

## Missionary Intelligence.

## SOCIETY PROPAGATION OF THE GOSPEL.

Meeting at the Masons-House, July 19.

## TESTIMONY IN FAVOR OF MISSIONARIES.

Sir George Grey, late Governor of New Zealand, bore his witness to the advantage which our traders found in touching at spots where our Missionaries had preceded them. He had seen himself, he said, in the Islands of the Pacific, holy and pious men who passed long lives in endeavouring to reclaim and civilize the races amongst whom they resided. He had seen them regarded by those races as friends and benefactors. He had seen them impart not only the knowledge of Christianity, but the arts of civilized life, raising in them wants for manufactured goods, and those articles which our merchants were so well able to supply. He had found, where the country had, in the first instance been occupied by men of that class, comparatively speaking, few differences in intercourse with the natives, and that persons shipwrecked were received with the greatest possible kindness. Under such circumstances he had himself partaken of the kindness and hospitality of the natives. He had landed on islands on which, a few years ago, no European dare set his foot, and the whole population had come down to welcome him to their coasts. Such being the case, he felt confident that, regarded as a mere money investment, the very best money investment this country could make was to send out, in advance of colonists or merchants, missionaries who would pave the way for those who would follow them. It was said those races then received the new comers as fellow-Christians. The fact was they received them really as fellow countrymen, not only as fellow-Christians; for on the islands of the Pacific, the proudest object of the natives was to identify themselves with the British race; to be considered, if possible, connected with an empire they thought to be the greatest in the world, and the subjects of a Queen whom they regarded as the wisest and most benovolent. He had heard aspersions cast on Missionaries. He was a disinterested witness, and although he did not mean to contend that every Missionary was a good man, he could solemnly affirm that amongst the large number he had known, the proportion of really good, pious, and self-devoted men, had surpassed what he had found in any other class in life. He had seen Missionaries not only devote their lives to the propagation of Christianity and the service of the natives among whom they resided, but he had seen them cheerfully surrender a large portion of their own property to promote the good of the cause in which they were engaged, and year by year give up the greater proportion of their income to supply, not their own wants, but the wants of those over whom they ministered.

**Hudson's Bay Territory.**—The Governor of this vast country, Sir George Simpson, returned to Lachine on the 30th ult., from a tour of inspection of some of the Hudson's Bay Company's establishments in the interior of Rupert's Land. We are glad to learn that throughout the country was found to be healthy, prosperous and tranquil, and that civilization is making wide and rapid strides among the natives, many of whom, in various parts of the country, are partially abandoning hunting, and directing their attention to the culture of the soil, with the most happy results, both as to their physical comfort and mental advancement. The Red River Settlement—which now contains a population of 8000 souls—presents, we are told, a picture of abundance, happiness and contentment, but rarely to be met with in communities, whose nearer proximity to the great centres of civilization affords them many advantages not possessed by their brethren at the outposts. If however they are deprived of some of the luxuries of a high state of civilization, they have most of the comforts of life at their command, and are free from many of the wants and temptations of a more artificial state of society.

It is from this flourishing settlement we may look for the ultimate extension of the blessings of religion, morality and civilization, throughout the wide spread but thinly inhabited Northwestern section of the continent; and here, we are informed, the Roman Catholic and Church of England Bishops, as well as the Scottish Presbyterian pastor, (the Rev John Black) are indefatigable in their exertions to instruct and educate their respective flocks, and promote their temporal as well as their spiritual interests.

Nor is it to be supposed the Wesleyans would be behind their fellow-laborers in this extensive—and from what we learn, far from barren—field of missionary labor. We accordingly find that Sir George Simpson, on the 19th of July, met the Rev. John Ryerson and

several missionaries of his church, with their families, near the height of land between Lake Superior and Winnipeg, on their way to Hudson's Bay—all in good health and spirits, and full of hope and zeal in the cause, for which they are ready to "spend and be spent."

The season has been unusually moist in the territory North of the Sault Ste. Marie, beyond which point the chieftains had not extended, but at and in the neighborhood of which, we regret to learn, the pestilence was making fearful ravages. We also regret—although we cannot say we are disappointed, for our hopes on the subject have long departed—to find Sir George Simpson obtained no additional information respecting Sir John Franklin. No intelligence had been received at Red River or elsewhere from Dr. Hux or the other expeditions in the Arctic Seas; nor, did we understand, is there the slightest hope entertained, in any part of the country bordering on these seas, of any further light being thrown upon the fate of the gallant but ill-fated explorers.

## Youths' Department.

## THE POOR MAN TO HIS SON.

BY ELIZA COOK.

Work, work, my son, be not afraid,  
Look labor boldly in the face,  
Take up the hammer or the spade,  
And blush not for your humble place.

Hold up your brow in honest pride,  
Though rough and swarth your hands may be;  
Such hands are sap veins that provide  
The life-blood of the nation's tree.

There's honor in the tolling part,  
That finds us in the furrowed fields;  
It stamps a crest upon the heart  
Worth more than all your quartered shields.

Work, work, my boy, and murmur not,  
The rustian garb betrays no shame;  
The grime of forge soot leaves no blot,  
And labor gilds the meanest name.

And man is never half so blest  
As when the busy day is spent,  
So as to make his evening rest  
A holiday of glad content.

God grant thee but a due reward,  
A guerdon portion, fair and just,  
And then ne'er think thy station hard,  
But work, my boy, work, hope and trust.

## LITTLE KINDNESSES.

'Tis sweet to do something for those that we love,  
Though the favor may be ever so small."

