almost depopulated and where the small remnant of inhabitants showed no tokens of any interest in religion. But Matthew Stach could not resolve to go away. He often recollected a text which had had a great share in impressing the first impulse which he received to engage in missionary labors—*At the evening it shall be light*: and determined to stay alone, rather than forsake his charge, Mr. Egede kindly offered him his services, while he remained in the country.—But when they heard that two assistants were coming, and ascertained the determination of the Congregation to support the Mission, and the favor of the king, they prosecuted their exertions with renewed courage.

Employments of the Missionaries.

Being illiterate men, they found great difficulty in studying the grammar and peculiarities of an intricate language. However, young Mr. Egede, who had learned the language from the natives while a child, and spoke it with fluency, assisted them very faithfully, and practised with them twice a week in German and Greenlandic.

They also endeavored as much as possible, to conform to the Greenland mode of living, and thereby to lessen their demands on the Brethren in Europe: and God laid his blessing on their endeavors, so that they improved in the art of fishing more and more. They now also regulated their meetings for religious worship according to a fixed order; and besides the hour destined for prayer and singing, appointed one every day for reading the Holy Scriptures and meditating thereon: in this exercise, they began with the Epistle to the Romans.

Difficulties of the Language.

Having as yet no field of active labour among the natives, their chief occupation during the winter of 1734-5 was the study of the language. The

farther they advanced, the greater the difficulties appeared; especially as they now endeavored to find appropriate expressions for scriptural and religious ideas. They had been told by a grammarian, that it would be impossible for them to translate any thing more than historical pieces; but they did not suffer themselves to be discouraged; and in a few years, their progress exceeded their most sanguine expectations—especially as the natives themselves, when light once broke in upon their minds, soon found words to express their newly acquired sentiments.

Increasing Intercourse with Natives.

The longest voyages undertaken in 1735, were those of Matthew and Christian Stach: Matthew went one hundred miles toward the south, and Christian the same distance towards the north; both of them in the company of the traders, to whom their assistance was not unwelcome in a difficult and perilous navigation, attended with cold, rain, snow, and contrary winds. The Greenlanders at first regarded them with contempt; concluding from the readiness with which they engaged in every kind of manual labour, that they were the factor's servants; but when they understood that their object was not to trade with them, but to make them acquainted with their Creator, and when they observed their modest and gentle carriage, so different from that of other Europeans, they paid them more attention. The frank and friendly behaviour of the missionaries, tempered with an air of earnest seriousness, gained so much on their esteem and confidence, that they eagerly sought their conversation, pressed them to come into their houses, begged them to repeat their visits, and promised to return it themselves.

This animated the Brethren to apply with the utmost assiduity to the language, and they began to discourse with the Natives about sensible objects.

They likewise read some of the pieces translated by Mr. Eygede, as the Decalogue, the Creed and the Lord's Prayer—remining them of what he had formerly told them of, the Creation and Redemption—recalling to their memories what they had as usual forgotten, and rectifying their misapprehensions. They were not backward in avowing their belief of what they heard; but when the experience of the heart was demanded, they were completely at a loss. A short prayer being read to them by Matthew Stach, they assured him that it was good Greenlandic; but added that they did not understand what was meant by "Jesus Christ," the being "redeemed by his blood," and the "knowing, loving and receiving of him"—that it was a strange language, and too sublime for them to comprehend.

The Greenlanders now commenced a more frequent intercourse with the Brethren, and would sometimes spend the night with them. The motives of their visits were indeed glaringly selfish; they wanted either food and shelter, or presents of needles and other things: they even bluntly declared that if the Brethren would give them no stock-fish they would no longer listen to what they had to say; and during the winter, which was intensely cold, the Brethren could not refuse their request for provisions. They did not altogether discontinue their visits in summer; but they generally came, after spending the night in feasting and revelling, too drowsy to support a conversation, or intent only upon hearing some news or on begging or purloining whatever might strike their fancy. Their pilfering habits made their visits not a little troublesome to the Brethren; but the latter did not wish to frighten them away, and were content for the present, that they came at all, especially as a few of them discovered a satisfaction in being present at the evening meetings, though held in German, and made in

quiries into the design of them.

[The preceding extracts have all been made from Grantz. We shall close them at present, with one which may be read with advantage by all Christians, and especially by missionaries.]

Serious Self Inquiries of the Brethren

While the Brethren were thus anxiously waiting till the light should dawn upon the natives, they were by no means inattentive to their own spiritual concerns. Though they had enjoyed many blessings in their Family Worship, they were sensible that they had suffered considerable detriment from a want of closer brotherly fellowship, each having endeavoured to stand alone and bear his own uncommunicated burden.

