

## Missionary Intelligence.

(From *Wes. Miss. Notice*, Sept., 1850.)

## Western Africa.

## SIERRA LEONE.

Extract of a Letter from the Rev. Walter Gurry, dated Freetown, Sierra Leone, June 13th, 1850.

Though for the last twelve months I have had much affliction, yet I have had more blessings, for which I feel grateful to God. I was appointed, as you will doubtless have learned before this, by the last District-Meeting, to take charge of the Native Training Institution. This appointment has very considerably increased my labours, as I take with the rest of my brethren a full share of Circuit work, besides devoting four hours every day, except Mondays and Saturdays, to the spiritual and intellectual improvement of the students. However, I pray for grace and strength to enable me faithfully to discharge every duty which devolves upon me. We have at present twelve students in the Institution, most of whom are very promising young men. One of them, William Pitt by name, I proposed at our last Local Preachers' Meeting, to come on the Plan as a Local Preacher on trial. A deputation from the Meeting was appointed to hear him preach his trial-sermon, which gave much satisfaction.

We watch over the Institution with anxious solicitude, and sincerely hope and pray, that in it many will be raised up and qualified, who will go forth and declare among their benighted countrymen the "unspeakable riches of Christ." I am happy to report that the students have made very gratifying progress in their studies. The major part of them have translated some considerable portion of the first book of the *Æneid* of Virgil, and are reading through St. John's Gospel, in the original language in which it was written, with tolerable fluency.

The work of God in the Circuit, I am thankful to say, continues to assume a healthy aspect. "The Lord of hosts is with us; the God of Jacob is our refuge." We commenced the present year under evident tokens of the divine favour and blessing. Most of our chapels, during our interesting watch-night service, were very well attended. I preached at Croo-Town, on that solemn occasion, to a large and attentive congregation, from Deut. xxxii. 29; and after the close of the service, I held a prayer-meeting, at which no less than fifty-five persons were, we believe, convinced of sin; and out of this number, thirty-five have found peace with God through our Lord Jesus Christ. To the Lord be all the praise and the glory!

In conclusion, I beg thankfully to acknowledge the receipt of the kind and affectionate letter of the 29th February last, from the Rev. Dr. Beecham. My heart was gladdened at the thought, that even the least and the most unworthy of your Missionaries is not overlooked by your Committee.

## ASHANTI.

Extract of a Letter from the Rev. Frederick Hart, dated Cape-Coast, June 29th, 1850.

Though I feel a little feverish, and am not able to write at much length, yet I think it a duty to write a few lines. On the 18th of May, I left Cape-Coast for Kumasi, in company with the Prince [JOHN ANSAM] and his attendants. We reached our destination on the evening of the 21st. I was glad to behold in that dark, wicked, cruel, superstitious town, a Mission-house &c., and also to be received with kindness into its enclosure by a few who dared to call themselves the followers of Christ. I no sooner had entered Kumasi, than I beheld in many directions both human bones and skulls, and a crowd of rude people engaged in the foolish customs of the country. The King sent word that he would see me with his Chiefs and Captains on the morrow. In the morning the King sent his messenger to say, that he was waiting to see me. When I entered the court-yard, at the end of which he sat, with a smiling face and a lifted hand, gave tokens of friendship. Having stayed for a short time, by the permission of the King I returned to the Mission-house, with a promise that the King would see me pri-

ately; for he is not willing that any religious question should be made public until he understands it himself. There is wisdom in so doing, as he dare not act without his Chiefs. The cruelties of the Ashantis are most extreme, of some of which I will try to forward an account in a week or two, with the particulars of my journey to Kumasi, and proceedings while there. But so far as the character of the King has been brought out before me, he appears much higher than might be expected, in spirit, conversation, and manner.—

