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# THE CHRISTIAN REGISTER.

"ON EARTH PEACE, GOOD WILL TOWARDS MEN."

VOL. I.] MONTREAL, MONDAY, DECEMBER 15, 1823 [No. 24.

LIFE OF MATTHEW STACH,  
MORAVIAN MISSIONARY IN GREENLAND.

[Concluded.]

### *Other visits to Greenland.*

We have entered at large into the particulars of our Missionary's first Visit to Greenland, as it gave an opportunity of stating the chief circumstances connected with the foundation of the Brethren's mission in that country, and which afford important lessons to other Missionaries. We shall be brief in the narration of his subsequent visits.

### *Second Visit.*

Matthew Stach arrived in Greenland the second time, on the 17th July, 1742. Crantz says—

"During the two years of his absence, only one Greenlander, a woman, had been baptized; but there were many that listened to the Word with joy, from whom a plentiful harvest might soon be expected."

Some circumstances are stated respecting this woman which we shall extract, as they may furnish useful hints in other Missions. The account of her conversation is thus given by the Brethren.—

"In a Greenland house, where all beside were hostile to us, there was a young woman who was very much affected. While we were speaking, she held her hands before her face to hide her tears, and softly sobbed forth—" O God, thou knowest that I

am exceedingly corrupted from my first parents: have mercy upon me!" When we afterwards asked her why she knelt, she answered, "because I now begin to believe: I pray daily to God to be gracious to me." Being directed to persevere in prayer, she began to weep, and to exclaim, "O Jesus! my heart is thoroughly depraved, make me truly sorry for it: take away the bad thoughts, and form me according to thy pleasure. And as I yet know little of thy Word, give me thy Holy Spirit to instruct me." Her companions, very naturally hating the person whose example was a constant reproof to them, treated her with a severity quite foreign to the national character; so much so, that she was glad to take the first opportunity of seeking an asylum with the Brethren.

"She was never weary of listening to the doctrine of the Cross, and began to speak of it to others. No sooner did any Heathens come to the place, than she paid them a visit, explained to them the reason of her living here, told them of all the blessings which she had enjoyed, and of the still greater happiness she had in view; and her admonitions were not without their effect. Having been prepared for baptism, and made acquainted with the nature and design of that holy ordinance she declared that she no longer believed that Jesus was the friend of sinners because we had told her so, but because she felt it in her own heart. She was Baptized at her earnest request, and called Sarah."

Of this young woman, it is said, at a subsequent period—

“ Self conceit, that subtle intruder, began to creep in among the believing Greenlanders, and too often imbibed the joy of their teachers. Even Sarah was observed to become petulant and unruly. When she was reminded of the grace bestowed upon her, and exhorted to continue faithful, her heart swelled, she acknowledged her fault, and heartily entreated our Saviour for pardon, and grace to amend. But this reformation was not the work of a moment. In the sequel the brethren discovered that the root of the mischief was, her entertaining high thoughts of herself, on account of her successful diligence among the Heathen. They pointed out to her the corruption of her heart; and bade her reflect on the deplorable situation in which the Redeemer found her and shewed mercy to her, with her sensations on that occasion. She burst into tears and said—“ Ah, now I plainly feel that I have gradually departed from the happiness which I then enjoyed, and our Saviour is become a stranger to me.—Now, though I pray, I find no comfort notwithstanding; and I seem unable to recover the way to Him.” On this they kneeled down with her, and prayed to the compassionate Saviour to reveal himself to her heart afresh. She was desired to pray too; but she could not utter a single word, the sobs stifling her voice. From that time however, she had visibly a very humble opinion of herself, and was again favored with a free access to the Friend of the sinful and miserable.

“ Mr. Drachart, (the Danish Missionary,) had noticed the same feeling in his baptized people; and found it necessary, as well as the Brethren, to proceed very cautiously in the tuition of his little flock, and to inculcate poverty of spirit as an essential part of the Christian character.”

On this return of Matthew Stach to

his labors, he found the brethren and the neighbouring Danish Missionary in Godthaab living in the most perfect harmony. It is an edifying picture which Crantz draws in the following passage—

“ It would be a culpable omission, to neglect noticing the good understanding which subsisted between the Brethren and Danish Missionary, Mr. Drachart, who came to the country in 1739. He conferred with them on the best method of reaching the hearts of the Heathen, and often joined them in their visiting journeys. He saw no impropriety in desiring their assistance, in preparing his candidates for baptism; as they also gladly accepted his services on similar occasions. He poured his grief into their bosom, whenever his labors were not immediately productive of all the fruits which he desired; though they saw clear proofs among his flock, that the Lord was with him.—Since he requested their counsel, they advised him not so much to aim at increasing his numbers, as at grounding those who are already awakened on a firm foundation of vital knowledge; and to promote a close connection among them, that, when he could not be with them, they might encourage one another. He saw the good sense of this advice, and its utility evinced itself more clearly from year to year.”