To remedy this defect, they resolved to spend an hour every evening in free conversation on what had passed in their minds during the day, relative to their main object, and what obstructions and difficulties had occurred to each: they would at the same time admonish and reprove one another in love, when necessary, and spread their common wants in prayer before their Master. That nothing might remain to prevent the closest union, they also allotted a period of some weeks for privately examining themselves on the following point:—

“Whether they were convinced that their call was of God; and were determined never to abandon it, whatever trials they might have to endure, until they could conscientiously believe that they had fulfilled their duty as faithful servants, to the utmost possible extent, or until God discharged them from their call.”

The results of this Self-Inquiry were as follows:

Christian David declared that his call to Greenland extended no further than to see the foundation of a settlement; and having attained this object, he intended to return by the first op-

portunity; yet he considered himself engaged to support the mission, wherever he was, not only by his prayers, but by active exertions.

Christian Stach had never considered himself bound to devote his whole life to the service of the heathen; he had rather undertaken the voyage upon trial; but he would remain in his present situation till God took him out of it, or till he was called away by his Brethren.

The remaining three, Matthew Stach, Frederick Boehnisch, and John Beck, were ready to enter into a solemn obligation to prosecute the work for life or death, believing, where they could not see, and hoping even against hope: nor would they desert their enterprise until they could appeal to God, with the testimony of their consciences, that they had done all that man could do; they determined to indulge no anxiety as to the means which God would make use of to glorify Himself in this work; but, through the strength of the Lord, to persevere in the prayer of faith: they would be chargeable to one who did not freely contribute his share toward the salvation of the infidels. In confirmation of their vows, the Three Brethren drew up the following resolutions:

“We will never forget that we came hither, resting ourselves on God our Saviour, in whom all the nations of the earth shall be blessed; not on the principle of sight, but of faith—

“The redemption wrought out for us by Christ, through his own blood, shall be our chief doctrine; which we will confirm by our words and actions, as God shall give us ability; and by this we will endeavour to bring the heathen to the obedience of faith—

“We will prosecute the study of the language with assiduity, patience and hope.

“We will each acknowledge and value the spiritual grace conferred upon the other, in honor prefer one another mutually, and be subject to one

another in the Lord—

"We will steadfastly maintain brotherly discipline, admonition and correction, according to the rule of Christ, and will withdraw from any one who swerves from the purity of the Gospel, until he shall humble himself before God and his brethren—

"We will do our outward labour in the name of the Lord; and if any one is remiss, we will remind him of his duty; yet we will not be over anxious for externals, but cast our care on Him who feeds the sparrows and clothes the flowers of the field."

After this agreement, they strengthened the bonds of their union, by a refreshing participation of the Holy Sacrament.*

* *Great effects from small causes.* By the mere mistake of a number, that part of the life of Matthew Stach which should have been reserved for the present No. 23, was inserted in No. 22. In reading the whole, therefore, our readers are requested to read that part of No. 23 before reading the part in No. 22.

From the London Methodist Magazine.

CRUELTY OF HEATHENISM.

MADRAS.—The following account carries with it its own comment, and makes its own mournful appeal to the heart. Is it yet asked by any one whether the Heathen need the Gospel? Let him blush at the cold heartedness which has dictated the sceptical inquiry, and thaw the frost of his spirit by those accursed flames which Paganism is almost daily lighting up in India, to outrage humanity, and to torture age and helplessness.

Extract of a letter from Mr. LYNCH, dated Madras, Nov. 23, 1822.

I send you the following, which I have taken from one of the Madras newspapers. The truth of the statement cannot be doubted.

INMOLATION AT HOURAH.

To the Editor.

SIR,—Knowing that you are a philanthropist, I beg leave to inform you, that directly opposite to Fort William, and not above one hundred yards to the southward of the late Mr. William Jones' dwelling house at Serbore, on Monday morning, at gun fire, a widow, the mother of a large family, was put on a pile of combustibles, and burned to death, attended with circumstances of cruelty, at which human nature shudders, and which I shall endeavour to describe, partly as seen by myself, and partly as informed by others.

On Friday the 11th instant, an old Brahmin died. At the time of his death, he was possessed of considerable riches, and had two wives, one of whom was many years younger than the other; and by each of these wives he had a large family of children, boys and girls, now living. The moment this man expired, his eldest son heir to all his property, posted off to Allypore, and applied to C. R. Barwell, Esq. magistrate of the suburbs of Calcutta, for a license to burn his own mother and his step-mother, with the body of his father; but it appears that Mr. Barwell then granted a license for one wife only, the eldest, to be burned. Confident, however, that by another application leave would be obtained to burn the other wife also, the pile was raised; and every preparation made to burn them both the next day at noon; but at the hour of noon on Saturday, no license from Mr. Barwell for the destruction of the youngest woman had yet arrived, and no such license was granted through the whole of that day. The news of this rather novel circumstance soon spread along Serbore and Hourah; thousands of people of all descriptions were assembled to learn the particulars; and to me the family and Brahmin friends of the deceased, voluntarily confessed that either both wives must be burned, or

neither of them could be burned, as the one for whom the license was obtained had declared that she would not be burned alone. On Sunday circumstances remained just the same as on Saturday, for Mr. Barwell was inflexible; and no license to burn the youngest woman could they obtain from him, notwithstanding that they used every art, artifice and invention which the craft and cunning of a Brahmin could conceive.

