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THE

# CHRISTIAN REGISTER.

ON EARTH PEACE, GOOD WILL TOWARDS MEN.

VOL. [1.] MONTREAL, FRIDAY, SEPTEMBER 1, 1823. [No. 17.]

## MEMOIR OF JOSEPH HARDCASTLE, Esq.

*Late Treasurer of the London Missionary Society.*

With the honoured name of Joseph Hardcastle most of the readers of this Magazine must have been long familiar. In the minds of many it has been habitually and deservedly associated with those principles of truth and holiness, which it is the design of this publication to disseminate, and with those operations of enlightened zeal for the advancement of the Redeemer's kingdom, which it is the glory of the Missionary Chronicle to record. Often have our pages been enriched with biographical notices of some of the excellent of the earth, both in public and private stations, whose memory will long be blessed; but never have we been able to exhibit to our readers the portraiture of a more finished character than that of which we are now desirous to present to them a sketch. Well might he conciliate so much affection; well might he command so much respect! His character embodied an assemblage of excellencies, both intellectual and moral, not often to be found united in the same individual; and every one of these excellencies had attained a maturity which, even when separately contemplated, could not fail to render him beloved and honoured.

To the formation and development of such a character, it will readily be conceived that superiority of natural endowments, external circumstances

peculiarly advantageous, and communications of heavenly influence in an abundant degree were all contributory.

The unaffected modesty and humility, by which Mr. Hardcastle was so peculiarly distinguished, while they invested with additional charms his pre-eminent talents in the view of those who had the privilege of an intimate acquaintance, had also the effect of concealing from such as observed only at a distance, the lustre of those mental endowments which indisputably characterize their possessors as men of the first order of intellect. The energies and habits of his mind were such as to give an aptitude at once for the speculations and refinements of knowledge, and for a practical attention to the most important concerns of human life. One of the prominent features of his mental character, was a faculty of acute and penetrating discernment; on all the subjects which employed his thoughts, his mind was accustomed to discriminations as delicate as they were just. With this correctness of judgment was intimately allied a remarkable comprehensiveness of mind, which afforded him a peculiar facility of taking into view the whole range of an extensive subject, and of contemplating it in all its parts, in all its relations, and in all its bearings. By these superior powers, he was qualified to render the most valuable services to the benevolent institutions with which he was connected, and to those whose interests he had most at heart; while he was a

liberal benefactor by pecuniary donations, he was a still more efficient contributor by his talents.

The avocations of commercial life, in the metropolis of the British empire, have an obvious tendency to give expansion to the mind, and to call into exercise the generous feelings of the heart. These advantages were realized by Mr. Hardcastle from a very early period of life. Under the auspices of his respected uncle of the same name, he was initiated into habits of commercial activity; and, before he had attained the age of manhood, on himself devolved the principal superintendence of an extensive mercantile concern. The same immutable principles of integrity and honour with which he entered on his career, he maintained inviolate to its close. His high reputation in the commercial world was at length the growth almost of half a century, during which it received no shock—it sustained no blemish; and long will it be remembered, even by many who are unacquainted with his religious character, as a model of integrity that was never impeached, and of honour absolutely unsullied.

As a Christian is the highest style of man, so in this distinguished individual appeared the highest style of Christian character. Eminent attainments in the knowledge of Christ constituted the basis of equally eminent attainments in those virtues and graces which adorn the doctrine of God our Saviour. The principles which his faith embraced, and which gave vitality to his religious system, were the doctrines of the cross of Christ. In the near prospect of the celestial world this venerable man of God expressed the deliberate conviction of his heart when he said, 'No principle can enter into the mind so sublime as the doctrine of the Cross, which, with infinite majesty, speaks peace in heaven, on earth, and throughout the universe!' On the grand and leading doctrines connected with the economy of Re-

demption, he was accustomed to express his sentiments with a precision and an elevation, worthy of one who was familiar with the writings and had imbibed the spirit of Owen and of Howe, and in whose mind the word of Christ habitually dwelt in all wisdom and spiritual understanding. His acquaintance with the sacred Scriptures was accurate and profound. In the circle of his family and of his intimate friends, what judicious remarks would he frequently offer on passages difficult of explanation; what pertinent and original observations would he often suggest from the resources of his own mind; and with what diffidence would he submit for the opinion of others, interpretations of Scripture prophecy, especially in reference to the advancement of the Saviour's kingdom, which combined, in an extraordinary degree, ingenuity with probability! By the vigour of his enlightened mind and the susceptibility of his renewed heart, he was qualified to receive from the study of the word of God, sacred and perpetual delight. Its perusal was the daily gratification of his moral taste. He was alive to a perception of its beauties, and divinely prepared to yield to its sanctifying and transforming impressions. It supplied the materials of his prevailing thoughts, the sources of his highest enjoyments, and the directory of his conduct in life.

The preservation of spirituality of mind, when engaged in secular pursuits, must be allowed to be an attainment as difficult as it is valuable; yet this was one of the excellencies, under the influence of divine grace, which it was the happiness of Mr. Hardcastle habitually to display. Actuated by the most delicate sense of honour in all his transactions, and entrusting all his interests to the control of a wise and gracious Providence, he was a proficient in the happy art of divesting himself of anxious solicitude; and thus, obeying the Divine injunction, 'be careful for nothing,' he expert-

ced most abundantly the fulfilment of the consequent promise, 'the peace of God, which passeth all understanding, shall keep your hearts and minds, through Christ Jesus.' Never did he seem, either by the cares of the world, or by the continuance of prosperity, to be disinclined to spiritual conversation, or unfitted for devotional engagements. His heart was always attuned for the exercises of thanksgiving and of supplication; and when, in the bosom of his family, he conducted their morning and evening devotions, it was indeed a privilege to surround with him the domestic altar, and to feel the glow of holy affections, kindled by the flame of hallowed fervour which pervaded the sacrifice of his lips and of his heart. His gift in prayer was characterized by unusual excellence, and could not but be regarded as the indication of a mind fully imbued with the Spirit of the Gospel, favoured with a copious effusion of Divine influence, expanding itself in all the energies of sanctified intellect, and displaying the devotional affluence acquired by frequent intercourse with heaven.