When compared with the low customs of the country, you would never think, from his kind treatment in private, that he could sit in the market-place and sanction the sacrifice of twenty-seven persons in one day, as was the case while I was in the town. I shall not soon forget my feelings when I was told of the slaughter of poor helpless slaves, that was to take place in the town. And the night before we gathered as many of the people as possible into the Mission-house, and there, with a glow of delight, not knowing what would follow, I tried to prove, (and I believe myself to have had success to some extent at least,) that the spirits of the slaves about to be sacrificed could not attend as servants on any Chief after death. Every Sabbath, while in Kumasi, I got all that I could to assist me, and preached to the natives, who well attended the service of the word of life, while several were being sacrificed amid sounding of drums, horns, &c., at but a little distance from the spot where a small number of us were met to worship God. I was happy in preaching from, "God is love," especially as one of the greatest Chiefs in the country was sitting to hear, who was most attentive, and thanked me after the service for the discourse, said that he would have gone with us to the Mission-house, but that the King had sent for him. Kumasi is a trying place for a Missionary. He has to stand alone in an important sense, and plead the cause of his God. He needs much of heavenly wisdom to direct, and grace to sustain. I am happy to say, that the young Prince, who is now stationed there as a Catechist, is working hard to advance that cause for which he feels it his delight to live and labour, and that he has the affections of the King, and of many of the people; but he greatly needs your prayers, and the prayers of the churches at home. Our field of labour in this country is extremely large, and increasing in extent almost every week. I do not see how the state of Kumasi can continue as it is for any long period. Many things promise a change. May the Lord hasten it! The climate in Kumasi is more congenial to European constitutions than the Coast. My health was good during the month that I was there; but I felt a change as soon as I reached the Coast.—The houses of Kumasi are so small that they are hardly worth the name. The streets are wide, but so unlevel, that unless you are careful your equilibrium is soon lost.

## GOLD-COAST.

Extract of a Letter from the Rev. Thomas B. Freeman, dated Cape-Coast, July 1st, 1850.

I am glad to say that all is well with the work in the District; we see great causes of encouragement around us. The Lord is fighting for us with the sword of His Spirit, and we feel constrained to cry, throughout this part of the District, "The Lord of hosts is with us, the God of Jacob is our refuge."

A few days back, at a small village, in the immediate vicinity of one of the strongholds of Pagan superstition, I admitted as candidates for church-membership thirty persons, two of whom are Fetishmen, who seem to have been brought under a divine influence. These candidates have already commenced building a temporary chapel for divine worship in their village. I have taken three children from them for education, and their place comes on our plan for this quarter on which we are just entering.

We are all feeling a strong desire to have connected with our Mission here a School-master and mistress capable of finishing off children from the minor schools, and affording means for taking boarders from the families of respectable native residents.—

There is anxious feeling on the subject, both within our Missionary circle and out of it. I am busy preparing a plan on the subject to submit to your consideration. I wish it could be sent by this opportunity; but I have been rather over-worked lately, and have, unfortunately, felt very poorly for the past three days. It will come, however, I trust, by the brig "Emily" in a few weeks.

Mr. Hart returned safely from Kumasi on the 27th proximo.

## Family Circle.

For the Wesleyan.

## Advice to the Young.

Youth is the time for mental and moral improvement. Young persons may acquire a large share of knowledge by devoting a portion of the evenings fast lengthening to reading and study. They would find it to their advantage if they would turn their attention to the perusal of some of the standard works of history such as—Macaulay's History of England, Allison's History of Europe, and D'Aubigne's History of the Reformation. I have been recently reading Allison's History of Europe myself and have found it very entertaining and instructive, and have no doubt that it will prove the same to all who will follow my example.—I would also recommend them to make themselves familiar with the biography of eminent persons, such as—Wesley, Fletcher, &c., the lives of good and wise monarchs and of literary and scientific men. In the course of a short time how striking would be the contrast between those who had spent their time in this manner, and those who had squandered away their time in reading novels, romances, and books of such light and trifling character, which can only serve to foster evil passions and give distorted views of life. The minds of the former would be stored with useful knowledge, fitting them for the discharge of important duties; whilst the minds of the latter would for any good purpose be left worse than empty, being filled only with vain and injurious notions.

October 22d.

AMICUS.