On Sunday, as on Saturday, crowds of people were in attendance from morning till night; and to all the Europeans who inquired, the declaration of the deceased's family, and the attending Brahmins, were the same, that the one wife could not be burned alone, she having dissented therefrom. Great hope began now to be entertained by the humane, that Mr. Barwell's firmness would save them both; but the poor creatures were all this time, from the moment at which their husband had breathed his last, (on Friday at noon,) kept locked up, and not allowed to taste a morsel of victuals of any description; and the hope that had been entertained of their being saved from the flames, was greatly damped by the fear that they both would be starved to death by their merciless keepers.

On the following morning, Monday, the 14th instant, at gun-fire, notwithstanding the previous repeated acknowledgment and confessions of the attending Brahmins, and of the family and friends of the deceased, that they would not burn the one wife alone, at that selected period, when they thought few eyes would be open to view their proceedings, the elder woman was dragged from her prison of starvation, made to mount the pile, and clasp the putrid carcase of her so long deceased husband in her arms, the stench from which at that time was intolerable. Two thick ropes, previously prepared, were then passed over the bodies, and two long levers of bamboo, crossing

each other, were likewise employed to pinion her down, the unconsumed ends of which are still to be seen on the spot.

All things being thus arranged, the eldest son and heir, who was to succeed to the property, set fire to the pile, which speedily burned and consumed his own mother; and at this act it is said he triumphantly exulted.

The other poor woman being still kept in confinement, and no nourishment supplied, is now seized with delirium, and a few hours more will no doubt end her existence also, she being actually starved to death.

I am Yours, &c.

A FRIEND TO HUMANITY.

Calcutta, Oct. 16. 1822.

HEATHEN ABOMINATIONS.

A late writer in a highly respectable publication, has attempted to argue, that however foolish and ridiculous many of the ceremonies of the Hindoo worship may be, it is altogether unjust to found upon them a charge of immorality against the worshippers. One is ready to imagine that such apologists for the 'elegant mythology' of India, indulge themselves in remarks of this kind because they are well aware that those whom they oppose dare not unveil the mysteries of abomination which they know to exist; and are restrained by feelings too honorable and sacred to be violated, from being more explicit than they are. Something, however, may be learnt from the following anecdote, communicated by Mr. Pearce on a late occasion.

March 25. This being the time of the worship of Basunthee, a form of Doorga, I requested my pundit to set me a copy of the songs usually sung at this festival; and the other festival in honour of Doorga, in the month of October, as I wished to translate one or two to send to my friends in England. He begged to be excused, and

at last on being pressed for his reasons, said that they were in general so dreadfully obscene, that he could never hear them himself, nor allow any one over whom he had any influence, to be present when they were recited. He added, that the one or two first songs were bearable, and he could procure them for me; but that as in the course of the night the passions of the auditors became excited by the music, dancing and singing, the songs became by degrees so abominably lascivious that he could not on any account, recite or explain a line. I only feel it necessary to add, that the conversation referred to the festival as held in the house of the most respectable Hindoo in Calcutta; and let the reader judge whether the rites of Paganism here may not well be classed with the "abominable idolatries" referred to by the apostle.—*Lon. Bap. Mag.*

Bible Anecdote.—About 16 years ago Mr. Ward (lately deceased) going through a village opposite Calcutta, left a native shop a Bengalee New Testament, that it might be read by any in the village who chose it. About a year afterwards three or four of the most intelligent of the inhabitants came to Serampore, to inquire further respecting the contents of the book left in their village. This ended in six or eight of them making a public profession of Christianity. Among these three deserve a particular notice. One was an old man named *Juggernath*, who had been long a devotee to the idol of that name in Orissa, had made many pilgrimages thither, and had acquired such a name for sanctity, that a rich man in Orissa was said to have offered him a pension for life on condition of his remaining with him.—On his becoming acquainted with the New Testament, he first hung his image of Krishna or Juggernath, which he had hitherto worshipped, on a tree in his garden, and at length cleft it up to boil his rice. He remained steadfast in his

profession of Christianity till his death, which happened about 8 years after. Two others of them, *Kishnoo das* and *Sebeck ram*, being men of superiour natural endowments, employed themselves in publishing the doctrines of Christianity to their countrymen in the most fearless manner, while their conduct and demeanor was such as to secure them universal esteem. *Kishnoo das* died rejoicing in Jesus Christ as the Redeemer of men, about 5 years ago; and *Sebeck ram* is now a member of the church meeting in Loll-bazar, and resides to this day in his native village opposite Calcutta, where, and in the different parts of Calcutta, he explains the scriptures to all who resort to him, being esteem by all who know him. [*London Ev. Mag.*]

SPEECHES OF MESSRS. HUGHES AND WILBERFORCE.

