

be almost 'singly good.' His attendance on public worship was regular and devout, without the parade of ceremony, the tinsel of ostentation, or the pagantry of state. In his public capacity, the duties of his station were always discharged without those gaudy trappings of greatness, by which diminutive minds are captivated; and this, in the estimation of mental imbecility, rendered his administration less deguised than that of his predecessors.

To the tale of sorrow, his Lordship always lent a willing ear; and the benevolence of his heart found an ample evidence in the liberality of his hand. In India and in England, his character has sustained that pleasing uniformity in the cause of virtue, which genuine Christian principles can alone inspire. To the sound of music he has always manifested a strong attachment; and the sweetness of that spirit which breathes through his friendly epistles, is but an emanation of that harmony which pervades his soul.

In domestic life, surrounded by a numerous offspring, his Lordship displays those social virtues which extend the bond of union to every branch of the family circle. To his domestics he is kind and affectionate, and on all occasions is easy of access. As a husband and a father, he stands pre-eminently adorned with those excellencies, which can alone render virtue amiable, authority respectable, and example worthy of imitation.

DIVINITY.

THE OBJECT, SEASONABLENESS, AND CLAIMS OF CHRISTIAN MISSIONS.

A Sermon, preached at Halifax, Nova-Scotia, 8th February, 1829, in behalf of the Wesleyan Mission Fund.

BY THE REV. ROBERT YOUNG.

"But to do good and to communicate forget not, for with such sacrifices God is well pleased."—PAUL.

As we have therefore opportunity, let us do good unto all men.—GAL. 6, c. 10, v.

[CONCLUDED.]

The number of men whom the Lord is raising up for the Missionary work, furnishes an additional opportunity for its successful operation. The facilities already mentioned would prove of little real utility in promoting the desired object, were there not to be found men who are willing to hazard their lives for the Gospel's sake, in any land to which providence may open their way. Thank God, such men are found amongst all denominations of Christians. They have felt the inspiring touch of the "live coal from off the Altar," and are glowing with so much zeal for the salvation of the heathen, that they are ready to forego all the pleasures of home, and the comforts of civilized life, that they may preach amongst the idolatrous Gentiles the unsearchable riches of Christ. In their thirst for this interesting and hallowed work, they are literally exclaiming in the hearing of their respective churches, "here are we: send us." And when they shall meet in the field of contest, though forming distinct companies with some trifling difference in their uniform, they will be found to be only so many divisions of the same grand army commanded by the same general, arrayed in the same armour, contemplating the same designs:—and in the overflowings of their zeal to conquer the common enemy, their little differences will be as much lost, as the badges of the different battalions in the heat of action: amidst the roaring of cannon; the clashing of arms; and the groans of bleeding and dying men. But although such men are found amongst all denominations of christians, yet amongst the Wesleyans are they the most numerous. Ninety young men, after passing honorably through a regular course of examination, were proposed to the last "British Conference," as candidates for the ministry, a large proportion of whom offered themselves for missionary service. And were I to say that our extensive societies could supply even more than these annually, if required, it would not be saying too much; for there are amongst us numbers of those in whom the word of the Lord is like fire shut up in their bones, and who only wait a providential call to bid adieu to the land of their nativity, to carry the glad tidings of salvation to every part of the world. It has been said that the world is the missionary's parish, and it is

pleasing to know that there are men willing to labor in any part thereof. Inform me of that savage tribe with which a Wesleyan Missionary would not take up his abode? Tell me of that pestilential atmosphere in which he would not breathe? Point me to that wretched or remote habitation of man which he would not visit, and in which he would not dwell, and for the first time shall I blush at being associated with Wesleyan Missionaries. We lift up our eyes then, and behold not only the whiteness of the fields, but also a large number of labourers qualified by the Lord, and ready to be sent forth into his harvest.

Our pecuniary ability must also be ranked amongst our opportunities for Missionary operations. Whatever facilities the aforementioned circumstances may furnish for the spread of the Gospel by means of missionary efforts, pecuniary resources are essential to their efficiency. The men whom God is preparing must be placed in the different openings of providence to preach the glorious Gospel of the Son of God, "for how shall they (the heathen) hear without a preacher? how shall these preach except they be sent?" And how shall they be sent except the professors of the christian faith shall send them? I am aware that many think that christians are now making great exertions in this work of charity, and certainly they are when compared with the frigid indifference of former times; but when viewed in connection with the population of christendom, they dwindle into perfect insignificance, and absolute trifles. It is true that about three hundred and forty thousand pounds sterling are contributed annually, exclusive of "government grants," for the diffusion of Christian Knowledge by means of Bibles, Schools, Tracts, and Missionaries:—but what is this amongst so many? When equally divided amongst us, what is the proportion of each? I blush to name it! We each pay pounds annually for the luxuries of life, but only one half penny for this religious charity! Should we apportion this sum amongst protestant christians—enlightened protestants,—for whose religion both Heaven and earth peared forth their blood, pay something less than three halfpence each annually for its circulation throughout the world! But we may come a little nearer still, and enquire what proportion of this expense is borne by us in this highly favoured Province! Gratitude as well as benevolence, call upon us to do our part, but alas! for us, we do it not. The amount expended annually in the consumption of ardent spirits may be estimated at about twenty shillings for each individual of its population; but for the diffusion of Christian Knowledge abroad, only one Penny!!! The Lord have mercy upon us! One pound to demoralize our happy country; and but one penny to bless the world! For the cause of intemperance one pound; for the salvation of seven hundred millions of immortal spirits one penny!!! Blush then to eulogize our charity, and cease to talk of our vigorous exertions, for nothing comparatively is yet done,—nothing to what must be done—nothing to what we are capable of doing. Were Protestant christians like the poor disciple to do what they could, the gates of Hell would tremble,—heathenism with all its votaries would faint, and the false prophet would turn pale and die. Were we now to commence the work in earnest by retrenching all our needless expenses, lopping off every superfluous branch of expenditure, and calling into requisition all the capabilities which providence has given us; who does not see, that, in spite of all the complaints of poverty, and all the contortions of avarice, we could increase our respective items of charity equal to the seed which falls into good ground, some thirty, some sixty, and some an hundred fold, and greatly assist in sending forth such a host of Missionaries into the field of action, as would soon under God scour the nations, shake the earth, and revolutionize the whole world? Such then, are our opportunities for doing good—such the signs of the times—and such the dawning of the latter day glory, when "at evening time it shall be light."

