

WESLEYAN MISSIONS.

ASHANTEE—Africa.

(From the Wesleyan Notices Newspaper, December 2th, 1849.)

Before proceeding to the selection of Articles for this first Number of a new year, consisting of the customary Extracts from our own Missionary Correspondence, and containing intelligence from our Foreign Stations, we judge that it may not be found uninteresting or unprofitable to take some brief notice of an important Parliamentary Paper, published near the close of the last Session, by order of the Honourable the House of Commons, and dated "Colonial Office, Downing Street, 14th June, 1849." It is entitled, "Copy of Despatches from the Lieutenant Governor of the Gold Coast, giving an account of [the Government] Missions to the King of Ashantee and Dahomey." Both these Missions were undertaken, by direction of the British Government, with the laudable view of promoting an honourable and legitimate Trade among the African Nations of those extensive regions, and thereby preparing the way for an ultimate abandonment on their part of the accursed Traffic in Slaves. This philanthropic and Christian endeavor, though most ably and zealously conducted by Mr. Cruickshank, was lamentably unsuccessful, as far as the King of Dahomey is concerned; but the narrative is deeply interesting, and suggests much matter of sad and melancholy tendency, in reference to those "dark places of the earth" so pre-eminently the "habitations of cruelty" and misery. The Despatch of Lieutenant Governor Winniett to Earl Grey, describing at length his recent visit to the King of Ashantee, is of a somewhat more cheering and hopeful character;—a circumstance which must be in a great degree ascribed to the fact of Ashantee having been previously visited by our Missionary, Mr. Freeman, and subsequently by several of his coadjutors in our Gold-Coast Mission, and to the good impression made by even that very inadequate measure of light and influence which Christianity has thus conveyed to the Monarch and people of Kumasi. Into the more general aspects of the subject it is not our province here to enter. But we are persuaded that a few Extracts, bearing truthfully on our Missionary affairs, though they must necessarily be brief, miscellaneous, and desultory, will be acceptable to the friends of Africa, and to the supporters of our Work in that part of the world, as affording incidental illustrations of the value of our incipient efforts, and independent testimonials to a high degree of the opinion entertained respecting them by competent judges,—as well as evincing the large population of the country, and the extensive field for probable usefulness, which might be embraced, if we could sufficiently increase our evangelical agencies in that direction.

[Lieut. Governor WINNIETT is a native of Annapolis, Nova Scotia, on which account, we may presume his "Despatch" will be perused with peculiar interest by our readers.]—Ed. WES.

COPY OF A DISPATCH FROM LIEUTENANT GOVERNOR WINNIETT, TO EARL GREY.

Cape-Coast Castle, Nov. 15th, 1849. (Received April 6th, 1849.)

"I have now the honour of transmitting to your Lordship my despatch, descriptive of my recent visit to the King of Ashantee; and thinking that there may be incidents connected therewith, the interesting character of which can be more easily described in a journal than in any other way, I have prepared the despatch in that form. From it, your Lordship will receive information respecting my progress from day to day during my journey, and also of the character of my intercourse with the King.

"On receiving the presents which were sent out by your Lordship's directions, I immediately corresponded with the King; and finding that he was desirous to see me, I at once commenced preparations for the journey.

"Our travelling party consisted of myself, Captain Powell of the 1st West India Regiment, commanding a detachment consisting of forty-eight of his men as a guard of honour; the Rev. Mr. Freeman of the Wesleyan Missionary Society, who acted as my Secretary, and about one hundred and fifty men, consisting of the hand-hammered men, carriers of luggage, and servants.

"The most easy and convenient mode of travelling in this part of the world, where the climate is so inimical to all kinds of beasts of burthen that they cannot be successfully employed, is a light hammock attached to a pole, and covered with awnings. In this kind of conveyance, the native hand-hammered men, two at a time, will carry a person of ordinary weight a distance of about four miles; they are then relieved by two fresh men, and thus they continue to relieve and change to the end of a day's journey, the average extent of which is twenty-five miles.