At the Annual Meeting of the Methodist Missionary Society, May 5, 1823.

The Rev. JOSEPH HUGHES, one of the Secretaries of the British and Foreign Bible Society, proposed the first resolution, and spoke as follows:

That it is both proper and important to encourage missionary institutions, may, at this period of their progress, and after our attention has been drawn to such a satisfactory and interesting Report, be assumed as a position which needs no further establishment. If, however, it were still thought requisite to re-state the arguments and the motives which bear on this solemn, this delightful subject, one might, in the performance of a task so easy, observe that we are born and bound to do good; that the good contemplated by missionary institutions is of the most exalted kind, and endures for ever; that, while prosecuting their objects, we imitate the apostles, obey the Lord of the apostles, and move in the train of inspired promises; that a fearfully large portion of neglected time has already elapsed; that the toil and wealth

already expended have been amply recompensed; and, finally, that pledges without number are deposited by us, which Methodists and heathens and our fellow Christians, and our consciences, and our Saviour, command us to redeem. Waving the illustration of these facts, I am influenced by the felicitous and most welcome (but still of late peculiar if not unparalleled) circumstances which now surround me, to offer a few remarks on the intermingling of several religious denominations in the public advocacy of a missionary institution bearing the name, and conducted by the members of one denomination. This growing practice ought, in my humble judgment, to be promoted, to the utmost limit which a system of enlightened expediency, and a just reference to our respective ecclesiastical engagements will allow.

Thus, without any unblatant compromise, we exhibit theological sentiments on a well-graduated scale, subordinating the less to the greater, and demonstrating that the points, respecting which all Christians differ are not worthy to be compared with those respecting which they cordially agree. Thus, too, we seal a bond which enhances all other obligations to exemplify elsewhere the candour professed within these walls. We virtually say, 'Nothing opposite to the temper so sweetly cherished here, shall, as far as we are concerned, escape from the parlor, the pulpit, or the press; if we must occasionally touch a controverted question, we will do it with a gentleman, and whatever may be determined relative to the state of our judgments there shall be but one opinion relative to the state of our hearts.'

Our conduct, this day, places an edifying spectacle before carping infidels, and rigid Christians;—showing the former, that diversified modes of worship and church-government, and clashing interpretations of certain passages contained in the comprehensive, ancient, and partly mysterious book

which we call the Bible, comport with substantial union; and reminding the latter, that when the disciples of the same heavenly teacher associate as far as they can, and separate only where they must, much more benefit accrues to the common cause than it is possible to fetch out of the perpetual exhibition of Christianity in all the fractional varieties of distinct and often rival communities.

Nor ought we to forget that the transactions of societies at home are made known abroad, and operate as examples there. Let the employers of missionaries become envious, encroaching, proselyting controversialists; then will missionaries themselves be likely to receive the infection, and transmit it from station to station, and from age to age. Let us, on the contrary, who send forth those self-denying and indefatigable laborers, maintain, in our references and our behaviour to each other, frankness, mildness and magnanimity; then will it be easy, and, I had almost said, necessary, for missionaries, in whatever district of the universal church they proceed, to invest their mutual intercourse and dealings with the attractive and beneficial charms of these Christian virtues.

When we come thus peaceably and harmoniously together, we evince a fuller accordance in doctrine than we had previously been aware of; nor can we reasonably doubt that by the habit of periodically exchanging these friendly visits, we shall, in part, anticipate the felicities of that day in which the watchmen of Zion shall see eye to eye, and all invidious partitions be removed, and the communion of saints be realized, as well as spoken of, in every sanctuary throughout the world. Even now we learn, in these new and happy connexions, to supply some defects in our theological education; and instead of speaking like those who seem resolved to be technical, sectarian, and particular, we are making a hopeful essay

towards the adoption of a phraseology pure, catholic, and free, as the spirit by which we trust that these great assemblies are more and more animated.

Here, I may add, we tender ingenuous congratulations on the occurrence of glorious events which under the divine blessing have resulted from an agency not immediately our own. Many, for example, of those who are listening to this address, are not enrolled among the Wesleyan Methodists; but I may not aver that we all rejoice in what these our esteemed brethren have been enabled to effect, through the medium of that missionary institution which they more especially support?