Of his engaging and attractive manners in private life, it would be difficult to convey an adequate idea to those who had not the happiness of his acquaintance. His eye beamed with benignity; in his conversation there was perfect ease and affability, and in his whole demeanour an air of unaffected and even unconscious dignity.—With all the beautiful aspect of Christian humility, he seemed to make no intentional demand on the respect of those around him, and yet every one felt it impossible to be otherwise than respectful. Every one felt it an honour as well as a pleasure to be admitted into the circle of his friends, and no one could quit his society without wishing to enjoy it again. The intelligent were attracted by his wisdom, the serious by his piety, the accomplished by his urbanity, and the young by his condescension.

If there was one feature of his character more prominent than the rest, it was his enlightened and diffusive benevolence:—love to God and love to man were the ruling principles in his heart. Happy in his own feelings, and enjoying in a peculiar degree unruffled serenity of mind, it was his predominant desire to diffuse happiness around him. How affectionately this disposition was expressed towards all the members of his own family, their bereaved hearts will never cease to testify. Never will they forget the strains of pathetic tenderness in which he said, on one occasion during his illness, while they were standing around his bed, 'In this little circle I have centered all my affections.' And yet while his conjugal and paternal affections were so lively and so strong, his feelings of genuine benevolence were confined within no limits narrower than the utmost bounds of human habitation. To every philanthropic object he was disposed to contribute on a scale of extended liberality; and whenever he relieved private distress, it was with a peculiar kindness of manner, which inexpressibly enhanced the gift; but never did he embark in the cause of charity with so much zeal or munificence, as when that charity had for its object the spiritual and immortal interests of his fellow creatures. Mr. Hardcastle was accustomed to regard it as a peculiar privilege to live at a period, in which the energies of the Christian world began to be roused in favor of the perishing heathen; and how powerfully he contributed to the excitement and right direction of that zeal was more apparent to others than to himself. His attention was first directed to the importance of Missionary efforts, by reading the periodical Reports of the Moravian Society. In connection with Mr. Wilberforce, Mr. Henry Thornton, and other philanthropists, he was a leading member of the Sierra Leone Company, actuated by an earnest desire to impart to the na-

tives of Africa the blessings of civilization and Christianity. About this period he anxiously endeavoured to promote the establishment of a Mission to the Foulah Country, and devoted to these objects of true beneficence much of his time and attention. The distinguished part he acted in the very formation of the Missionary Society must be accurately known to many of our readers. Every heart selected him for the office of treasurer, in which, for so many years he rendered such eminent services to the church and to the world. In the important deliberations connected with the infancy of the Society, he seemed to be the presiding spirit, giving to its very constitution and primary operations, that character of unity, love and zeal, by which they were distinguished. In its counsels, on all difficult occasions, he was its wisest oracle. His sagacity never failed to mark out the best measures, and from his bosom emanated some of its mightiest achievements. When any differences of opinion occurred, he manifested that tranquil, dignified, celestial temper, which conciliated all minds and united all hearts around him in advancing the Redeemer's kingdom. The liberal and catholic spirit which pervades the constitution of the Missionary Society was, in a high degree, congenial with the temper of his own mind. With a true heart fervently did he love all of every denomination, who love and honour Christ. Bigotry and party spirit found no place in his breast. He was himself a decided and conscientious Dissenter from the established church, yet it was his delight to enjoy the friendship of many of that communion, as well as of other religious persuasions, and, with harmony and love, to co-operate with them in every effort of Christian benevolence.

For many years not only the Directors of the Missionary Society, but also the committees of the Tract Society, and of some other religious asso-

ciations, were accustomed to hold their meetings regularly on Mr. Hardcastle's premises, and to receive every kind & generous accomodation. When they withdrew, in order to occupy the more central situation of the Missionary Rooms, the following letter of acknowledgement was addressed to him by the excellent Secretary of the Tract Society, and of the Bible Society.

Battersea, 21st January, 1815.

MY DEAR SIR,

The Committee of the Religious Tract Society cannot retire from the premises occupied by them fourteen years, without gratefully acknowledging the kindness of the gentleman to whom they have been indebted for this important accomodation, and by whom it would have been cheerfully afforded for years yet to come.

I account it a privilege and an honour to be employed as the medium through which their sentiments are communicated. Allow me to state, that while they thank you, they tender also their congratulations; for they cannot forget that, although you have seldom had it in your power to take part in their councils, you have uniformly evinced a lively interest in their proceedings, and especially in their success.

You are, indeed, identified with the cause; and as long as it continues to prosper, that is, to augment its means of promoting the everlasting happiness of mankind, you will acquire an accession to that measure of joy, which I trust all your philanthropic engagements will connect with the whole of your progress through life, and with your last reflections.

Divine Providence has empowered you to contribute largely to the happiness of thousands near you, and millions afar off. On their behalf, the members of the Missionary Society, have, from time to time, thanked you, with all the cordiality which the committee of the Religious Tract Society

have employed me to express. Well may sentiments of equal warmth resound from all the nations of the earth when it shall be told them that the plan of the British and Foreign Bible Society was proposed and advanced far towards its mature state on your premises; and that its first meeting was in compliance with an invitation, which, among other signatures, contained your own!