The settlement was sometimes visited by hostile Greenlanders, who would lie on the watch to injure the Brethren. A party of this description beset it about this time, when all the men were absent except Matthew Stach, whose courage and faithfulness on this occasion were admirable. We quote his own account of what passed—

“ My room was crowded; and the rest of the house was filled by those who could not gain admittance. Though I knew what they had threatened, I felt no alarm, and went on quietly with my translation. After

sitting some time, their chief said, "We are come to hear something good." I told him I was glad of it. After singing a verse, I prayed that the Lord would open their hearts to understand what he would give me to say. I then proceeded to speak a few words on St. Paul's preaching at Athens. Yet, said I, "I will not dwell on this topic, for you know already that there is a Creator." To this they all agreed, with the exception of one man. "You also know that you are wicked people." They unanimously assented. "Now then, I come to the main point, that you and we have a Saviour—the same great Being who created all things in the beginning. He lived upwards of 30 years on earth, to instruct and bless mankind; after which he was nailed to a cross, and slain by His countrymen who would not believe His words. But on the third day he rose again from the grave, and afterwards ascended up into heaven. The time is now approaching, when he will come again in the clouds of heaven, and all the dead will rise and appear before Him, as the Righteous Judge, to receive sentence every one according to his works. But thou, poor man!" said I, turning to their Chief, "how will thou stand aghast, when all the souls whom thou hast hurried out of this world, should step forth and say to him that sits upon the throne, 'this wicked wretch murdered us, just as thou hadst sent thy messengers to publish to us the plan of salvation. What answer wilt thou then return?' He was silent, and cast his eyes down to the ground. Observing that tremor had seized the whole company, I proceeded—"hearken to me! I will put thee in a way to escape this tremendous judgment; but delay not, or death will seize thee; for thou art old. Fall then at the feet of Jesus. Thou canst not see him, yet He is every where. Tell Him that thou hast heard that He loves the souls of men, and rejects not the cries

for grace." Beseech Him to have mercy on thee, poor miserable man, and wash out thy sins with his own blood." He promised with an affected heart, that he would.—They all listened with attention to the exhortations of Anna, whose brother they had murdered; and afterwards walked up and down the place in a thoughtful mood, and with folded hands; but toward evening they departed.

After assisting in laying the foundation-stone of a church at New Herrinbitt, Matthew Stach returned to Europe in 1747, taking with him five Natives, at their own particular desire. So greatly had the labours of the Missionaries been prospered, that at the close of that year, the congregation consisted of 126 baptized, and 9 had departed in the Faith since 1741. Crantz gives the following view of the Mission at this period:

"The sound of the Gospel had been propagated by the Missionaries of the Brethren through a vast extent of country, and its glad tidings, spread still farther by the savages themselves. Mockery, reproach and persecution, were not wanting. The Heathen indeed, had framed no false system to oppose to the truth of Revelation, nor had they hired any heathenish Priests to support them in error; however, there were Angekoks, who, dreading the loss of their reputation, and the profits accruing from imposture, invented a variety of means to dissuade their silly adherents from adopting the truth; but their efforts were feeble, and unable to withstand the divine power of the Word.

The operation of the Spirit of God was very perceptible in the little company of the baptized; and, though distressing circumstances occurred, yet, on the whole, there was great cause for joy and amazement, at the transformation of a wild brutish set of people, into a quiet well-ordered family of Christians. In the public meetings the divine efficacy of the

Gospel was powerfully manifested. At small assemblies also, for devotion, at incidental conversations, and especially when baptism was administered, that promise, *were two or three are gathered together in my name, there am I in the midst of them*, was abundantly verified. Besides, the improvement of the talents perceived in some of the baptized for declaring to others the fruits of their experience, together with their unexceptionable deportment, added great weight to the testimony of the Missionaries. Finally, the happy departure of a number of Greenlanders, evinced that the labours of the Brethren had not been devoid of success; even some of the unbaptized had benefited so much by the preaching of the Gospel, that at the close of life, they could breathe their last, if not with perfect joy, yet free from the fear of death.

#### *Third Visit.*

In June 1749, Matthew Stach reached Greenland a third time, with three of the natives who had accompanied him to Europe, the other two having died: these were Sarah, before mentioned, and her husband. On this subject Crantz says:—

“The journey had proved a great blessing to these Natives. As apprehensions were entertained that the hot weather and long deprivation of Greenland diet might prove detrimental to their health, it was thought proper that they should return home before the commencement of summer. However, numerous obstacles arose, which prevented their removal till it was too late in the season to think of it.”

“In May the Missionary travelled with them to Hérnhut. In the same month Sarah died happily; and about five weeks after, her husband followed her. They were both interred in the burying-ground at Hérnhut. This dispensation was no small grief to the Brethren, who had before been so useful,

might now render them important service.

Nor did they know how to get the other three, who enjoyed good health, back again to their country. Toward Autumn, the Missionary travelled with them back to Holland, in hopes of finding a vessel sailing from thence to Greenland: they completed this journey on foot, without any one suspecting them to be savages. The Irene came thither from New-York, and, as the captain expressed his willingness to take them to Greenland, they sailed with him to London, in the beginning of the year: there they were presented to George the Second, and the rest of the Royal Family at Leicester House. They then proceeded in the Irene to Pennsylvania; and visited the congregations at Bethlehem and Nazareth, and they converted Indians in America, who sent some letters by them to the Greenlanders.

“The Greenland congregation were much rejoiced at the return of their three companions, after an absence of nearly two years.

“Whoever has sufficient acquaintance with the simplicity of the heathen, and the depraved state of Christendom in general, must look upon it as a peculiar providence, that the Natives were uncorrupted by their journey and the multifarious objects which it unavoidably presented; for even the few unprofitable ideas, which had been insensibly impressed on their minds, were so speedily erased, that they almost immediately fell into their former course of life. Moreover, they reaped this advantage from their visit, that, to the end of their lives, they were employed as labourers among their nation, and approved themselves worthy of their trust.”

Of a young woman, one of the three natives who returned, Crantz says:—

Juditb, in particular, had made good use of her stay in Germany; and having lived chiefly in the single sister's house, had imbibed a strong relish for

that external decorum so highly conducive to a growth in grace. She therefore proposed to heads of families to permit their grown up daughters and also those who served in the capacity of maids, to live with her during that winter in a separate house, and sleep together, after having finished their work in their respective families; that they might not, as hitherto, have things obtruded on their notice, calculated to awaken hurtful reflections. Her proposal was agreed to; and she, assisted by the other single women, built the first Single Sister's House in Greenland."