Allow me to say in conclusion, that we may with perfect consistency accept congratulations as well as tender them: for, some of us who belong to other religious denominations are members of the Wesleyan Methodist Missionary Society; some will at least this day stand forth, as I have been permitted to do, willingly pleading on behalf of that excellent cause. But whether we bestow money, or make public appeals, or only swell such immense assemblies by our attendance provided our hearts go with these indications of good will, and all be accompanied with fervent prayers, we connect ourselves with the most strenuous efforts and with the most brilliant successes of this Society; we become identified with its interests and with its honor; we are entitled to say, 'These are the triumphs with which it has pleased God to do in our Society; and we will not cease to exult gratefully in the recollection of having contributed, through such a medium, towards the attainment of an end the noblest that ever awakened the desires of men, or ever employed the energies of God.'

JOHN BACON, Esq. the Right Hon. Sir GEORGE H. ROSE, JAMES STEPHEN, Esq. and several others delivered interesting speeches, from which

we may hereafter make extracts.

Mr. WILBERFORCE, in seconding the motion of Sir G. H. ROSE, said

That he should follow the example of his Right Hon. friend, by stating at the commencement that he, likewise, was a member of the church of England. But he made that declaration for the purpose of adding that, in that place, and on that day, he waved all inferior considerations, and would open his arms wide to all his fellow-Christians engaged in the glorious work for which they were assembled. He came there to lay down those distinctions which were appropriate and peculiar, to take up the common colors, and to march in the ranks of the whole militant church, united in this blessed cause. They all knew that in ancient times, even in the darkest ages of barbarism, mankind sometimes met each other upon the very principle of mutual forbearance. They know that in those states of Greece which were often engaged in warfare with each other, there was a sacred tent whence their differences were excluded; where a spirit of concord prevailed for a time; and where they forgot their animosities. If this was the case amidst the darkness of paganism, what shame and reproach would attach to them, if they acted differently in this religious and enlightened country. With pleasure he could divest himself of the little distinctions of party. He seemed indeed to rise above them; to breathe a purer air; and to ascend to those higher regions, where all was peace and love.

They had that day heard from the Report the most gratifying tidings; and, blessed be God, the cause of the Gospel was triumphing over the powers of darkness, and the enemies of the cross. He was much delighted in particular, by what he had heard respecting that part of the world for which he might naturally be supposed to feel a deeper interest, (the West Indies,) and especially was he gratified by

what had been said by his right hon. friend, (Sir George Rose,) who might have told them much more which his modesty had concealed. That right honorable friend had strong prejudices to remove, (not his own,) and he had evinced a superior degree of benevolence and liberality in surmounting them. His right honorable friend had nobly determined that no objections should stand in the way of his duty towards those who looked up to him for protection.

Some persons thought that when they had contributed what they could spare to this cause they had performed an act of great benevolence; but in his opinion it was a matter of strict imperative duty, of solemn and absolute obligation. They should consider how little they did for so important a work, when they merely gave a little money compared with the *personal inconveniences* and the *numerous privations* of those who actually labored in the field of exertion.

It was an honor and a privilege to be engaged in the service of God. He knew that his friend in the chair considered it one of his greatest honors, that the Almighty had permitted him to preside on that occasion, over such an assembly. Christians are said to be, in some sort, "partakers of the divine nature;" and it might be truly affirmed that a portion of the divine influence was imparted to them, in those heavenly blessings which the Son of God came to bring to the world. There could not be a greater honor and privilege, than to be engaged in promoting such institutions: nor did he confine himself to this or to that society; but he prayed, that the Almighty would prosper them all.—When they considered the blessed results that had already taken place, their hearts were filled with joy; and they rejoiced to perceive that the light of divine truth was spreading in all parts of the world.

Even in the East Indies, where the prince of darkness seemed to have in-

after
trenched himself behind barrier
climber, his dominion was now de-
clining. The light of truth was there dis-
fusing itself; and the glories of the
meridian day would infallibly succeed
the rising prospect of the morning sun.

All that he could say to this Society was, "Go on and prosper." He might not be permitted to witness another of their solemnities; but might he not hope to enjoy the triumphs resulting from their labors with a more abundant and heavenly delight, in that blessed state, to which they would be the means of introducing many, from the east and the west, the north and the south, there to dwell eternally in their Father's house, and in the presence of that common Saviour, to whom they owed all their present comforts, and all their hopes of future bliss!

THE VAUDOIS

"The Vaudois still inhabit three beautiful vallies in Piedmont, where, under oppression the most cruel, and unceasing persecutions, they still exemplify the power of religion in being faithful even unto death. This secluded people held fast the faith committed to them by the Apostles, when the Church of Rome degenerated into worldly pomp, superstition and idolatry. From these Vaudois or Albigenses originated the glorious light of the Reformation, which has produced such a happy mental and moral change throughout the Continent, and was the means of establishing religious and civil liberty in England. Their adherence to the truth, and their purity of worship, drew down upon them the vengeance of the Inquisition; and, after the revocation of the Edict of Nantes, they were driven from their homes and property, and no less than 1500 men, women and children miserably perished from exposure or famine.