I conclude with requesting, in the name of the committee of the Religious Tract Society, your acceptance of their publications, and with assuring you that their esteem for your general character rivals their gratitude for your persevering and costly patronage.

I am, my dear Sir,  
Yours, with much regard,  
JOSEPH HUGHES,  
Secretary.

Joseph Hardcastle, Esq.

For several years, the declining state of Mr. Hardcastle's health no longer permitted him to take an active part in the concerns of the Missionary Society, and, at length, he deemed it necessary to resign the office which he had discharged with so much honour to himself, and so much advantage to the Institution. Still, however, when retired from public avocations, with leisure for the enjoyment of the air and gentle exercise, he was favoured with considerable exemption from pain and disorder, and with habitual tranquility and cheerfulness of mind. Much he delighted in the society of his family, in the study of the holy Scriptures, in the admiring contemplation of the beauties of nature, and in communion with his God. Thus he continued to pursue the even tenour of his retired course, till the month of November, 1817, when he was visited with an attack of paralysis, which induced great debility, and deprived him altogether of the power of walking. For some days there appeared to be great cause for apprehension that

the time of his departure was at hand; and he regarded himself as arrived at the very confines of the eternal world. Under this persuasion, and in the full exercise of intellectual vigour, he repeatedly addressed the members of his family, sometimes individually, and sometimes collectively, in strains of holy elevation and exquisite tenderness never to be forgotten. Many of the heavenly sentiments and expressions he uttered were written down at the time, and some of them will be introduced into this Memoir as the most interesting and edifying exhibition of his real character; but in vain would it be to attempt to describe the grandeur and majesty with which the venerable saint appeared, when, from the fulness of his heart and in the prospect of glory, he discoursed on the things of Christ and the things of heaven.

From the effects of this severe and threatening attack he was, however, partially restored; and his attached family had the privilege of endeavouring, by affectionate assiduities, to contribute to his comfort, as well as the high advantage of listening to his counsels, and contemplating his exemplary patience and resignation. For more than a year it was their anxious lot to feel the successive alternations of hope and fear, with regard to the issue of the painful dispensation. At length, however, hope was greatly discouraged by a severe accession of painful illness. The shock was too violent to be sustained by a frame already feeling the pressure of extreme debility. The mind, indeed, retained its seat and preserved its undisturbed tranquility. A good hope, through grace, and an entire freedom from the fear of death, reigned in his serene breast; but the earthly tabernacle exhibited from day to day, and at length from hour to hour additional symptoms of approaching dissolution, until twelve o'clock on Wednesday the 3d of March, when glory dawned upon the departing spirit, and it was conducted along the

path of life to its high destination among the perfected spirits of the just, and the angels that surround the throne of God and of the Lamb. Mark the perfect man, and behold the upright, for the end of that man is peace!

The following sentences, expressive of the sentiments and feelings of his mind, when, soon after the commencement of his severe illness, he believed that the time of his departure was at hand, were with many others committed to writing on the occasions on which they were spoken.

'Lord Jesus, thou hast said, 'he that believeth in me shall never die; and he that believeth in me, though he were dead, yet shall he live.' I believe this—I believe I shall never know what death is, but pass into life. Lord thou hast said, 'him that cometh unto me, I will in no wise cast out.' I firmly believe these words; I come to thee; thou wilt not cast me out.

'My last act of faith I wish to be, to take the blood of Jesus as the high priest did, when he entered behind the veil, and when I have passed the veil, to appear with it before the throne.

'Surely goodness and mercy have followed me all my days, and I am now going to dwell in the house of the Lord for ever. I am infinitely indebted to him for his conduct of me from infancy to the end of my life. He took me by the hand in a wonderful manner, and has brought me into connection with the excellent of the earth. He has drawn me with cords of mercy from my earliest days. He gave me very early impressions, and enabled me to devote myself in youth to his service. And this God is my God for ever and ever—for ever and ever!

'If it should please God to restore me, I shall regard renewed life as a blessing—but I speak under the impression that I am a dying man. If I am to live I shall welcome life and thank its giver;—if I am to die, I shall welcome death and thank its

conqueror;—if I have a choice, it is to depart and be with Christ, which is far better.

'No principle can enter into the mind so sublime as the doctrine of the Cross, which with infinite majesty speaks peace in heaven, on earth, and throughout the universe! Let every one of my children glory in the cross of salvation. It is the power of God to every one that believeth—the power of God! what feeble ideas I attach to such expressions!

On one occasion, when the family were standing around his bed, he said to Mrs. Hardcastle— I thank you a thousand and a thousand times for all your kindness and care; a faithful and a good friend have you been to me—a help-meet in all my pilgrimage. I commit you to the care of good and tender children, who will reverence you all your life. How happy should I be, were I permitted to become the guardian angel of this family.

'The warfare will soon be accomplished;—the victory is almost won;—I shall soon be triumphant!

'I wish to extol my Saviour with my last dying breath. Everlasting life I already feel in my soul.

'I hope my departing spirit will be favoured with some intimations of approaching glory; but I will trust in him;—I will trust in him. In the mean time I possess a sweet peace—calm—undisturbed. I will go to God, my exceeding joy.—It is an awful thing for a human spirit, deeply depraved as it is, to appear before the tribunal of so mighty a being. He putteth no trust in his servants, and the heavens are not clean in his sight.

'My experience is that of humble hope; I have no feelings of triumph, or of rapture, but I will trust and not be afraid.

'I bless God for all the comforts of my pilgrimage. In his presence is fulness of joy! at his right hand there are pleasures for ever more—I hope to realize those pleasures shortly. O my

God; enable me to wait thy time; in thy good time dismiss me; I have just finished my course; I hope also I may say, I have fought the good fight; I have kept the faith; and that henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: Father, into thy hands I commit my spirit;—Lord Jesus receive my spirit when it leaves the body; thou hast redeemed it—I have waited for thy salvation!