"With these brief remarks, I now beg to insert, for your Lordship's information, a copy

of my Journal, commencing on the 28th of September last, and closing on the 4th of November.

"September 29th, Friday.—At 6, 15 A. M. we resumed our journey, and travelled through a fine tract of fertile country, studded with cotton trees, palms, and plantations of the plantain and banana. At 8, 15 A. M. we stopped to take breakfast at the village of Assaybu; and after refreshing ourselves, and giving the soldiers and people a little time to rest, we proceeded to Akroful, a village a few miles distant from Assaybu. Whilst we rested a short time in this village, the headmen came to visit me, and present me some palm wine. In this place there is a small Christian society of the natives, under the care of the Wesleyan Missionaries; and I was pleased to observe a small chapel in the course of erection, and nearly finished, chiefly by the personal labours of this little band of native Christians. At 45 minutes after noon, we reached Dunkwa, and took quarters for the night in the school-house occupied by the Wesleyan Missionary Society. Here I was received by Otu, a Fanti Chief, and the successor of Payntree, mentioned so honourably by Bowditch in his account of his journey to Kumasi in 1817. He (Otu) had come over from Ahakroampa, the place of his residence, distant about ten miles from Dunkwa, accompanied by many of his Captains and people, to meet me, and bid me welcome to that part of the Fanti country, which is under his control. After resting a little from the fatigues of my journey, I spent some time in conversation with Otu and his Captains.

"Shortly after our arrival, I received from Otu a present, consisting of two sheep, some yams and bunches of plantain, with which token of good feeling and attachment I felt much gratified. Dunkwa is well situated on high ground, near to a good supply of water in all seasons of the year, and surrounded by fine plantations of plantain and banana. It is one of the Fanti towns or villages, and has a population of about 1,200 souls.

"The Wesleyan school here is of recent establishment; but it contains thirty-eight children and performs well.

"Among the Captains of Otu, who had collected together to meet me at Dunkwa, was Owisi, the Chief of Bonowri, a place about twelve miles distant from Dunkwa. At this place, also, the Wesleyan Missionary Society have a considerable establishment; it being one of their principal Stations or posts of agents.

"September 30th, Saturday.—At 6, 30 A. M. Otu and his Captains came to the Mission-house to take leave of me, and we then proceeded to Yankumasi, the chief town and head-quarters of Assin Chibi, one of the extensive Fanti districts of the old Assin country, beyond the river Pra. By Chibbi I was also kindly received, and presented with a fine sheep.

"Yankumasi is about half the size of Dunkwa, pleasantly situated and well watered. About midway betwixt Dunkwa and Yankumasi, I found, sitting at the entrance of a little village near the path, Quashie Anlo, a very intelligent Fanti Chief, and a neighbour of Otu's. He received me as I passed, and presented me with a sheep. His residence is at Domasi, about eight miles distant from the place where I met him.

"At Domasi there is also a Wesleyan school containing forty-two scholars.

"After taking breakfast at Yankumasi, we proceeded to Manu, which place we reached at 2, 30 P. M. Gbriki, the Chief of Manu, another Assin refugee, was out in the street ready to receive me, accompanied by his Captains and many of his people.

"The day after our arrival at Manu, Chibbi came up from Yankumasi, having followed me a distance of about sixteen miles, by way of the river Pra, and arrived at Manu.

"Manu is well situated near a small river, and surrounded by a fine fertile tract of country, which has a population of about 1,500 souls.

"At Manu, the Wesleyan Missionary Society have a small school establishment, containing 12 scholars as scholars. I took up my quarters in the school-house, which is a convenient recent building, containing several rooms and a small chapel.

"October 1st, Sunday.—At 10, 20 A. M. I attended divine worship in the little chapel in the Mission-house.

"October 2d, Monday.—At 2 P. M. we reached Fusuwhye, and took up quarters for the night. Here I was kindly received by the Chief.