Matthew Stach continued to labor in the Mission with much diligence and faithfulness, till 1751, when he was called away to begin a Mission among the Esquimaux, on the coast of Labrador. With this view, he arrived in London in the beginning of 1752; but the Burthen were under the necessity of deferring for a season, the commencement of that Mission.

#### *Fourth Visit.*

The following extract from Crantz, will explain the occasion of Matthew Stach's fourth visit to Greenland;—

"A numerous company of Greenlanders had now been gathered to Jesus Christ by the preaching of the Gospel—moulded into a spiritual congregation, by the operations of the Holy Ghost,—and furnished with such provision for its good discipline, both within and without, that amidst all defects, it might in truth be called a living, flourishing, fruit-bearing plant, of the Heavenly Father's planting.

"It was now the anxious care of those who were interested in its growth, and whose warmest anticipations looked forward to its maturity, to watch lest the drought might wither up its verdure, or some mildew blight its fruit. A Synod held at Barby in Saxony, in 1750, thought it necessary to depute one of the servants of the Church to visit the Mission, with power to confirm

its regulations, or to reform them if needful, according to the model established in other Missions; but particularly to examine whether any irregularities had crept in: which end could not be effectually answered by written communications.

Bishop John de Watterville, who had just returned from a visitation in North America and the West Indies, undertook this commission and desired for his companion, the Missionary, Mathw. Stach, who was then at Westminster. This Brother had sued in vain to the Hudson's Bay Company, for leave to preach the Gospel to the American Indians belonging to their factories; and he was now eagerly waiting to see what would result from the commerce which some English merchants, member's of the Brethren's Church, intended to set on foot with the Esquimaux of Labrador. But as several difficulties intervened to defer this undertaking, he accepted with joy of an intermediate visit to his loved Greenland, and hastened to join his travelling companion at Barby."

They arrived in Greenland about the middle of June 1752. Crantz says—

"After a stay of two months, equally agreeable to himself and to the objects of his visit, Brother de Watterville prepared for his return; but while the vessel was detained by contrary winds, he had the pleasure to complete a revision of the Greenland Hymn Book, begun by his recommendation: it contained the Litanies and Liturgies of the Church, and upwards of 100 hymns."

#### *Fifth Visit.*

Of this visit, the Memoir in the "Periodical Accounts" thus speaks—

The year 1753, he spent chiefly in Germany; but in the Spring of 1754, he was appointed to introduce Matthew Kunz into the Greenland Mission. This having been the Fifth Visit which he paid to that country, he began to think of enjoying some rest

n fellowship with the congregations in Europe; but whenever he heard any accounts from Greenland, his desire to be at work in the Lord's vineyard returned, and his love for the congregations of believing Greenlanders was such, that he could never think or hear of them without wishing fervently to be at work again among them.

### *Conversation and Baptism of M.*

*Drach, a Jew, at Paris.*

This account is extracted from the letter of Digby Macworth, of London, written while on a visit to Paris, probably of a religious nature, and addressed to the Secretary of the Society for converting the Jews. "A remnant shall be saved."

His history is singular and deeply interesting. He is a young man of about thirty-five, pleasing in his person, and manners, and had acquired much reputation among his countrymen as a promising Rabbini, already considerably advanced in rabbinical learning. After experiencing many and repeated difficulties during a courtship of four years' duration, he succeeded in obtaining the hand of Sarah, the daughter of M. Dentz, the Chief Rabbini of France, whom I had visited, as mentioned as above. M. Drach lived in perfect harmony with his wife during ten years, and a family of a son and two daughters, and he spoke to me with tears in his eyes of her gentleness and sweetness of affection towards him during all that period. Having for some time made the christian doctrine his study, he made, about this time, an open confession of his belief in Jesus, the Messiah, and was baptized by the Archbishop of Paris with great pomp and eclat. He casually mentioned that much of his conviction of the truth of christianity arose from some conversation with Mr. Wilder. His late

brethren, highly enraged at his conversation, and above all at his public profession of it, determined on taking bitter vengeance. They first spread a report of his having pretended to be converted on account of a sum of 80,000 francs, which he had received from the French Government. They then menaced his life; and being in constant fear of assassination in his own house, he took refuge with one of his friends. A few days afterwards the Jews profited by his absence to convey away secretly his wife and children, nor can he obtain any information as to what part of the world they have been conveyed to. Previous to her departure, his wife, either voluntarily or by constraint, sent him a letter, in which was a drawing of a dagger, with Sarah under it (her individual name,) and the place where her married name should have followed scribbled over, as having rebounded it; and she stated in her letter, as her reasons for so doing, that it was become a name of reproach and deep disgrace to the whole house of Israel.

M. Drach assured me his earnest wish to imitate the conduct of the great apostle Paul; like him to lay his rabbinism at the foot of the cross of his blessed Redeemer, and like him to become a preacher of Jesus to his brethren, and to the world at large. He is now engaged in the midst of his deep affliction, in a great biblical work for the benefit of his countrymen, and wishes to obtain from England a Dutch and an English Bible, and the regular series of the publications of your Society, to aid him in his researches. He will readily correspond with you my dear sir, and sends by me the accompanying letter for you, with a view of opening the correspondence, should you deem it useful to enter into it. Mr. Drach's mind seemed much softened and almost bowed down with affliction; he speaks, however, in an animated strain of the disinterested labours of your Society; and said he

felt assured that the church into whose communion he has entered, never could regard it as being in *him* an heretical act to concur in endeavoring to bring his blind and wretched brethren to a knowledge of those invaluable truths which, through the Divine blessing had been brought home to his own mind.

