

Missionary Intelligence.

(From the London Watchman.)

Wesleyan Missions and their Leeds Supporters.

Last year the noble Methodists of Leeds at their Missionary Anniversary responded to the cry of Stop the Supplies, by such a collection as paralysed its vociferators, actually made them for a while ashamed of their policy; and in a few cases even to disavow it in print. But that ill destiny which has presided over their movement, would not permit them to shun a rock so fatal.— It soon became their avowed goal, and they have of late staked all their hopes on the success of that strategy which our simple-minded contemporary of the British Banner much admires. Leeds has again delivered its testimony with an emphasis more thrilling than before. Not content with maintaining the forward position of last year, they have actually pushed on in advance. SIXTEEN HUNDRED POUNDS at one set of services tells its own tale. True, we shall have all kinds of explanations to prove that it proves nothing. It will positively be averred that men of wealth, have contributed generously. Terrible accusation that! It must be a bad cause indeed for which the most intelligent Methodists in Yorkshire are willing to give their hundred, and their two hundreds. Surely the fact that men, who know all about the management of our Missions, are willing to give immensely for their support, is not quite sufficient to convince those who know nothing of the management, that it is all wrong. Again it will be said that these men of wealth concerted beforehand. Is not that another most damaging assertion? The fact is that for years the Mission cause has lain so near to the hearts of the leading Methodists of Leeds, that they generally met before the great anniversary, and stirred up one another to devise liberal things. In these movements the late Mr. HOWARD was accustomed to take a leading part.— And were this example of the Leeds people generally followed, it would be no less serviceable than their example in some other respects. But though the wealthy men of Leeds have done their part in the two last years of special trial, the bulk of the people have seconded them with a spirit worthy of such leaders. All who know the facts respecting these collections, as compared with those of other years, know that the increase has been both in the large sums of the rich, and in the smaller sums of the general contributors, and that in a proportion remarkably equal. We cordially thank the men whose position calls upon them to give the tone to the movement of our friends in Leeds; but knowing, as we do, that they are supported, cheered, and aided by their brethren of all classes, we thank with equal cordiality all who, according to their several ability, have bravely stood forth to maintain the right. They may be assured that, whatever a few who would have it otherwise may say, the great Methodist Connexion will recognise not merely the munificence of an affluent few, but the noble heart of a great multitude, some in comfort, some in straitened circumstances, some in deep penury, who have all, as with one heart, pressed on to a commanding position and called all their brethren in all the Districts to follow. Follow they did last year. Follow they will this year also. Now, as then, the Connexion thanks Leeds for its key-note. Now, as then, Leeds will thank the Connexion for its response. This was the first meeting of an Auxiliary or District Society held since the Conference, and nobly has it led the way, and set an illustrious example to all the Auxiliary and Branch Societies in the Connexion. Thirty-seven years ago the first public meeting to promote the cause of Missions, as carried on by the Wesleyan Conference, was held in the town of Leeds; and perhaps no meeting ever exerted so great an influence in the Wesleyan Body as that first meeting. In a short time afterwards, similar meetings were held in Halifax, Bradford, Hull, Manchester, and most of the principal towns in the Kingdom; sermons were preached in connection with those meetings; and a zeal for the conversion of the heathen to Christ was awaken-