Brothers, sisters did you ever try the effect which little acts of kindness produce upon that charming circle we call home? We love to receive little favors ourselves: and how pleasant the reception of them makes the circle! To draw up the arm chair and get the slippers for father, to watch if any little service can be rendered to mother, to help brother or assist sister, how pleasant it makes home!

A little boy has a hard lesson given him at school, and his teacher asks him if he thinks he can get it; for a moment the little fellow hangs down his head, but the next he looks brightly up, "I can get my sister to help me," he says. That is right sister, help little brother; and you are binding a tie round his heart that may save him in many an hour of dark temptation.

"I don't know how to do this sum, but brother will show me," says another little one.

"Sister, I've dropped a stitch in my knitting; I tried to pick it up, but it has run down, and I can't fix it."

The little girl's face is flushed, and she watches her sister with nervous anxiety while she replaces the "naughty stitch."

"Oh, I am so glad!" she says, as she receives it again from the hands of her sister all nicely arranged; "you are a good girl Mary."

"Bring it to me sooner next time, and then it won't get so bad," says the gentle voice of Mary; and the little one bounds away with a light heart to finish her task.

If Mary had not helped her she would have lost her walk in the garden. Surely it is better to do as Mary did than to say "Oh, go away and don't trouble me," or to scold the little one all the time you are performing the trifling favour.

Little acts of kindness, gentle words, loving smiles, they strew the path of life with flowers; they make the sunshine brighter and the green earth greener; and he who bids us "love one another," looks with favour upon the gentle and kind hearted, and he pronounced the meek blessed.

Brothers, sisters, love one another, bear with one an-

other. If one offend, forgive and love him still; and whatever may be the fault of others, we must remember that in the sight of God we have others as great and perhaps greater than theirs.

Be kind to the little ones; they will often be fretful and wayward. Be patient with them and amuse them. How often a whole family of little ones are restored to good humour by an elder member proposing some new play, and perhaps joining in it, or gathering them round her while she relates some pleasant story!

And brothers, do not think because you are strong, it is unmanly to be gentle to your little brothers and sisters. True nobleness of heart and true manliness of conduct, are never coupled with pride and arrogance.

Mobility and gentleness go hand in hand, and when I see a young gentleman kind and respectful to his mother, and gentle and forbearing to his brothers and sisters, I think he has a noble heart.

Alas! many a mother's and many a sister's heart has been wrung by the cold neglect and stiff unkindness of those whom God has made their natural protectors.

Brothers, sisters, never be unkind to one another, never be ashamed to help one another, never be ashamed to help any one, and you will find that though it is pleasant to receive favours, yet it is more blessed to "give than to receive."—*Sunday School Advocate.*

## Selections.

## DR. RYERSON'S TESTIMONY TO SOUND PRINCIPLES.

The celebrated Dr. Ryerson has recently returned from the Wesleyan Ministry in Canada, in the hope of being better able by his influence as a Layman, to amend the defective discipline of his church. He has published a pamphlet setting forth his views, from which in commenting thereon, the *Toronto Church* makes the following extracts:—

"Another point to which Dr. R's testimony is equally clear is the duty of recognizing the church members of Lapsed children, and bringing them up as members of the church, and the failure of Wesleyanism in so doing."

"It requires less scriptural zeal and an inferior order of qualifications, and it is much more exciting and easy, to minister or attend at special meetings and in the ordinary public services of the church, than to pursue 'reason and out of season' the less conspicuous and detailed labour of teaching and training upward in the knowledge and experience of the doctrines of Christ, and thus secure them to the church and to the Saviour, and secure to them the 'goodness which is the promise of the life that now is, and of that which is to come.' And what is the result of the general objection (with a few fine exceptions) of the former in preference of the latter—instead of the union of both? It is the humiliating and most painful fact, that the great majority of Methodist youth are lost to the church, if not lost to Christ and to heaven—that in a large proportion of instances, Methodism is not perpetuated to the second generation of the same family—that in the great majority of instances it is only so perpetuated very partially, and in a very few instances to all the children of Methodist parents: while there is each year the conversion of only a few hundreds or thousands, mostly from without. The return of prodigals, and the accession of strangers and aliens to the body, are usual causes of thankfulness and rejoicing, but are evinces better than eye—piety from childhood is better than reformation in manhood. The judgment of the Apostle upon him "who neglects to provide for his own house," even in temporal matters, is well known, and must there not be a radical defect and wrong in any religious organization which loses the great majority of its own youth, and depends largely on infusions without for the recruit of its numbers? Such an organization may do much good, and widely extend in many places for the time being, especially in a new and unsettled state of society; but the vital element of permanent strength and lasting prosperity is wanting, and by its repulsion or neglect, the great majority of its baptized youth are alienated from, and lost to its communion. It is not in the promise of God, or in the genius of scriptural christianity, that "children trained up in the way that they should go," will, in many instances, much less generally, depart from it in the years."

Again: "To deny, that the baptized children of our people are members of our church, and that they should be acknowledged as such, and as such be prepared with their obligations and privileges, and as such be prepared for, and brought into, the spiritual communion and fellowship of the church, on coming to the age of accountability, it, it appears to me, to make the sacrament of baptism a nullity, and to disfranchise the hands of children of divinely chartered rights and privileges."

"It will be readily seen that the very thing which Dr. R. contends for as the duty of the church, which he charges the Wesleyans with not doing, is precisely what the church of England does. She acknowledges the baptized children of our people members of the church, teaching them in the G-