We took an affecting leave of him, promising to remember each other fervently in our prayers; and I do pray most earnestly to the God of Israel, and call on you to do the same, that it would please Him to keep under his wing this penitent and returning sheep of his flock, and lead him, in his own good time, to the green meadows and still waters of Divine peace. A husband and a father can alone appreciate the sacrifice he has made in the cause of his God, and that gracious God will reward him, for his new found Saviour's sake, if not in this world, assuredly in that to come. Mr. Drach returned my visit on Tuesday morning, to give me the letter to your society, which he had promised the day before, and we had some interesting conversation. He developed to me more fully, the nature of the work in which he is now engaged. It is to print a new Bible in separate columns, with the present Hebrew text, according to the manuscripts of his own people; the Septuagint version, and the genuine Hebrew version restored by Mr. Drach according to the Septuagint, (which, he says, is the oldest version in existence;) together with a Latin version underneath. He wishes to write to the Foreign Bible Society on this subject. After promising to correspond with me frequently, and accepting the last number of the Jewish Expositor, he entered on his present deep afflictions, and showed me a beautiful prayer to God under affliction, which he had transcribed for his own use, and which implored every mercy in the name and for the alone sake of his long-despised Savi-

our. Soon afterwards he left me—and may that Saviour grant the earnest and moving prayer which he continues to offer up. Before he left the room, I read to him most of what I have written to you concerning him, to which he gave his full assent; and I was glad to have his testimony to the accuracy of my statements.

#### MISSIONARY.

*From the Journal of the Rev. Mr. Knill, at Petersburg, Russia.*

MARCH 6th, Thursday. A person of respectable appearance called, desiring to speak with me, when the following conversation took place. "Pray sir, excuse me, as I am an entire stranger to you. I was very anxious to see you, for I am in great distress." And what do you wish me to do for you? "O sir, I wish you to pray for me. I am very much distressed. My sins are too heavy for me. They are a load which I cannot support." He then burst into tears, and continued weeping for some time; then clasped my hand, saying, "Do excuse me, sir." I replied, it gives me great pleasure to hear you say that your sins give you pain; and that you feel them as a load which you cannot support, because I know a person who is able and willing to take off such burdens—yea, to take them off completely. The Almighty and compassionate Jesus says, "Come unto me ALL ye that labour and are heavy laden, and I will give you rest." Be assured, sir, that it is an unspeakable mercy to be brought to feel your sinful state. All men are sinners, but all men do not feel it. I am a stranger to your history, but it is not probable that your sins are more or greater than the sins of thousands of people who are going on quite unconcerned, although the next moment may land them in perdition. Let me advise you to apply without delay to the Saviour of sinners. "But do you think I may



hope for mercy, when my sins are so many?" Yes, certainly I do. Though your sins be as scarlet, He can make them white as snow; and though they be red like crimson, He can make white as wool. Though you had as many sins as all the people in Petersburg, yes, He is the Lamb of God that taketh away the sins of the world. Does not that suit your case? "I do not know, my case is dreadful." Well, I will read to you a passage of scripture. "This is a faithful saying, and worthy of all acceptation, that Jesus Christ came into the world to save sinners, of whom I am chief." Does not this suit your case? "O sir, I am afraid that my father's curse is resting upon me, for he said it should if ever I became a christian." Of your father's curse I know nothing; but this I know, that the blessing of the Lord rests upon all true christians. What do you mean of your father's curse? "I will tell you. I am not an Englishman. My birth place is Altona. My parents were Israelites. In the house adjoining my father's, there lived a christian family, and I was in the habit of playing with the christian children, and although their father never attempted to proselyte me, yet through his family I became acquainted with the history of christianity. My father knowing this, said to me one day, I fear that you will turn christian, and if you do, my curse shall rest upon you. And now, sir, is it not probable that this is come to pass? I cannot account for this load, I am very wretched; what shall I do? Have you been baptized?" "Yes; I went to England early in life, and there I was baptized. I had a conviction of the truth of christianity, but I never till lately felt that I was a sinner. I never thought that I was such a sinner as I now see I am." Here he could proceed no farther until he had given vent to tears. After weeping for some time, he again addressed me, saying, "Do pray for me, sir." I replied, I will not only pray for you, but I will

pray with you; but proceed with your history that I may know what to pray for. "I now crossed the Atlantick, settled in America, and entered into business. I had a partner, and in a few years our commercial engagements were considerable. In America I fell in with the wicked books of Paine, which poisoned my mind not only with regard to Judaism and Christianity, but to every thing like religion. O, sir, I am a great sinner. After continuing in business for about sixteen years, the person with whom we principally traded became bankrupt, which greatly embarrassed us, and I left America for this city. Huber I arrived in the autumn of 1820, and about three months ago I was informed by a German gentleman that you preached at the Moravian chapel. I came to hear, and God pricked me in the heart. I went away and came again, and went away and came again, but was always pricked in my heart; and last night—O what did I feel when you were preaching that funeral sermon! I went home immediately, and entered into my chamber and tried to pray, but could not say a word. It appeared as if God had shut his heart against me and shut mine also." But surely this was not the case I replied, for—"But stop, sir if you please," said the stranger, "perhaps you will recollect that one Sunday evening you said, 'If any of you feel a conviction in your bosom that all is not right between you and God, do not stifle that conviction, but carry it to the throne of grace, and tell the Lord of it, and beseech him to sanctify it; and open your mind to some judicious christian, and there you will learn that this is generally the way in which sinners are brought to Christ.'" Now, sir, I felt keep convictions at that time, but I did not know where to go, and at last I summoned up a resolution to come to you."—"And I am glad that you are come. Blessed be the God of Abraham, and Isaac and Jacob, for remem-

bering you in mercy. Incline your ear and come to him; hear and you shall live: He will cast you away. Fear not. Now let us pray. We knelt down together, and I had not been praying more than two minutes before he broke out in strong crying and tears which almost prevented me from proceeding. When I had concluded, he uttered a few short and fervent ejaculations, and we arose from our knees.