## Family and Social Reading.

The benefits of social reading are manifold. Pleasures shared with others are increased by the partnership. A book is tenfold a book, when read in the company of beloved friends, by the ruddy fire, on the autumnal evening; and when our intellectual pleasures are bathed in domestic affection. An elegant writer, commending the practice of reading aloud, says:

"Among a thousand means of making home attractive—a main point in ethics—this stands high. What is more pleasing? What more attractive? What more rational? He would be a benefactor indeed, who should devise a plan for redeeming our evenings, and rally the young men who scatter to clubs, and taverns, and brawling assemblies. Such a reformer and inventor would deserve a garland of hearts' ease, from the hands of slighted woman. Families which are in a state of mutual repulsion, have no evening together over books or music.—The master is at the frequented bar-room. The boys are at some public room or place of amusement. The girls are abroad in full dress. The mother sits at home in spectacles. And the several parties struggle in, weary and sometimes surly, at such hours as suit their whim, and then only as nature demands sleep. It is well even if this, at length, is not sought from home."

## Girls.

Have you a father, have you a mother? Do you love them? Girls, do you know the value of your mother, if you have not lost her? Nobody loves you, nobody will love you as she does. Do not be ungrateful for that love; do not repay it with coldness; or a curse of coldness will rest upon you, which you can never shake off. Unloved and unloving you will live and die, if you do not love and honour your father and mother.

One thing, never call either "old man" or "old woman." It is quite a habit in the

country for young people to name their parents thus. This is rude, impudent and undutiful. Any aged person is an old man or an old woman. There should be something sacred, something peculiar, in the word that designates parents. The tone of voice in which they are addressed should be affectionate and respectful. A shout, early answer from a child to a parent falls very harshly on the ear of any person who has any idea of filial duty. Be sure, girls, that you each win for yourselves the name of a dutiful daughter. It is so easy to win, that no one should be without it. It is much easier to be a good daughter than a good wife and mother. A child's duties are much more easily performed than a parent's; so that she who is a good daughter may fail to be a good wife or mother; but she who fails in this first, most simple relation need never hope to fill another so well. Be sure, then, that you are a good daughter. It is the best preparation for every station, and will be its own reward. The secret you dare not tell her is a dangerous secret, till one that will be likely to bring you sorrow. The hours you spend with her will not bring you regret; and you should never feel disappointed or out of humour, for not being permitted to go to some place to which you wish to go. You should love her as well that it would not be felt a punishment to give up the gayest party to remain with her.

Nothing is more beautiful than to see a girl take off her things, and sit smilingly down with her mother, because she wished it. Go and kiss mother, as you used to do when a child, and never grow too large or wise to be a child at her side.

## Similitudes.

The fragrant white clover thrives, though trampled under foot; it furnishes the bees with stores of pure honey, without asking or receiving the credit of it. Meekness and disinterestedness.

The vine clinging to the elm acknowledges its weakness, and at the same time makes itself strong. Faith.

The Morning Glory makes a fair show at sunrise, but withers as soon as it becomes hot. Excitement without principle.

To cut off the top of the dock depraves god; its roots must be eradicated. Sin is the dock root.

The Thistle has a beautiful blossom, but it is so armed with spikes, everybody abhors it. Beauty and bad temper.

The Elder bush produces delicate and fragrant blossoms, but the farmer abhors it, because if he give it a foot it will take a red. Obtrusiveness.

The grasshoppers eat the silk of the corn there will be no harvest. Irreligious principles in childhood.

If you go into a field of beggar ticks in autumn, when you come home, your clothes will reveal the fact. Vulgar companions.

Cranberries hide themselves among the moss; he who would find them must look for them. Modest worth.

You see how such of the trees as bow their branches to the winter torrents, escape unhurt; but such as resist, perish root and branch. Yielding to the opinion of others.

The blossoms of the bayberry blast grain in their vicinity. Bad temper.

## Woman's Economy.

Governor Barbour, of Virginia, in an address before an agricultural society, says:—Let every man have the fortitude to look his affairs in the face, to keep an account of his debts and items of expenditure, no matter how long or black the list: if he don't look into it, his neighbour will; and more, let him show it to his wife, if he has one.—If a prudent woman, it will be of service; if imprudent, it will do no harm. But there are few of the latter, and I cheerfully bear evidence to the care and economy of woman. When in a situation to observe, I can safely say, that I never knew a woman left to the care of an embarrassed estate, that did not extricate it, if it were possible.

## A Good Motto.

The young should take Dr. A. Clarke's motto: "Through desire a man having separated himself, seeketh and intermeddeth with all wisdom."