"One of their pastors, Henry Arnaud, at the head of 600 followers, returned four years afterwards, defeated their invaders; and retook the vallies,

where ever since, under the providence of God, they have remained”

Lon. Evang. Mag.

TRACT ANECDOTE.

From the Rev. William Ward's Farewell Letters.

A Brahmin, recently baptized, had, while a heathen, taken a vow of perpetual silence, and had kept this vow for four years; residing during this time at the celebrated temple of Kalee, near Calcutta. He was held in such reverence, that when he passed through the streets of Calcutta, the rich Hindoos hurried down from their houses, and threw themselves at his feet, to worship him as a deity. He wore several necklaces made of the bones of serpents, and his whole appearance was that of a being who had changed the human state and from. Let us look at this man for a moment. He possessed all the pride arising from his descent, from the highest order in his country, and from the homage he received from adoring crowds. How sunk in all the brutality of the Jogee! how intoxicated with the fumes of an imagination which sees Deity in every thing, and every thing in Deity, and with the idea by which he identifies himself with God! how shall the Christian Missionary obtain access to this man, who has retired to this celebrated sanctuary, and who has in fact, renounced all human intercourse? And how shall one ray of light enter such a mind? a mind stripped of all the attributes connected with choice or even with thought? Must not we pronounce this man's case absolutely desperate; and that he is, in the very worst sense of the apostolic declaration, "without hope?" And yet my venerable colleague, Dr. Carey, writes me, that this man, through a Christian Tract, in the Bengalee language, which some how or other was introduced into his solitude, has given up his rank, the worship of his countrymen, and all his nostrums, and is become a humble Christian, receiving Christian baptism.

Christians marrying with Unbelievers.

There is scarcely a more lamentable proof of a decay in vital godliness, or a more effectual means of hastening it, than intermarriage between professors of

true religion and its avowed enemies.

In all ages there seems to have been a peculiar curse of God upon them; the evil example of the ungodly party has generally corrupted the other; family religion has been put an end to; and the children almost universally have been trained up according to the maxims of the fear of God. If we profess ourselves to be the "sons and daughters of the Lord Almighty," we must not marry in opposition to his will: and he will not allow us to prefer beauty, wit, wealth, or honourable alliances to piety.—*Dr. Scott's Commentary on Gen. vi. 1 to 7.*

No concern in life is of more importance to ourselves, to others, and to the church, than contracting marriage; which therefore ought always to be undertaken with much circumspection and prudence, with an eye to the will and appointment of God, and with prayer for his direction and blessing:—[*Ibid Gen. xviv. 1 to 9.*]

AN INNHOLDER A SUCCESSFUL PREACHER.

Mr. A— was a speculator in lands, and sold a farm to Mr. B—, who was an active industrious young man, but in the habit of making too free use of ardent spirits. He settled upon the land and was much engaged in getting out lumber to pay for it. While on his way with his team from the lot to the wharf, he would never forget to stop at Mr. C's tavern, and take what he would call a good drink of grog. The habit of excessive drinking grew upon him, until he was frequently seen intoxicated. At length Mr. A— had occasion to call at the same inn. The landlord observed to him, B. will never pay you for your land; he is growing very intemperate. I know that, said Mr. A. but he is a good fellow to work, and and when he has cleared up land, and made all the betterments he can, I mean to take the farm back again. Soon after this, B. came in as usual for his grog. The innholder related the conversation which had passed between him and Mr. A. This

proved a powerful sermon. B. listened with attention, received the mug with a trembling hand, and said: this is the last spirit I will ever drink. He has reformed, paid his debts, and is now living in the rational enjoyment of the good things of this life, and in the bosom of a happy family. Ye, who are labouring hard to pay for your land, be entreated to learn from this incident an important lesson of instruction.

[N. E. Furmer.]

Economy in Dress—a Good Example.

Some few years since, before the divine principles of benevolence were as now—like the dew of heaven diffusive; or like the genuine spirit of the Gospel, impelling mankind to ask, "Lord what wilt thou have me to do," there were some who realized that it "was more blessed to give than to receive," and who, being circumscribed by their situation in life, found it impossible to satisfy the desire they had of doing good. Of this number Mrs. V. happily adopted the opinion that "the power of doing good is not always restricted to the rich." Being engaged in mercantile life from the early age of 12 years, she continued it through her widowed state, upon the prudent and peaceful principles taught her by her honoured father, never to purchase extravagant and high priced goods, which might involve anxiety and care, and in case of failure or death, occasion a fatal sacrifice of property. Upon this principle she filled her store with goods of excellent quality, and commanding variety, such as would not suffer materially by any change Divine Providence might make in her situation. This was blessed to her in a variety of ways but in none so effectually than the following, especially on account of the example. The elegant and accomplished Miss L. a lady of property, inquired at the store for cambricks, dainties, and other articles of the finest texture; Mrs. V. observed to her, I have not any of that quality, but I have such as is good enough for you, my dear Miss L. or for the queen of England. I will show them to you, and tell you what you can do:—you