Much more occurred during conversation, which might be interesting to preserve, but the above is the most important.

I never saw but one person who appeared so deeply convinced of sin, and who felt it so keenly; my chief endeavour was to direct him to Christ, whose blood cleanseth from all sin.

It appears he had not slept nor taken any food from the time he heard the sermon on Wednesday evening, untill he came to me on Thursday afternoon. May the Lord bless him, and make him an humble, useful christian. Amen.

#### WORTHY OF IMITATION.

An aged correspondent in the States of Ohio has given us in a postscript of his letter the following statement, which we think worthy of imitation:—

I have been settled in this town a few years on a small farm—when I came here, I found the place destitute of schools. I commenced a Sabbath School two years ago, and had about 30 scholars. The second summer I had fifty-one, eighteen of whom never missed one Sabbath for twenty-two weeks. This summer we have another school in the other part of the town-ship which has forty scholars—and we have 53. The children have improved as well as could be expected, and some have exceeded our expectations. I encourage them with Bibles, Testaments and Spelling-books, &c. I have been hoping that the

Lord would open the hearts of some of my neighbours to assist me. Hitherto I have borne the whole expense alone. I read in your paper that some had given land for missionary fields, and others would labor on it. I thought that altho I am nearly past labor, (in my sixty-sixth year) as the Lord has made me a steward over a little, I ought to be doing something; I have cleared and stocked down to grass three acres of fine level meadow land, and have this day finished a stack of good hay. The profits arising from this lot till the year 1840, are to be devoted as follows:—One acre to the support of Sabbath Schools in this town-ship, to purchase books and encourage the children; one acre to the Ohio Bible Society; and one acre for the support of missions among the Indians.

*N. H. Rel. Int.*

*To the Editor of the U. C. Herald.*  
Sir,

By inserting the following you will much oblige the Teachers of the Wesleyan Methodist Sunday School.

It is with great pleasure that we lay before the public a short account of the W. M. Sunday School, held in the Wesleyan Chapel. On Sunday the 12th Oct. being the day appointed as the regular Quarterly Examination, the business of the day commenced with hearing the Bible classes of boys and girls repeat several chapters of the Scriptures together with those of the Testament classes, being catechised on the subjects repeated several of the scholars shewed that they had not only learnt the words but also understood the meaning of what they had learnt. The number of verses repeated during the last Quarter by five classes, two of the bible, and three of the testament, amounted to 3125. The smaller classes show by their great attention, that they also derive some benefit from attending the school; and we have much

pleasure in saying that thirty-one Prize Books were distributed on that day.

We would beg leave to say that this School has been open for the reception of children of all denominations, and still continues to receive all who come. We would also acquaint the public that the Teachers who conduct the School are of different denominations, there being four of the Established Church, six of the Methodist Society, and two of the Presbyterian. The number of scholars instructed in the School for the last six months, have averaged about one hundred—our numbers are now a little decreased, in consequence (we are happy to say) of two other schools being opened in this town; but as a great number of children are yet wasting their Sabbath in the streets, we would most sincerely call on the parents of such children to exert their parental authority in sending their offspring to some place on the Sabbath day where they might derive some benefit. In most places in England, the United States, and our sister Province, where Sabbath Schools are instituted, they prosper, and are certainly under the direction of a merciful Providence, the means of improving the morals and fixing steady principles in the minds of youth. Now if schools in other parts of the earth are of so much benefit, why should they not be productive of the same good effect with us? the teachers may do a great deal; but unless a co-operation takes place on the part of the parent, such an institution will and must fall through. We must, however, express our hearty thanks to those parents who have so willingly stepped forward to have the institution supported, and whom we trust, feel a great pleasure in encouraging their children to attend.

(Signed)

CHARLES TOLKEN, *Superintendent*,

GEORGE H. OLIVER, *Secretary*.

Kingston, Oct. 21st, 1823.

Extract of a letter from a Gentleman in Kingston, Upper Canada, to the Editor of the Boston Recorder, dated Oct. 9, 1823.

Canada is not without devoted clergymen, of different denominations; but immense numbers have no opportunities to hear them. From Montreal to the head of Lake Ontario, a distance of 450 miles, there are only 12 Presbyterian ministers, three of whom belong to the Church of Scotland. One of them has a Diocese 70 miles by 20. No legal provision exists for the poor, or free schools. Not half the lower class can read. Starving fugitives from Ireland, are constantly arriving here, on their way to a fancied Eden, who seem to have fled from the jaws of domestic famine, only to die in the wilderness. The Americans in this place have erected a house which has been consecrated; and it is expected that 14 among them will soon be formed into a church. They have a Sabbath school of 100 scholars, and could they for a few years receive help from the United States, they would be able to support the gospel. The place already compares with the larger seaports of New England; is very flourishing; and a devoted minister might here enjoy the prospect of great usefulness. Seven hundred soldiers are stationed here; numbers of whom are hopefully pious, and all are freely permitted to worship where they please. I hope we shall be remembered in your prayers. Revivals of religion are scarcely known in this country.