**BRITISH AND FOREIGN BIBLE SOCIETY.**

The Rev. Dr. R. Heber, Bishop Elect of Calcutta, was prevented by indispensable engagements from attending the late anniversary meeting, but in a letter to Lord Teignmouth, the venerable President declared "his sincere and continued allegiance to the cause of the Bible Society." The Bishop of Durham wrote that though within a very short period of entering his ninetieth year, he could not allow another anniversary of the British and Foreign Bible Society to pass without conveying to the President, and through him to the assembled members, his continued warmest wishes for its prosperity. "The Bishop of St. David's expressed his regret that ill health prevented his attendance on the anniversary of a Society, which he considered as "doing incalculable service towards the advancement of the great Christian cause, by the universal distribution of the Bible." The Bishop of Gloucester was among those who addressed the meeting. Among the foreigners present at the meeting was the Hon Count Mandeloh, Charge d'Affaires of the King of Wurtemberg, and B. Papoff Councillor of State and Secretary of the Russian Bible Society. Mr. P. addressed the meeting. Mr. John Marshman, of Serampore was introduced, and presented, on behalf of his father, a complete copy of the Old and New Testament, in Chinese,

printed at Serampore, with moveable metallic characters, the labour of sixteen years.

**EXTRACTS FROM THE ADDRESSES**

*W. Wilberforce, Esq. M.P.* I remember the word was used by the Bishop of Calcutta, that he was happy to renew his allegiance to this Society, and now I also renew my solemn oath of allegiance to it. It is not political allegiance; for as our friend has just observed, he was not fond of politics, I can assure him, if he does not love politics now, he would not love them more if he had seen more of them. It is really with pleasure I bid adieu to that scene of warfare and of turmoil—that is my labour, but here is my rest; there are my visits, but here is my home; and if while here, I can only occasionally enter that home, the time will come, when, in our Father's house, we shall take up our lasting residence, and there speak more fully of the contents of that blessed volume, the circulation of which it is the business of this Society to promote throughout the world. My Lord, it is the grand excellence of this blessed work that it tends to revive religion in its fundamental and essential principles: every thing in this bad world is ordinarily corrupted and even religion itself experiences somewhat of that pollution; and it is but too common with those who are Christians, by name, if they do not continually renew their acquaintance with religion, by the study of the sacred Scriptures, to adopt the merely common professions of the country in which they live; to believe the Bible to be true, but not the truths contained in the Bible. Now it is the grand benefit of the study of the word of God, that it diffuses those substantial and eternal verities which the Almighty has made known to us, for guiding us in our way through this wilderness to our heavenly home and inheritance; and the more we are providing for this, the more we are furnishing the panacea, the universal remedy for all the evils of political



Society; and this is the more necessary for a country like this, in which commerce, and manufactures, and national wealth and prosperity, have of themselves, in some degree, a tendency to corrupt the manners, and injure the character. But there is in christianity what no former system of religion could attain to—there is the means of bringing you back to the purity of your own heaven-descended principles. It was formerly a sort of maxim, that countries had their infancy, their youth, their manhood, their old age and decay; but the Holy Scriptures have entirely destroyed this analogy, and we now say, that in countries where the word of God is diffused, they not only enjoy continued youth, but that they go on and grow, and become not only more happy in themselves, but more beneficial to others. This is the service we are rendering to the world at large; and whatever others may think of our military trophies and naval exploits—if there be any honour which I would covet for myself, it is to be the instrument of diffusing through the world the knowledge of divine truth; and therefore your situation, my Lord, I hold to be one of the most honoured and truly dignified upon earth. But let us not forget whatever we may talk of countries or of nations which are in want of the Scriptures, the true use to be made of the Scriptures, is such as may produce an effect upon our own hearts. Let us not be so lost in generalities as to forget that wherever we send the Scriptures, we must shew to the people, that it is a personal change—a heart change, which they are calculated to produce; and we must strive not only to make them think with us here, but live with us hereafter. And whatever the opponents of this Society may think, I wish they could only witness the effects we see and hear. But if they will not come, how can they hear? They shut their eyes, and then say they cannot see—they will not look, and then they

say they know nothing of what we are doing. But whatever they may think now, there are moments towards the close of life when men begin to think seriously; and then, sure I am, they would never regret the utmost exertions they might have made to support such a cause while here upon earth; and still less will they do so in that future world where the value of such services will be more duly estimated; because the glorious results to which they lead will be more duly appreciated. We naturally, my Lord, at our time of life, look forward to scenes like these; and whatever may be the present benefits of these operations, we look forward to benefits still greater, and may indulge in views still more delightful: we are sowing the seed, and there is a beautiful green beginning to overspread the earth, which will by-and-by cover the world with a rich harvest of blessings—of full corn in the ear; and whatever we may see or hear, our children and children's children will still hear more delightful tidings; and those parts of the earth now in some degree vocal shall then join in one general chorus to God.

*Reverend Dr. Pinkerton.* “The operations of this Society in non-protestant countries have not been without beneficial effects. Here also we have much to inspire us with a desire to pursue our course with alacrity. When I call to remembrance my travels in Greece and Turkey, and the scenes which came under my observations in those countries, I have often been pained to the heart at hearing of the slaughter and bloodshed—the shakings of the earth and devastations by fire, which have since visited those unhappy regions; but amidst these awful scenes of cruelty and judgment, there is one circumstance which has afforded consolation and hope, and it is this: that through the instrumentality of this Society, upwards of 20,000 copies of the New Testament, in modern Greek, had been circulated a-

mong the Greeks before these physical and civil convulsions began. Could we now look into the huts of the valleys, and caves in the mountains of Greece, Asia Minor, and Syria; we should behold the widows, the fatherless, the friendless, the formerly free, now reduced to slavery, deriving support and consolation, and I trust also, good hope, through grace, from those sacred volumes which you have put into their hands.