"This village is one of the most extensive on any on the road, though of very recent origin, as Mr. Freeman informs me, that when he first visited Kumasi in 1839, this village did not exist. Its population cannot be less than one thousand. The existence of this fine large village is a spot which in 1839 was covered with forest, is not the only proof of a rapidly increasing population; for, within the range of the last forty miles over which we travelled before reaching Fusuwhye, Mr. Freeman pointed out several villages of considerable extent, which had no existence in 1839; and these were all built by the Assin refugees, who occupy all the country betwixt Yankumasi and the River Pra, taking in a range of about sixty-six miles.

"October 3th, Wednesday.—At 6 A. M. we commenced crossing the river, and in about an hour the people having all passed over by several trips of a large canoe, we began our journey in the territories of the King of Ashantee.

"October 9th, Monday.—At 5, 20 A. M. we proceeded on our way; and about 7, 30 A. M. I received a message from the King, begging that I would rest awhile at the next village, (Karsi,) about five miles distant from Kumasi, that he might have time to prepare for my public reception early in the afternoon."

TO BE CONTINUED.

CONTEMPORARY OPINIONS.

(From the London Watchman)

The Character and Operations of the Modern Missionary Societies.

It was to the praise of the children of ISRAEL, that "they knew what ISRAEL ought to do," for "they were men that had understanding of the times;" and it is further added, that their brethren were at their commandment. There is an honourable distinction among the tribes of their people, when the nation assembled at Hebron to make DAVID KING. A like honourable distinction, in our view, attaches itself to the Fathers and Founders of our Missionary Societies; they exhibit to us a practical example of high and generous action; they discover a remarkable knowledge of the signs of the times, discerning the approach of the reign of the Prince of Peace, even while they themselves were surrounded by tumult and war; and never has Christendom exhibited greater unanimity, than in copying their example, and in obeying their wise suggestions. No potentate on earth holds more absolute sway over his subjects than is exerted by the consents of the heads of our ISRAEL, but some departed to their rest, over the ocean, and proceedings of the Christian Church of the present day.

We turn aside from worldly politics, to look at this great light—the CHARACTER AND OPERATIONS OF OUR MODERN MISSIONARY SOCIETIES. To this subject we propose to return again and again, to levels, to direct our readers' attention; and in this introductory sketch shall aim to furnish them with a sort of map of the immense territory which we are treading.

The early successes of ZINGENBALD, the Danish Missionary at Trankebar, in the East Indies, appear to have been the occasion of awakening a public interest in Missions to the Heathen in this country. This is nearly one hundred and fifty years ago. Scarcely two generations were the first fruits of Missions in India presented to God—the great benefactor has yet to be gloried. ZINGENBALD corresponded with the Society for Promoting Christian Knowledge, which was founded in 1698; through the publication of their Reports his operations became known in Great Britain; on his return to Europe he visited London; and he and his co-laborers and successors received large and valuable assistance from this country.

The Society for the Propagation of the Gospel in Foreign Parts had for its object the religious instruction of her Majesty's subjects beyond the seas. Its Missions were in their object strictly colonial Missions; but by the zeal of its agents, and the extension of its plans they became more comprehensive in their character. When JOHN and CHARLES WESLEY commenced their energetic and useful ministry in London, their faces were embrowned by exposure to the climate of Georgia, where they had acted as Missionaries of this Society. Their appearance and Missionary character secured for them great attention. This Society has now under its care and direction the Missions formerly supported by the CHRISTIAN KNOWLEDGE SOCIETY. Both Societies are rich by the accumulation of benevolences and bequests. Their funds are devoted to the carrying on extensive Missions in the East Indies, and in all the colonies and colonial dependencies of Great Britain, under the direction of the English Colonial Bishops.

We recognise the Love of Christ as the main-spring of the Missionary enterprise in all evangelical churches. It may be permitted to us to perceive, that in this great work those servants of Christ have the advantage who can boldly teach that "He died for all;" and that his Divine Spirit witnesses to the heart of every believer. The Missionaries Mr. WESLEY sent to America carried with them these truths. The fruit of their labours, the Methodists of the United States, now number more than a million—and in their turn they have become a Missionary Church. The Missions of the METHODIST EPISCOPAL CHURCH in the West Indies, and in Western Africa, on the

continent of Europe, and throughout the vast regions and many-scored inhabitants of their own Continent from Buenos Ayres to California and Oregon.