Yours most affectionately,

P. S. I lately found a young man in the interior, whose heart the Lord had touched, by the reading of a strayed number of your paper, who is about going to New England to prepare to read the Gospel. Others by the same means, have become inspired with resolutions, to do something for missions.

## MORAVIAN MISSION.

**Labrador.**—The latest accounts that have been received, are dated in August, 1822.

**Hopedale Station.**—The brethren say, "The Lord hath indeed done great things for us. He has unweariably drawn the souls of our dear Esquimaux, to himself." The spirit of brotherly love and harmony more than ever prevails. Five persons have been admitted to the class of candidates for baptism, during the preceding year—two adults have been baptized—three have become candidates for the Lord's Supper—and four have become partakers. The congregation consists of 56 communicants: 2 candidates: 21 baptized: 12 candidates for baptism—76 baptized children and six not yet baptized—in all, 170 persons—19 more than last year.

**Nain Station.**—"The saving word of the Cross, and of the atonement made by Jesus Christ, has approved itself throughout the year past, to be the power of God in the hearts of the Esquimaux." Rough, untamable and wild by nature, they are totally changed and made new creatures, through the simple testimony of Jesus Christ, as the Saviour of the world. The number of inhabitants is 182. Three adults and 11 children have been baptized during the year: 7 have been admitted to the Lord's Supper—5 received into the congregation, one departed this life.

**Okkak Station.**—A new church has been built, and was dedicated to God on the 19th of January. This was a season of rejoicing to the Esquimaux as well as to the missionaries. The congregation is in a prosperous state. The number of communicants is 78, and they become more and more grounded on the only foundation, which is Christ Jesus. Ten have been admitted the past year—13 received baptism—7 become candidates for the ordinance—7 were received into the congregation—15 children were born

and baptized—6 departed this life. The schools are attended with diligence, and with profit to the scholars. Religion makes the Esquimaux more active and industrious—more provident and careful—as well as more mild, affectionate and humble.

**WEST-INDIES.**—**Antigua.**—There is an increasing desire among the negroes to hear the gospel. In the course of the year ending April, 1822, 74 were admitted to the ordinance of the Supper, at Newfield—18 to the ordinance of baptism—83 were received into the congregation. The converts walk worthy of their holy vocation. A new church, named Cedar Hall, has been opened with pleasing prospects.

**Jamaica.**—Many of the Negroes walk from 12 to 20 miles to hear the word of God, and enjoy the ordinances of his house.—Some of them are obliged to travel a great part of the night, then attend worship, and return the same day. This field of labour has long been barren, but it now becomes fruitful, and a harvest is ready to be gathered in.

*Bos. Rec.*

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**MONTREAL, DECEMBER 15, 1822.**

The present number, completes the first year's existence of the *Christian Register*. The experiment may now be said to have been, in a measure tried, as to the possibility of obtaining support for a religious paper in these Provinces, under judicious and proper management. Unhappily, the Association have not had it in their power, to adopt such economical plans and judicious measures, as a farther continuance of the Paper actually required; on which account, they are obliged to suspend the publication of the *Register* for the present. It has been with extreme reluctance, that they have come to this resolution; and it is not without much anxiety, that they announce this

unpleasant news to their Subscribers. They had hoped, when commencing their labours, although entering upon an untried scene of exertion in this place, that they would have been instrumental in laying the foundation for a superstructure, commensurate with the great and benevolent aim they had in view; and this hoped-for consummation of their wishes, they do not yet relinquish: they hope still to have it in their power to effect this important object, although for a time they are obliged to resort to a temporary abandonment of their labours, as far as it regards the publication of the Paper. Steps however are taking, to remedy the evils under which, the association have laboured; and if prospered in their exertions, they will recommence the publication of the *Register* in the Spring. They would, in the mean time, humbly hope, that their exertions thus far, have not been entirely useless. If to the devout, meek, and humble follower of Jesus, they have lent a more cheering colouring to the cause, in which he is engaged, and by which means, have given him a spur to the better performance of those duties incumbent upon him; or if to the man of the world, any obstacles to his right comprehension of the great and leading truths of the Gospel have been removed; or an interest excited in favour of that redeeming spirit, which has gone forth "conquering and to conquer;" if any of these important objects have been accomplished, they will feel themselves abundantly compensated. And yet, it is humiliating to that just and generous pride, which instigates to good works; and it is truly lamentable, that that Engine, which has been raised up in these Provinces for the dissemination of religious intelligence—for laying open to the eyes of the religious public, whatever can cheer and animate to exertion; whatever can create and elevate de-

votional feeling; or warm and cherish the kindlier feelings of benevolence and humanity; or rouse to energy, those faculties of moral worth, which so eminently enrich and ennoble our species—how lamentable is it we say, that that Engine should be allowed to remain dormant; and in a land, too, where not another Press now exists to publish forth the doctrines of the Gospel, or to disseminate the glad tidings of a Redeemer, to lost and perishing man. How imperiously does the situation of the Christian public in these Provinces, call for the permanent establishment of a Press devoted to their interests—through whose instrumentality, they can hope to see the cause of their Redeemer espoused; his great and glorious doctrines made known; those sublime and heavenly precepts which he, while in the humiliating state of incarnation, condescended to proclaim to the lost sheep of Israel. These are objects the nearest and dearest to the truly penitent and believing Christian; such as he would contend for to the latest breath; and such as he would most heartily wish promulgated to earth's utmost bound—such indeed, in a word, as he would that all might accept, acknowledge, and follow. And where then, in the spirit of that economy, which has led to the adoption of a Creed, correlative with the very existence of our species, can there be found means, by which, to spread the everlasting truths of the Gospel, more efficient, than the Press. We hope we do not err, in entering with some what of warmth upon a subject, in which our best feelings are interested: and we likewise do hope, that the subject of the permanent establishment of a Press in these Provinces, for the dissemination of religious intelligence, is one of deep interest to the great body of the reading public; and that the time is not far distant, when we can congratulate ourselves upon the accomplishment of this most desirable object—till then, we will bid our

Patrons aided, cherishing a lively sense of gratitude, for the aid they have bestowed upon our efforts to further the cause of Christ, through the instrumentality of the *Christian Register*.