*J. Thornton, Esq.*—My Lord; I accept with gratitude, the thanks voted to me by this assembly, and most readily acquiesce in the request to continue my services as your Treasurer. It is not one of the least arduous duties of my office to address a meeting which has been regaled for so many hours by the strains of eloquence, and wisdom and piety; and to call you attention to mere arithmetic. Mr. Burke says, that money, considered in itself, is sordid and base and contemptible as the very dust we tread on; but like that dust, it is the foundation of the most beautiful edifices which the eye of the most delicate and refined might wish to contemplate. A noble lord has said, that you have laid the foundation of a more splendid temple than any ever reared on the globe to the most High God; another has led you to contemplate the proportions of this beautiful edifice, to count its towers and its bulwarks; and it remains now for me, a humble individual, after them all, to request you to examine its foundations. That money which Mr. Burke says is not despicable when viewed in connexion with the effects it produces, is the subject on which I am compelled now to address you; and when I say that money is the foundation of this Society, I must be, rightly understood, for if it be money in possession, we have none. It is a fact, which I can state upon authority, that the engagements for the ensuing year amount to sixty-six thousand pounds; and if I were to disburse the money

we possess, and the small sum we have in the funds, it would barely cover these expenses. What then is the true foundation of this beautiful fabric that we have admired? It is not money. But if it is not money, it is credit; and credit founded on the experience of the probable payment of subscriptions to this Society and its Auxiliaries during the present year. A right honourable friend has adverted to the falling off of the funds of the Society, and it may have raised a surmise that this falling off has been greater than it really is. Last year we received £103,000 and I then took occasion to caution this assembly not to be led away by that statement into unreasonable expectations; and this year the receipts have been £97,062. But my Lord, this state of affairs has been attended with some concomitant circumstances very satisfactory: one of which is, that the free contributions from Auxiliary Societies have exceeded those of the past year by upwards of nine thousand pounds; and the intelligence we have just heard from various parts of the world, would make us all desire that we should have as large a portion of our funds as possible placed at the disposal of the committee for foreign purposes; so that I think there is every thing to make us thankful to God, and to encourage us to greater exertions. And when I consider how many years the contributions of this Society; and others similar to it, have been sustained, I think we have that moral certainty of support that would induce us to act in any other cause, and to act with confidence. It is the same which leads us to believe that the sea which ebbs will again flow, and that the sun which sets this evening will rise again to-morrow.

#### BISHOP HEBER.

The appointment of Reginald Heber to the Bishopric of Calcutta, is an auspicious event for the interests of religion. He is a warm friend of the

British and Foreign Bible Society and of Missionary Societies. It is expected that three missionaries will accompany the Bishop on his voyage from England to India.—A library valued at £1000 will at the same time be sent to the College lately established.—The Church Missionary Society has placed £1000 at the disposal of Bishop Heber for the benefit of the College and desire his judgment respecting the method in which the Society can hereafter render the most effectual assistance to the College. The Society has chosen the Bishop one of its Vice-Patrons, and he has given in reply assurances of sincere attachment to the cause in which it is engaged.

From the London Evangelical Magazine.

**MISSIONARY INTELLIGENCE.**

LONDON MISSIONARY SOCIETY.

29th ANNUAL MEETING.

The anniversary collections at the different places of public worship, amounted in all to £1304 1s. 1d.

The society met for business in the Wesleyan Chapel, Great Queen-street, Lincoln's Inn Fields (with which they were kindly accommodated for the purpose, by the Trustees) on Thursday the 15th of May. This large and commodious place was crowded to excess at an early hour. At ten o'clock the business of the day commenced.

An abstract of the Report of the Society's proceedings during the past year, was read by the home secretary.

The Treasurer after presenting the accounts, spoke, in substance, as follows:—

After the statement which I last year presented to you, a friend and most generous supporter of the Society, anxiously inquired on what I confided for the stability of its operations. I told him that, besides the confidence which I reposed in God and his people, I had, as it respected the then ensuing year, two agreeable anticipations—that of an augmented income, and that of a diminished expenditure. Both of these

have been realized; but for the now ensuing year, I have only the former as a ground even of hope. Instead of a decreased outlay, I anticipate one considerably greater. For, besides the exertions necessary to supply the chasm which death has made, the resolutions of the directors, which you have heard, to send additional labourers to the South Seas, and the urgent claims of further aid from India, Africa, and other parts will show the propriety of my conclusion. It follows, then, that we must obtain large accessions to our income during the ensuing year, or that deeper inroads must be made in the funds of the Society, which every principle leads me to deprecate, and which I earnestly intreat its friends to avert.

The necessity, then of an enlarged and growing income, is obvious: and if I be again asked, where my hope of obtaining it lies, I answer, as before, in God for whose cause the Society labours; and in God's people, who have, before God and man, pledged themselves to support that cause. My judgment tells me, further, that the field of missionary benevolence is vast, and as yet very partially explored. Assuming the annual income, from voluntary contributions to our Society, to be £30,000, and supposing even that it were collected from individuals at the rate of 1d. each per week, the number of contributors would fall short of 150,000; but when I deduct from that sum the amount of donations, congregational collections, and larger subscriptions, it leaves a result that really surprises me, by showing the small number of persons who actually unite in the support of the Society; small in itself, and strikingly so, when compared with the great body of christians whom the cause of missions has called forth as its professed friends. There remain then abundant sources in the unexhausted liberality of the servants of the Redeemer, for all the wants of this and every other kindred institution.