The grounds of Missionary claims now call for our attention. "Let us do good unto all men," says the Apostle, and so says the Missionary cause which is imbued with the same liberal and benevolent spirit of charity. Being founded upon the broad basis of doing good unto all men, it appeals to your benevolence, and claims support with the

voice of an Apostle, and on the most proper and equitable grounds.

It claims support on the ground of humanity. The law of humanity dictates compassion, and enjoins that we exert ourselves to mitigate the sufferings of the human kind; and as this is the grand object of the missionary cause, it appeals to your benevolence with all the authority which the law of humanity can give, and with all the energetic eloquence which deep wretchedness can inspire. Open your eyes on those whose benefit missionary proceedings contemplate, and you will behold a picture of misery sufficient to awaken all the sensibilities of nature, and call into exercise all the sympathies of the soul. Cast your eyes towards Asia, and there behold the exposed and mangled remains of thousands of your fellow creatures, who yearly fall victims to the cruel Moloch of India! There behold aged parents, abandoned by their unnatural offspring, and left in the woods to perish without a friendly hand to close their eyes! There behold the innocent and smiling babe, torn from the bosom to which it clings, and torn too by a mother's hand, and cast into the sacred Ganges to be destroyed by the ferocious Alligator! There behold the relentless grave devouring the living widow with the deceased husband; or see her wrapt in flame upon the funeral pyre which has been lighted by the hand of her eldest son! There behold—but we can no longer endure the appalling scene! Horrid shrieks and expiring groans affright us from the shore! But where in the unchristianized world shall we go, to meet with a more pleasing picture of human nature? If we visit the isles of the Pacific Ocean, we shall be greeted by the yell of savages more ferocious than the tiger, and behold man feeding upon man! If we pass through the Continent of Africa, despotism and blood will meet us at every step, and the shadow of misery will spread darkness in our path! If we explore this western world, the horrifying war-whoop, the blood stained tomahawk and the reeking scalping knife, will inform us that the misery of savagism prevails amongst the children of the forest, whilst the ignorance, impurity, and wretchedness of thousands of the degraded sons of Ham, will convince us that they are in a state of bondage more deplorable and cruel than that which enslaves their persons. In short, to whatever part of the world in which the gospel is not preached, our attention is directed, we behold the same melancholy picture;—and although in some countries it may be more deeply shaded than in others, yet in its lightest hues, the picture is sufficient to melt the hardest heart, and to rouse all the sympathetic powers of which human nature is susceptible. To meliorate this state of suffering is the grand design of Missions, and they therefore appeal to your humanity for support, to enable them to achieve this worthy object. Who amongst us would not designate that man inhuman, who should in our streets pass by a fellow being, wounded, and bleeding, and dying, without extending to him assistance? And shall we be less severe in our remarks upon that individual who refuses help to those who are in circumstances of wretchedness infinitely more affecting and deplorable? Shall we call such a being human, who sees the tears and blood of millions, and who hears the groans of a perishing world without emotion? For the credit of our own species we will disown him, and disown him justly:—for he must be more of devil than of man, to be so insensible to the calls of humanity.

The Missionary cause claims support on the ground of consanguinity. All men possess the same common nature, for "the Lord hath made of one blood all them that dwell upon the earth." Hence in whatever region we meet with man, we find him susceptible of the same impressions,—capable of the same enjoyments,—and liable to the same evils with ourselves. His body is constructed like our own, and possesses the same senses,—is sustained by the same process—passes through the same stages—and terminates in the same dissolution. And like us, his soul is both intellectual and sentient. It can perceive, and reason, and feel, and resolve, and remember:—and in every thing we are essentially the same." Nor has God given us a common nature merely, but also a common origin. No, says scepticism, for difference of color and configuration, as well as remoteness of situation, are against a common Ancestry. It is readily conceded that these objections seem plausible, but they are cer-