ed; and a liberality in the support of Christian Missions was drawn forth, which had never before appeared in the Connexion.— From that time to the present the Missionary spirit has never failed in Leeds. Year after year, amidst all the fluctuations of trade and commerce, and even in times of the severest national distress and the greatest local depression, the contributions to the Mission Fund have been large, and the Anniversary of the Society, both as to the spirit evinced and the amount contributed, has been a manifestation of the strength of feeling which the cause continued to excite in the people's hearts. Last year, many persons at a distance entertained the question, whether the friends of Missions in Leeds would lessen the amount of their aid to the Fund, and so practically show their distrust of the Managing Committee, and their belief of the calumnies raised and industriously promulgated against them.— The Meeting of 1849 was a demonstration which the entire country understood, and which every Auxiliary and Branch Society felt, that in Leeds there was no wavering of attachment to the cause of Missions, nor any withdrawing of confidence from those to whom the management of the Society's affairs had been entrusted; and the strong-minded people of Leeds were as capable of judging between the accusers and the accused as any to whom the calumniators of the Missionary Committee appealed. Then £1,340 were collected at the Anniversary— instead of a diminution, a large increase on the sum raised in preceding years. This year some persons at a distance again raised the question, whether the large sum given the last year would be equalled now,— whether that great amount was not the result of a convulsive effort, to be ascribed more to the effect of stimulating addresses, and the generous givings of a few, than to any firmly-footed principle and conviction, and whether there would not be this year a considerable falling off. The answer has been given, and the result is now before us. The sum of £1,607 14s. 9d. has been contributed, in four days, to the Wesleyan Mission Fund, in the town of Leeds. This large amount is the result of general and united effort—not solely the large contributions of a few, but also the liberal contributions of the many; and the joyful interest in the success of the Society's Missions, and the serious earnestness in their support, manifested by the large meetings in Leeds, were, we are told, as truly gratifying, if not more so, as the large amount of the collections. The truth is, that Leeds, at this time, presents a godly and united people, strong in their unity; they have from the first loved the cause of Missions, and they love it still; and the sincerity and strength of their affection are shown by their noble efforts to support it.— We trust that the example set at Leeds will be followed by the Auxiliary and Branch Missionary Societies generally, between this time and the closing of the year's account.

Montreal.—Speech of the Rev. Peter Jacobs.

A meeting of a novel character, took place in the school-room of the Wesleyan Church, Great St. James Street, on Tuesday evening last; the chief attraction being a missionary address from the Rev. Peter Jacobs, a Chippewa Indian, in full costume. Mr. Jacobs is a Wesleyan Missionary who has resided for many years in the Hudson Bay Territory, sanctioned and aided by the Hon. Hudson Bay Company. His costume was a frock coat of dressed deer-skin, ornamented with quill-work, together with leggings, moccasins, mitts and pouch, of the same. On one side he wore a long hunting or scalping knife, and on the other a tomahawk. His swarthy countenance was lighted up by that peculiarly soft smile, and the tones of his voice were of that peculiarly mild and liquid kind which characterize all Indians so far as we have seen. Mr. Jacobs commenced by stating, that he belonged to a tribe of Indians which used to wander from Kingston to Hamilton, gaining a precarious living by hunting and fishing among the creeks and bays of Lake Ontario, and worshipping the moon and images; their sole hopes of a future state, being to hunt the same animals over again

in some favoured island of the Western Ocean. Whilst in this state of complete heathenism, Father Case came among them. Peter Jones was first converted; the speaker next, and afterwards John Sunday and others, and now his tribe were a happy people, living in comfortable houses near Rice Lake, cultivating the ground; and having plenty of wheat, and clothing like the whites around them. The converts felt the duty of trying to enlighten their own brethren, and by and by, thought they should not be confined to Canada, but seek out and try to convert the scattered tribes of their race over the North West. He was offered the medal, as a chief of his tribe, in which capacity he would have been maintained in ease, but Rev. B. Slight urged him rather to go to the Hudson Bay Territory, as a missionary, which he did with Rev. James Evans, in a canoe by themselves. In this journey Mr. Evans endured the fatigue better than himself.— They were a year and a half in reaching Norway House, and they afterwards visited other places, in one of which he (Mr. Jacobs) had taught the Indians to make houses, as the first step to civilization; but as he was not a carpenter, he had at first, great doubts and difficulties. When all the pieces of the first house were squared and morticed, the Indians seeing them scattered about, assured him they would never come together to make a house, which, he said, was just his own opinion,—but they did come together, as much to his own surprise as that of the spectators, and only needed a little clay to fill up some mortice holes. He thus caused to be built eleven houses, which have stood many years, and are good yet.

In this place, though we did not understand where it was, the gospel was successfully preached, and converts multiplied, one of whom is now a missionary at the Rocky Mountains. Mr. Jacobs spoke highly of the efforts of the Church of England in these regions, under the direction of the Bishop of Rupertland, and said their missionaries and teachers were doing much good. They send out, said he, very naively, "what is very much needed, young ladies, from England to teach our young females. But there is one thing that we do not like at all. The rich factors and traders marry them as fast, almost, as they come, and thus we cannot get our female children educated. But even as the wives of the factors they do much good to us, for the Indian wives, who are the slaves of their husbands, and not allowed to eat with them, notice that the English lady sits at the head of her husband's table, and the squaw says to her husband, see the white woman will not go into the white man's house unless she sit at the head of the table, and you do not let me sit even at the side." In this way the Missionary explains that much was doing for the cause of civilization and morality, by the benign influence of these young ladies, who are sent out as teachers by the Church of England. Mr. Jacobs detailed a number of interesting adventures, which providence had specially interposed, to protect the lives of Missionaries, for which we have not room, and closed by mentioning his intention of proceeding to England, for the purpose, we presume, of awakening a deeper interest in his red brethren of the forest.—*Montreal Witness 11th.*

* Brother of the Rev. E. EVANS, the esteemed Chairman and General Superintendent of the Nova Scotia District.