The Methodists of ENGLAND must maintain their diligence and zeal—or they will not keep a lead of their transatlantic brethren in the career of Missions. At present, we acknowledge that Great Britain has the advantage. We take up the Wesleyan Missionary Notices for January, 1850. The first article is a Despatch of the British Governor of the CAPE COAST in Western Africa, describing his visit to the King of ASHANTEE, at his capital city KUMASI; the document is curious, and contains much general information; but the great interest arises from the constant notice he feels bound to take of the effects produced by the labours of the Wesleyan Missionaries all along his line of march—and in the capital itself. Speaking of this celebrated African Monarch, he says, "I was much gratified to find how completely the Mission has secured his confidence and esteem." The next article relates to the CANTON DE VARDU in Switzerland, and the remarkable fact, that the Wesleyan Missions have extended to the WAPPENSA, and that the VAL LEVERNA and the VAL PEROUZE are now traversed by Methodist agency. It is not our object to enter into detail. It will suffice to mention that the remaining pages of the number contain communications from Ceylon, from Honduras, from Hayti, from Jamaica, from Antigua, from Canada, and announce the departure of an honored Missionary for Australia. The eight pages of cover are scarcely less attractive reading than the sheet we have now described. Correspondence with the Bible Society on the Peace translation of the New Testament, and the grant of £200 and one hundred reams of paper, with notices of the wants of certain Stations, chiefly in Africa, and the South Sea Islands, together with a noble list of contributions, make up a mass of valuable reading for one penny, not to be matched in these days of cheap publication, unless by the periodical sheets of other Missionary Societies.

These are, to like them chronologically, the *Missionary Herald*, of the Baptist Missionary Society, established in 1722, always intelligent and exciting; but for this month of January, much more so than usual, by the replies which have been received from many Missionaries on the very anxious subject of RETRENCHMENT,—by the announcements that the Rev. and Hon. BARNET NOEL will preach for the Society in connexion with their next Anniversary, and that the Rev. EUSTACE CAREY publicly retires from his connexion with the Society. Next the *Missionary Magazine and Chronicle*, of the London Missionary Society, established in 1795; remarkable for the most full account ever published of the Festival of JUGGENNAUT, and of very extraordinary Missionary labours at the Festival in June, 1849; the *London Society's Missionaries* having associated with those of the General Baptist Missionary Society on that special occasion;—a general view of the persecuted Mission in TAURIS; and a characteristic letter from a Missionary's wife in India, on the ignorance and misery of Hindoo women; the arrival and departure of Missionaries, and acknowledgments of presents and contributions. Then the *Church Missionary Record*, (Society established 1800), containing a recent review of their well-arranged and well-supported Mission at SIERRA LEONE; and the first communications of intelligence from the Bishop of Rupert's Land, or the Hudson Bay Territory in North America, where some very gratifying results of the self-denying labours of the Wesleyan Missionaries came under the Bishop's notice. (To be continued.)

(From the same.)

Education and Protestantism in France.

The principle of the new law of public instruction in France, which is undoubtedly that of clerical superintendance, has been feebly confirmed by a vote of the Legislative Body. So large a minority against the government and the priesthood, on such a subject, at a time when Socialism makes daily progress, and in a crisis only, but in the Departments, while the *pays-pauvre* and the Universities have still an unbroken standing with each other, and even while the utmost effort has been made to blind the scholars by providing to place a semi-protestant and a Protestant Jewish minority in the Faculty of Divinity at Paris. This effort to reverse the progress of the past, and throughout the Departments is a palpable and an unbecoming attempt to bring back the old system, and to crush Protestantism,—indeed a large number of Protestant schools

Letter from Rev. J. ...
Mr. D. An ...
SABBATH ...
for the poor ...

SABBATH

Letter from Rev. J. ...
Mr. D. An ...
for the poor ...