tion,—for the observation applies to them all. To whom shall we look then, for the cultivation of that field? I address myself, first to you, *christian ministers*; and recommend you earnestly to point out to your people the obligations to support this cause, and the modes of liberality by which they may promote it. And here allow me to suggest an easy way of estimating the measure of liberality, shown by your congregations respectively; multiply the annual sum contributed, by 5, and the product will show the number of the persons adequate to raise that sum, even at the low subscription of 1d. per week each. You will readily draw the practical inference. I look to the zeal and perseverance of the *female friends* of the Society, and thankful that such a spring of influence has been brought to bear upon the interests of missions, I assure them that I rely upon it as one of the surest and most abundant sources of our pecuniary prosperity. I look to the *young* for the dedication of their growing talents & energies to the most sacred of causes; and tell them, that their labour, independently of its immediate gratifications, is preparing the way for the most happy ultimate rewards. It is amongst those of *their own age*, in various parts of the world, that the seed of *future triumphs to the gospel* must now be sown; and they may even live, to reap with joy, the fruits of their own labours.

In closing these remarks, I beg to commit the cause for which we are assembled, to the blessing of God, and to the continued support of your affections, your liberality, and your prayers.

The Rev. Dr. Wardlaw, of Glasgow, moved the adoption of the Report. After some introductory remarks he observed:—

The Report, upon the whole, contains very cheering tidings, but it presents a chequered scene of lights and shadows; death has made his inroads to an unusual extent among the mis-

ionaries of this society, and we not only lament that these labourers are removed, and that the operations of the society have been impeded, but also on account of the distresses which have arisen to the individuals connected with the deceased. We are called to die at home; we are called to mingle our tears of sympathy with the tears of conjugal, of paternal, and filial sensibility. I have sometimes admired the wisdom of God in placing his people in a great variety of circumstances and conditions of life. It is this which sets before us the endless and lovely variety of the influence of the love and the Gospel of Christ, on the human heart, and human conduct. Throughout the natural, as well as the spiritual world, there is a sameness, yet an endless and beautiful variety. Although nature appears almost entirely clothed in her lovely mantle of green; on which the human eye dwells with delight; yet she also presents in the products of the vegetable world, a beautiful variety in tint, and form, and fragrance. So in the spiritual world, the great principles of christian character are the same; yet still, from various circumstances in which the people of God are placed, these great principles, operating in different circumstances, produce the lovely variety that appears in the christian character, throughout the christian world.

Dr. Wardlaw then proceeded to remark, that although the principle of novelty in the human mind had its peculiar attractions, and a certain degree of influence in stimulating to exertion, yet he was happy to perceive that the Society, both in its contributions and operations, continued to advance, notwithstanding the charms and power of novelty had declined. He further observed, that as this principle had no place in the mind of the infinite God, so he had never wearied of the purpose which he early conceived of sending his Son into a lost world, nor of those steps which were necessary to prepare

the world for the full accomplishment of that purpose. Shall we then (proceeded Dr. W.) be wearied in the service of his Son? Shall we be weary of active efforts and liberal contributions, to promote that cause which he had at heart from eternity, and which he will have at heart till the multitude which no man can number shall be gathered from all nations, and kindreds, and people, and tongues, to celebrate forever the praise of his mercy? The operations of this Society, have not been such as to diminish the powerful claim it had on our hearts, but on the contrary, have been such as to recommend it to our increased regard; and I trust that the vigorous efforts it has been making will be continued, and will be supported, powerfully supported, by all christians who feel interested in the spread of the Redeemer's Kingdom. And what christian does not feel interested in the spread of the Redeemer's Kingdom? Has that heart felt its obligations to Christ for itself, that is not concerned about the honour of the Redeemer, to whom it has been laid under obligations that tongue can not express nor heart conceive; such as it shall lie under to all eternity, and will not be able to express even there. We may rest assured, that the state of religion in every man's soul will always be in exact proportion to the interest he takes in the spiritual welfare of others, and the salvation of the world.

It is pleasing to think, when we hear of the deaths that have taken place, that it is the hand of Divine Providence. Ah! how different is this, from what it would be to hear of some of our missionaries apostatizing from the faith of Christ, and leaving their post through the love of this world. It is a proof that it is the hand of God which is upon us. I would therefore say to you, Sir, (as I cannot detain the meeting longer—for when we come from the North, we come rather to receive than to impart instruction; we

come from the northern cold to catch a little of the warmth of the summer's sun, and I hope to retain on my mind the impression such scenes as those I have witnessed are calculated to produce, and act in my blessed master's service under that impression;)—I would say, Sir, go on and prosper; the work in which you are engaged is imperishable for it is the work of God; and even upon that portion of it which you have accomplished you might write, (I must be excused if I quote what to many may be an unknown tongue, but I shall be my own interpreter.)

*Imaque opus exegi: quod nec Jovis ira,  
nec ignes,  
Nec poterit ferrum, nec edax abolere ve-  
lustus.*

The meaning is, for the sake of those not acquainted with the language, 'The work you have been honoured to perform, neither the wrath of heaven, nor fire, nor sword, nor all consuming time shall ever bring to nought. We need not be afraid of the first of these, the wrath of heaven; for the smile and not the frown, the blessing and not the wrath, of heaven rests upon it.—And shall we be afraid of the fire, no, for he hath said and will fulfil it, "When thou walkst through the fire, thou shalt not be burned, neither shall the flame kindle upon thee." And shall we fear the sword? no, for the same Omnipotent Word hath said, "I have created the smith that bloweth the coals in the fire, and that bringeth forth an instrument for his work; and I have created the waster to destroy; no weapon that is formed against thee shall prosper, and every tongue that shall rise against thee in judgment thou shalt condemn; nor need ye fear, all-consuming time, for he hath also said, "I will make thy name to be remembered in all generations, therefore shall the people praise thee for ever and ever;" "His name shall endure for ever, his name shall be continued as long as the sun; and men shall be blessed in him, and

all nations shall call him blessed." Let us then with one heart and soul conclude with singing, Now blessed be the Lord God, the God of Israel, who alone doth wondrous things. And blessed be his glorious name for ever, and let the whole earth be filled with his glory. Amen and Amen.