#### AMERICAN EDUCATION SOCIETY.

We have been politely favoured with the eighth report of the above Society, which has been formed in the neighbouring states, for the education of pious young men for the Gospel Ministry. It is flattering to the feelings of a benevolent heart, to hear of the increasing exertions, which are making at the present day for the extension of Christ's kingdom, and for the spread of his holy word. We can scarcely cast our eyes upon any quarter of the Globe, where we do not find it entered upon and contemplated for, by the zealous advocates of the Cross. Although the labourers are few comparatively speaking, in the great Vineyard of Jehovah, yet how it rejoiceth us to hear, that their numbers are increasing—and every step which is taken to swell the army of the faithful combatants, should be hailed by the great and the good, as an additional advance in the consummation of prophecy, for the final emancipation of the earth from darkness. With similar views, we notice the Institution, which heads these few happy remarks; and we cannot but regret that our time and limits will only allow of our making for the present, some few extracts from the Report. Since the first establishment of this Society in 1815, it has received and assisted four hundred and fourteen pious individuals for the Ministry—this number taken in connexion with those assisted by other, but similar Institutions, in the northern and middle States, make the whole number seven hundred and twenty one. What a powerful addition is this, to the number of those who are fitted for the Ministry without this charitable assistance; and yet with all this increase of the Herald of Salvation, we are told, more than two

thousand Churches are now destitute of the regular preaching of the Gospel. This speaks louder than words, and more than volumes of the necessity of such Institutions—we close with the following:

"We are encouraged by the prospect of as many worthy applicants for charitable assistance as we can receive and educate. We look to Sabbath Schools, Bible Classes and Revivals of Religion for this supply of Beneficiaries. In Sabbath Schools are seen those, who shall be the future Missionaries and Ministers of the cross. In Great Britain, a great majority of the orthodox ministers under 40 years of age; a still greater proportion of the missionaries from that to other countries, and Dr. Morrison, among them, who has lately translated the Bible into the language of the millions of China, became pious in Sabbath Schools. May we not hope, that very many will become pious in the Sabbath Schools of America, and be educated for the Ministry by this and kindred Societies?"

We mention Bible Classes because we desire their increase, and we delight to contemplate the reciprocal action upon each other of the simultaneous efforts of the present day for the improvement of the rising generation.

We are encouraged by the reflection that through the influence of Revivals and Education Societies, at least three hundred and fifty pious young men in our Theological Seminaries; seven hundred and eight in our Colleges; and more than two hundred in our Academies; amounting to twelve hundred and fifty eight, are pursuing their studies, who will probably become ministers of the Gospel; which is a greater number than were educated for the ministry in 30 years previous to 1810."

It is announced in the London Baptist Magazine for Oct. that Mahomedanism is on the decline. This information is given by "a gentleman whose rank and character render his testimony indubitable" and

who has resided near twenty-four years amongst the Arabs and Persians. Pilgrimages to the Kaaba, or Temple of Mahomet, at Mecca, are becoming less a matter of necessity with the adherents of the Koran and "Islamism is fast falling to decay."

A London paper states that the extensive and fertile Island of Madagascar, in the Indian Ocean, has recently been wholly converted to christianity and civilization, by the Missionaries of the London Association. One important feature of the change which has taken place in this Island is, the abolition of the Slave Trade. It is calculated that seven millions of human beings have been hertefore sold from it as slaves to different nations.

#### IMPORTANT CRIER.

A letter from the Rev. Mr. Ellis, Missionary to the Sandwich Islands dated Oahu March 10th, 1823, states that every Saturday night the King's Crier is sent round to proclaim throughout every part of the village, that the morrow is the sacred day; that they (the inhabitants) must not plant their gardens, build houses, make canoes, beat cloth, sell sandal wood, shoot birds, or follow any of their games or play; but go to the place of worship, and hear the word of God."

The Rev. Mr. Way, who was actively engaged in favouring the cause of the Jews in Great Britain has lately added himself to the number of Missionaries to the Holy Land and pitches his tent on Mount Lebanon. He makes the fourth of those who have stationed themselves on this interesting spot of earth—may their exertions be crowned with success—may the time speedily arrive, when Jesus and him crucified be alone taught over these mouldering ruins, which are now but the sad mementos of an idolatrous era, when the true and living God was the all absorbing object of adoration.

The Bible Society of France has published

its fourth annual report; by which we learn that during the preceeding year 4,624 Bibles and 3,196 Testaments had been distributed; 13 new auxiliaries were formed and more than 50 Bible Associations.

We hope our Subscribers who have not yet paid the amount of their subscriptions will see the necessity of so doing without delay; and we would respectfully solicit our Agents not to be backward in their exertions to make collections, as the reappearance of the Register may very considerably depend upon the success attendant upon our exertions to that effect.

A letter has been received by the Revd Mr. Sharp of Boston (dated July 16) from the Revd. Mr. Paul, who was sent by the Baptist Missionary Society of Massachusetts to Hayti, stating that he had had an interview with the President Boyer, and was received very cordially. Prospects were favourable to the accomplishment of the object of his mission.