can take them, and I will state what a superior quality will cost, and you can give the balance to the poor: She immediately acceded to the proposal, and in about two hours returned with a poor little girl, and told her to look at the cheap calicoes, and make her choice. To this she added other articles. The dear little girl's eyes sparkled with an eloquence beyond words; and not really knowing whether to thank Miss L. or the lady of the store, made two courtesies, and took a heavy bundle, with a light heart. Miss L. smiled with ineffable sweetness, thanked Mrs. V. for her advice, saying, it has stamped a value on my wardrobe I never shall forget; I think I shall never be extravagant again. She became a constant customer, and her retrenchments in dress, though hardly visible I doubt not gave bread, to the hungry and clothing to the poor.

What heart cheering reflections would a similar method afford: what conscious satisfaction: a bonnet or a shawl at 15 dollars, would be equally handsome and convenient as those at 30 dollars; and what a balance would remain for the valuable purposes of life in the hands of charity.

MONTREAL, December 1st.

We are happy to have it in our power to state, that a meeting of the Sunday School Teachers of Montreal, was held at the Union School Rooms on the evening of the 18th instant; this was the first meeting of the kind, that had been held in this City. The object to be accomplished, by thus assembling together, the Teachers of the different Schools, is, the welfare of the great Institution, to which, they all belong—to discuss the various points of instruction now in use—to devise the best means of advancing the youths under their charge, in the attainment of the great and leading truths of the Gospel. And what more effectual method could be adopted for the accomplishment of this end, than the one now commenced upon. We have observed by the public prints, that, in the neighbouring States, particu-

larly in the City of New York, meetings of the Teachers, attached to the different schools in that place, have been established for a length of time; subjects for discussion, appertaining to the object they have in view, are given out at every meeting, to be discussed on the ensuing. By this means the Teachers are led to examine more minutely than they would otherwise do, every thing relating to the important object of religious instruction; and by a continued examination, their minds are better prepared, and consequently, they are better fitted for the fulfilment of the duties of a Sunday School Teacher: Thus prepared, they come to these meetings, exhibit the result of their examinations, reading and reflections—a mutual communication of ideas, in which, are always to be found something worthy of being treasured up; and where, is sometimes elicited, an important principle, to lend a new and more cheering colouring to exertion. We hope these meetings will continue to be held in this place, at stated periods, as often as once in every month; and that every Teacher will find it for his and her advantage to attend them. The method of submitting questions for discussion, referring to some particular part of a Teachers duty, might give a greater zest to the meetings, and induce a more general and punctual attendance. Any thing which may tend to an improvement in the present mode of religious instruction, should not be neglected. If we wish to see the rising generation come forward in the world, assume the places in which we now act, and become like ourselves, the exemplars of a future generation, will we not properly fit them to assume such trusts, such stations? shall we not indeed, wish them to stand a little higher in the scale of moral and religious exertion than we now do; that the exertion which they shall now make, may prove more powerful, more effective—If so, what

more effectual means can be taken, than implanting at an early period, those principles, on which their future greatness depend. Sunday Schools are eminently calculated to lay the foundation for all that can elevate and ennoble man.

DEATH OF THE POPE.

Rome, August 20th, 1823.—The 15th, the Holy Father had been somewhat more easy. The mechanic bed sent him by the care of H. M. C. Majesty, had been very useful. After being raised up, he had taken his chocolate and then fallen into a sleep. The Holy Father was affected with the liveliest gratitude at the attention of the King of France. On the 16th, however, the feebleness of the august patient increased, and was accompanied by some alarming symptoms. He was in a sort of delirium, and imagined himself at Savanina, and Fontainebleau. On the 17th, the malady became more alarming still. The Holy Father desired that the communion might be administered to him, remarking that it was becoming in the Pope to communicate during the week of assumption. The 18th, at 5 o'clock, Cardinal Bertalozzi administered to him the sacrament of the Ucharist. His Holiness had an impression of his danger; he was asked to take some drink to support him: he answered—"My only care now is to prepare my soul to render an account to God for my long life." The 19th, at half-past 1 o'clock, the Holy Father received the extreme unction. He soon after lost his speech, and it was only by some inarticulate sounds, that it could be perceived that he was in inward prayer. As soon as his intelligence was spread, the churches were filled, and a universal sentiment of grief and regret pervaded Rome. Finally, at half-past 6 o'clock this morning, the Pontiff, full of virtues and of courage, expired.

The Cardinals de Clermont Tonnerre and

de la Fare are upon the point of setting out for Rome to the conclave.