French Canadian Mission.

The friends of the French Canadian Mission will be happy to learn that the Rev. Mr. Tanner is succeeding beyond all expectation in his mission to Great Britain in behalf of the important institution over which he presides. By a letter received this morning, we learn that £250 sterling has already been collected in Glasgow alone. This is a most encouraging commencement, and should it please God to continue for a few months longer his labours, and to bless them in other cities as He has done in Glasgow, we shall by next spring see what the most sanguine scarcely dared to anticipate, the mission school free of debt, and, consequently, placed in a position to pursue its great object with an energy hitherto unattained.—*Id.*

Family Circle.

Honesty.

Thompson in his lectures on young men states the following fact, which to my own mind, is of considerable interest. "The late president of the United States Bank, once dismissed a private clerk, because the latter refused to write for him on the Sabbath. The young man, with a mother dependent on his exertions, was thus thrown out of employment, by what some would call an over-nice scruple of conscience.— But a few days after, when the President was requested to nominate a cashier for another bank, he recommended this very individual, mentioning this incident as a sufficient testimony to his trustworthiness. 'You can trust him,' said he 'for he would not work for me on the Sabbath.'" A while since, a young man was dismissed from his place, because he would not become party to a falsehood, by which refusal the firm failed to secure several hundred dollars which did not belong to them, but which they expected to obtain. For the crime of honesty and truth the young man was dismissed from his position. A few days afterwards hearing of a vacant situation, he applied for it. The merchant who wished for an accountant, asked if he could refer him to any individual with whom he was known, and who would recommend him as an upright young man. With conscious innocence, and firm in his uprightness, he replied, "I have just been dismissed from Mr. ———'s, of whom you may inquire. He has tried me, he has known me." When applied to, his former employer gave him a full and free recommendation, and added, "He was too conscientious about little matters." The young man is now partner in a large firm in Boston and is apparently becoming rich.

A multitude of cases might be added, illustrating the value of honesty, and the great danger and shame of falsehood and fraud. Business men will release themselves by scores, and prove that "honesty is the best policy." And so you my young friends, will find it in all your dealings with your fellow-men, and as you grow older in life, the conviction will become stronger and deeper, that a good reputation for honesty and manliness is above all price.

"The purest treasure mortal lives afford, Is spotless reputation; that away, Men are but gilded worms of painted clay."

Remember these things as you advance in life, my young brethren, and as you grow older preserve your integrity. Be above the little arts and tricks of small men, and if you grow rich, let it be by honest and patient industry. Build not up a fortune from the labours of others, from the unpaid debts of creditors, from the uncertain games of chance, but from manly effort which never goes unrewarded. Never engage in any business unless you can be honest in it; if it will not give a fair living without fraud, leave it, as you would the gate of death.— If after all, you are poor, if by exerting yourself nobly and manfully, if by living honestly and uprightly you cannot secure a competency, then submit to poverty, ay, to hard grinding poverty. Be willing, if it must be so, to breast the cold tide of want and sorrow, see your flesh waste day by day and your blood beat more heavily, than make yourself rich, at the expense of honesty.—*D. C. Eddy.*

Caution to Young Men.

It is necessary to caution young men against acquiring, by their activity, a bold, forward, obtrusive, and dictatorial temper. If zeal should render them conceited, vain and meddling, it would be a heavy deduction from its clear amount of usefulness.— There is some little danger, lest Satan, perceiving it to be impossible to repress the ardour of youth, should attempt to corrupt it. Observing these cautions, you cannot be too ardent in the cause of religion, and the interests of the human race. Those who are likely to occupy the middling classes of society, who are the sons and daughters of persons in comparatively affluent circumstances, and are likely, by the blessing of God, to occupy the same rank themselves,

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