At the General Conference of the Wesleyan Methodists of Great Britain and Ireland, holden at Sheffield, in August last, Rev. R. Reece and Rev. John Hannah were appointed a deputation to attend the next General Conference of the American Methodists at Baltimore. The object of it is "to maintain a unity of spirit and co-operation in the Methodist body throughout the world. Nine thousand six hundred and fifty-nine members were added to them during the preceeding year."

"The Methodist Magazine for November, states that there is an interesting attention to religion among the Mohawk Indians, on the Grand River, in Upper Canada. Twelve or fourteen have obtained a hope, and others are under awakenings. Among the converts are men, who had lived in

the intemperate use of ardent spirits."

*Rel. Latel.*

*Old Testament in Persian.*—A translation of the Old Testament into the Persian language has recently been commenced, under the auspices of the Society for the propagation of the Gospel, by Mr. Robinson, Chaplain of the Poosh station in Western India. Mr. Robinson is said to be admirably qualified for the task which he has undertaken. This work, in connexion with the New Testament of the late excellent Mr. Martyn, will, it is hoped, be the means of supplying the Mahomedan natives of India and Persia, with a classical and faithful version of the Scriptures in their favourite language. *Fam. Vis.*

*A Polish Jew.*—About forty years of age, who had been in England about three months, and who was said to be connected with some of the first families on the continent, was on the first Sunday in October, baptized at the Episcopal Jews Chapel in London. A large concourse of persons was present on the occasion.—*Daily Adv.*

*Peace Societies.*—Since the establishment of the New-York Peace Society in 1816, the number of similar institutions in the United States has increased to thirty-six, while those in Great Britain including the Auxiliaries of the London Peace Society amount to forty. All these Societies are employing their funds and their efforts in diffusing publications calculated to enlighten the public mind in regard to the evils of war, and its inconsistency with the Christian religion, as well as to inculcate the duty and exhibit the blessings of "peace on earth, and good will towards men." The object of these associations is one which claims the attention and co-operation of all Christians. The friends of peace have no other aim or higher ambition than to be followers of Him

"who came not to destroy men's lives but to save them."—*N. Y. Obv.*

*From the Upper Canada Herald.*

*Mr. Editor.*—Please insert your next paper the following Report of the Fredericksburg Union Sabbath School.

When this School was proposed, many persons were unacquainted with its design; but became favorable to it upon an explanation being given. A few were decidedly opposed to it. The greatest harmony and unanimity, however, prevailed in the School, and among its supporters, for the first six months, until a difference of opinion arose respecting the most suitable time of day for holding the School. That occasioned some dispute, and a number of parents withdrew their support and their children discontinued their attendances. The others continue zealous and firmly united. The number of scholars at first was only twenty; it is now thirty, and at one time was nearly sixty. Six of the children are just beginning to read. There are six teachers. Twenty-four thousand, six hundred and fifty-four verses have been committed to memory and repeated from the New Testament.

Before the school commenced, boys were seen playing at ball on the sabbath; but afterwards no such practice was observed in this part of the Township. The scholars are attentive, and obedient to their instructors. Some of them are serious, and a few, professors of religion.

Four similar Schools were connected with this during the winter; but have been discontinued through the summer. We hope that neither the indifference of parents, nor any reluctance on the part of children will prevent the renewal of their exertions to obtain the best of all knowledge, the knowledge of the sacred scriptures and the christian religion.

Even those who look no further than this world, should nevertheless encourage Sabbath Schools for the moral effect they tend to produce upon the state of civil society. In those places where they were not introduced, children and youth and persons of various ages, are too often to be seen spending the Lord's day in fishing and fowling, or



*in lounging idleness. Experience has proved the utility of the Sabbath Schools in improving the manners and morals of people, in all the common situations of life.*

*And when viewed as among the means of imbibing young minds with an early knowledge of the Scriptures, and the principles of our holy religion, they appear still more important and worthy of support.*

Published by order of the Committee.

JOHN McDOWALL,

SECRETARY.

Village of Fredericksburgh,

October 1, 1823.

BY BISHOP HORNE.

THE LEAF.

We all do fade as a leaf.—*Isaiah*

*lxvii. 6.*

See the leaves around us falling,

Dry and wither'd, to the ground;

Thus to thoughtless mortals calling,

In a sad and solemn sound:

Sons of Adam, once in Eden

Blighted when like us he fell,

Hear the lecture we are reading,

'Tis, alas! the truth we tell.

Virgin, much, too much presuming  
On your boasted white and red,  
View us late in beauty-blooming,  
Number'd now among the dead.

Gripping misers, nightly wailing,  
See, the end of all your care;  
Fled on wings of our own making,  
We have left our owners bare.

Sons of honour, sed on praises,  
Fluttering high in fancied worth,  
Lo! the fickle air, that raises,  
Brings us down to parent earth.

Learned sophs, in systems jaded,  
Who for new ones daily call,  
Cease at length, by us persuaded,  
Every leaf must have its fall!

Youths, though yet no losses grieve you,  
Gay in health and manly grace,  
Let no cloudless skies deceive you,  
Summer to autumn must give place.

Venerable sires, grown hoary,  
Hither turn th' unwilling eye,  
Think, amidst your falling glory,  
Autumn tells a winter nigh.

Yearly in our course returning,  
Messengers of shortest stay,  
Thus we preach this truth concerning,  
Heaven and earth shall pass away.

On the Tree of Life eternal,  
Man, let all thy hope be staid,  
Which alone, for ever verdant,  
Bears a leaf that shall not fade.

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