His late Holiness, Pius the VII. (Bernabé Chiaramonti) was born in the town of Cesene on the 14th of August, 1742, and was created a Cardinal in April, 1785. He was elected Pope at Venice, on the 14th of March, 1800, and his exaltation took place on the 21st of the same month. At that time he occupied the see of Imola. Extract of a private letter of the 21st from Rome:—"According to immemorial custom, the body of the Pope will lie in state for nine days, in an illuminated chapel, where all the religious bodies and ecclesiastics of the city will come to celebrate the holy mysteries. The burial will take place on the ninth day, and on the tenth the sacred college will assemble in conclave. Arrangements for making for the first formalities observed at the selection of a Pope. The foreign Cardinals will be admitted to the conclave on the first or second day after their arrival at Rome. Cardinal Pacca, Camerlingo of the Roman Catholic religion, has taken the temporal government of the States of the Church.

All the Cardinals, (45 in number) from among whom his successor must be chosen, were created by the present Pope, excepting two;—Cardinals *Somaglio* and *Ruffo*, both of them in their 80th year.

Rome, August 25.—The *Diario* has published the following details of the ceremonies which took place after the death of his Holiness Pope Pius VII:—Cardinal Pacca, the Chamberlain being informed of the Pontiff's death, assembled the Apostolic Chamber, and repaired on the 20th at nine o'clock in the morning to the apartment in which the Pope breathed his last. After repeating on his knees the prayers for the august deceased, he examined the body, one of the attendants uncovering the countenance. The Chamberlain received from the Master of the Cham-

ber the Fisherman's ring; and the Notary Secretary to the Chamber, read on his knees the act according to this ceremony. On returning to his Palace, the Chamberlain was escorted by the Swiss guard, and was received with Supreme honours by the military posts.

The Senator of Rome being informed by the Chamberlain of the melancholy event, ordered the great bell of the capitol, and the other bells of the city to be tolled. The Roman Senate assembled the militia of the capitol, desired the prefects of the Police to attend them, and directed the Col. of the military to open the prison, called the New Prison, and that of the Capitol, in which prisoners guilty of inferior delinquences were confined to be thrown open. On the evening of the 20th Cardinal Somaglio, Dean of the Sacred College, assembled at his residence, the heads of all the Orders which are at present in Rome. Besides the Cardinal Chamberlain, who of right attends all such assemblies, there were present at this meeting Cardinal Fesch, of the order of Priests; Cardinal Gonsalvi, of the Deacons and M. Mazio Secretary to the sacred College. The Penitential Fathers of the Vatican, remained without interruption with the body of the deceased Pope, reciting the usual prayers.

On the morning of the 21st the body was embalmed, and clothed in white cassock, a red amice and cap. It was then laid out on a bed, beneath a scarlet canopy, in one of the ante-chambers of the quirinal. Four wax tapers, burned at each side of the body, which was guarded by four Nobles. The people were admitted to pay to the deceased Pontiff the tribute of their respectful regard.

At an extraordinary Congregation held the same morning, at which all the Cardinals in Rome attended, it was de-

oided almost unanimously, that the Conclave should be held in the Quirinal Palace.

On the 22nd the body of the Holy Father continued to be exposed as on the preceding day.—The vase containing the heart of the deceased, was conveyed in a carriage to the church of St. Vincent and St. Anastacia, where it was received at the door by the Curate and his clergy.

At nine o'clock in the evening the body of the Holy Father was solemnly conveyed from the Quirinal to the Vatican. It was placed on a litter covered with crimson drapery, and borne by two mules, arrayed in rich housings. Upon the body, which was clothed in the cassack and amice, was placed a cross, embroidered with gold. Part of the guard of the nobles followed immediately behind it. Other detachments of the same guard, of the Roman bussars, of the light horse, and carbineers, and of the Swiss guard, as well as seven pieces of artillery, attended by their artillerymen, with matches lighted, formed part of the cavalcade. The civic troops of the line formed a double rank in the street between the Quirinal and the Vatican. When it arrived near the statue of Constantine, the body was borne by the Penitential Fathers into the Sistine Chapel, where being clothed in all the pontifical ornaments, it was again exposed to the eyes of the people. The crowds of spectators were immense, and in every quarter the profoundest grief appeared to be felt.

THE NEW POPE.

Cardinal Della Genga was elected Pope on the 27th of September, and has taken the title of Leo XII. He is an Italian, born at the Castle of Della Genga, 2d. of August, 1760. The Journal des Debats says he is

man of great learning, accustomed to business, and of irreproachable morals; he was Nuncio during fourteen years in the electorates of the Rhine. At the period of the persecutions exercised by Bonaparte against the Head of the Church, he was obliged to quit Rome with the other Prelates and Cardinals born out of the estates, which remained to the Sovereign Pontiff. At the epoch of the restoration he was sent by the late Pope (Pius VII.) to congratulate Louis 18th on his return, and he was afflicted at Paris with a long illness. In 1815 he was reinstated with the Roman purple. At the moment of his nomination he was Cardinal Vicar, that is, administrator, as regards spiritual affairs of the diocese of Rome.

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