The Rev. Joseph Julian, A. M. Curate of Trimley, near Ipswich, seconded the motion, and spoke to the following effect:

As a friend of missions, I was not at all displeas'd to have this motion put into my hand. I do not come forward to make an apology, saying, 'I wish it had been given to some other person,' because so deeply do I feel myself interested in this Society, that I rejoice to think, to speak, and to pray for it whenever and wherever I can. The fundamental principle of this Society, is the principle of my heart; it is confined to no sect or party, but, like the gate of heaven, is open to all. It breathes, indeed, the very spirit of heaven, even that spirit which pervaded the angelic choir when it proclaimed the Saviour born; the spirit that breathes "glory to God in the highest, and on earth peace, good will towards men." Tell it in the ears of princes; proclaim it to the nobles and senators of the realm; that there is nothing either in the spirit, or operations of this Institution, hostile to any establishment whatever, but the establishment of Satan, and that it is inimical to no powers but the powers of hell and of darkness. On all kindred institutions, it looks as intimately united with itself, in spirit and design, as branches of the same tree, as members of the same family. It bids them God-speed, and if they go to proclaim the unsearchable riches of Christ among the heathen; it rejoices with them when they rejoice, and sympathizes with them when they have occasion to weep. This cause, Sir, must prosper because it is the cause of God; the banner of the cross must be unfurled among all nations, and Im-

manuel; Prince of Peace; shall suitably reign from sea to sea, from shore to shore. I would appeal, sir, to every heart, and ask if, it were possible to attend to the report which has been read, and hear of the success of the operations of the Society during the past year, without emotions of gratitude and delight. For my own part, my feelings were such as I can express only in the language of one of our old "My soul doth magnify the Lord, and my spirit doth rejoice in God my Saviour, for he that is mighty, hath done great things, [by the instrumentality of this Society] and holy is his name." Look at the prospects which are presenting themselves before you. Look at the islands stretching out their hands for missionaries—thirsting for the knowledge of the Redeemer, desirous of having the word of life. Ah, Christians! they would rejoice if they could but partake of the crumbs of the table on which you are regaled. Can you "eat of the fat and clothe you with the wool," without desiring to contribute to send the glad tidings of a crucified Saviour, amongst those who are starving and perishing? God forbid; for "whoso hath this world's goods," and can contemplate the state of the heathen, and shutteth up his bowels of compassion, from them; how dwelleth the love of God in that man?—I rejoice in this Society's success—I rejoice in the success of the Church Missionary Society, of which I am an unworthy member—I rejoice in the success of the Baptist Missionary Society—I rejoice in the success of the Wesleyan Missionary Society—I rejoice in the prosperity of every christian society, where christianity is faithfully proclaimed, where the gospel is simply preached, and the word of eternal life is faithfully dispensed. Opposition in this cause we must expect; but no weapon that is formed against us shall prosper. No wonder that Satan is on the alert, and all his emissaries intent upon uproar, when he beholds his dominions

invaded and his territories added to the dominions of the Prince of Peace. Directors, ministers, christians of all classes and of every denomination; I call upon all of you.—“Come forward to the help of the Lord; to the help of the Lord against the mighty.” Do not relax; do not be weary in well doing; remember the time is approaching when your work will be over, when you must follow the departed missionaries; and all who have lived and died in faith—may you all be found active agents in the work of the Lord, promoting his cause at home and abroad; and when the moment of your departure shall arrive, may the God of Jacob be your strength and consolation; and, in the last day, when we must all stand at the judgment seat of Christ, may we be found among the loyal subjects, on his right hand, and hear him say, “Well done, good and faithful servants, enter ye into the joy of your Lord.” At that unutterably important moment.

Oh! may we with yonder throng,  
Before his footstool fall;  
Join in the universal song,  
And crown him Lord of all.

#### CHURCH MISSIONARY SOCIETY.

Tuesday, May 6, was held, at Freemason's Hall, the 23d Anniversary of this Society, before an elegant and crowded audience, which filled every part of the room, the galleries included. Adm. Lord Gambier having taken the chair surrounded with a considerable portion of the nobility, gentry, and clergy, proceeded to the business of the day by a few introductory remarks. They were met, he said, for one of the most useful, glorious and delightful objects which could possibly bring them together. They ought to rejoice in the Lord God of their salvation, that by his mercy they were enabled thus to meet. Let them lift up their hearts devoutly in prayer, and magnify the Lord our God for it, every day and hour giving thanks to

his holy name: He then adverted to the immediate objects of their meeting.

The Rev. Secretary proceeded to read the Report, which stated the income of the year at about 35,000*l.*—being a little more than 1000*l.* beyond last year. The first thirteen years had averaged an income of 1700*l.*, their total value being 22,000*l.* The last ten years averaged 24,000*l.* a year! There were promising fields of labour opening in different countries, and not enow husbandmen for the work. Some thousands of zealous clergymen might be advantageously employed. The Committee had not been able to appoint all who offered themselves, some wanting the necessary qualifications. Of ninety Europeans who had been accepted and sent out, twenty-two were Englishmen.—The Reports then reviewed, *seriatim*, the condition of the several missions. The first in order was that to North West America, an object which seemed of great importance to the Committee, and which had been strongly recommended by an able navigator, Capt. Franklin, as the best means of fixing and civilizing the numerous tribes which rove the immense plains to the West of the U. States. The next in consideration was the mission to the South Sea Islands; and the Committee had to acknowledge, with pain and deep regret, the disappointment which the Society had encountered there. They especially pointed attention to the conduct of the chief, (Shungee,) who had come over from New Zealand—was hospitably entertained and instructed by the Society, and furnished with ironmongery and other articles of convenience, all of which he exchanged, on the way home, for arms and ammunition to carry on his wars.—The mission to New South Wales was more happy, and occupied seventeen missionaries. That to West Africa was now in a thriving state, though the difficulties were at one time so great

as to induce the Society to fear that it must be given up. A letter was read from Mr. Johnson, which conveyed the most encouraging tidings of it. Capt. Sabine visited the colony on his way home; remained there six weeks and affirmed, that for the size of it, there was not so well ordered a community on the face of the earth as that of Sierra Leone. It is remarkable that the settlement was founded on the precepts contained in the word of God, and was governed almost without the aid of human laws. Superstition had taken its flight, and fraud and vice were almost unknown. An affecting instance was given by Mr. Johnson of their primitive and simple manners. Two young men approached the communion table, and said, that they were afraid to receive the sacrament, as they had quarrelled, until they had made it up again—This was soon effected, as each accused himself of having done the wrong. A letter was read from Mr. Jowett, who had obtained leave of the local government to establish a printing press in Malta. The Report went on to the Asiatic missions, and the state of the Syriac church, which were afterwards touched on by Major Mackworth. One of the most affecting parts of the Report was the letter of Miss Cooke. It will be recollected that this lady, with great shrewdness, observing how much the conversion of the Hindoos was hindered by the want of female education among them, generously resolved on taking this task in hand herself. Neither the distance or fatigue of the voyage, neither the burning sky, nor the parching winds, nor the scruples of mere worldly prudence, nor the strong barrier of Brahminical superstition, could repulse her. She seems actually to have conquered, or at least to have broken in upon their prejudices, which were considered so consecrated and secure by their age, that many English books have been written by philosophers to prove that the attempt never could succeed.

#### SOCIETY FOR PROMOTING CHRISTIANITY AMONG THE JEWS.

From the Report of the Society's Committee read at the annual meeting, May 9th, it appears that, during the past year, the total amount of subscriptions was £10,924, (exceeding last year by £236); 8,824 copies of the Scriptures, in whole or in part, had been issued, and 74,000 tracts. An additional number of Missionaries were going out to Poland, where the efforts of the Society were strongly felt. From the first institution of the Society, about 300 children of the Jews had been educated in the Christian faith, none of whom had, to the knowledge of the Society, ever renounced their profession.

A converted Jew, the son of a Rabbi, returned his thanks to the Society, in behalf of his nation. In the North of England he met a man of talents, who spoke very lightly of the object of the Society, and its effect. He did not suppose they would convert more than 100 altogether. "Be it so (said he) you are a skilful calculator—take your pen now and calculate the worth of 100 immortal souls!"

#### MERCHANT SEAMEN'S AUXILIARY BIBLE SOCIETY.

From the report read at the annual meeting, May 8th, it appears, that the number of Bibles sold by the Society the past year, at Gravesend, was 730, and 79 Testaments. The total distribution, from the commencement of the Society in 1818, is 7,190 Bibles, 9,279 Testaments.

MONTREAL, SEPTEMBER 1, 1823.

WE have been requested by the Secretary of that important institution, "The British and Canadian School So-



society," to notice the near approach of its annual general meeting, which will take place on Tuesday the ninth of the next month in the evening, at 7 o'clock, at the City Tavern.

We rejoice in an opportunity of directing the public attention to an institution which has for its basis, the same liberal principle as that by which it is our desire to regulate our humble efforts to advance the reign of reason, enlightened by the truths and precepts of undefiled religion. It is our desire to witness the union of all who revere the Holy Scriptures in advancing the education of those who constitute the mass of the population of every country, and in furnishing the food which is requisite to feed, to sustain and to invigorate the immortal minds of God's intelligent creatures. Too long has the key of knowledge been taken away, and the key of the labouring classes of the people resembled the darkness of a dungeon, from which every ray of light was assiduously excluded; we gladly lend our hand to the engine destined by the friends of humanity to open the doors to them that are bound, and to emancipate angelic nature from the adamant chains of brutish sense and servile acquiescence, undirected by the light of reason, unimpelled by the pure motives of sacred truth.

While it affords us pleasure to find that many gentlemen have cheerfully contributed the aid of their talents and their influence, from among that learned

profession which has generally been distinguished for liberality of sentiment, we promise ourselves much gratification from the annual meeting, by listening to the eloquence with which, we have no doubt, they will enlighten and persuade the assembled public, in both languages. The Ministers of the Gospel of every denomination, it is said, mean to refrain from appearing on the field; and they cheerfully leave to the magnanimity, the generosity, and the powerfully persuasive talents of the advocates of Justice, to plead, in this instance, for mercy to the ignorant and the indigent; well assured that no class of men in society have a better opportunity of being informed of the connexion between ignorance and crime, between education and moral virtue.

#### QUEBEC.

A Bethel Flag was sent by the friends of seamen to this port early in the season; and we have been informed that the Rev. Mr. Williams, the Wesleyan minister, has preached frequently to large and attentive congregations.

Preaching to seamen is attended, like other beneficent efforts, with indirect benefits, which are scarcely less valuable than those which were first and chiefly contemplated; the novelty of the thing has attracted many persons residing on land to listen to the sermon preached to sailors, and those who had been living "without God in the world," have learned to keep his sabbaths and reverence his sanctuary.

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