

Missionary Intelligence.

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Wesleyan Missions in India.

Extract of a Letter from the Rev. John Pinkney, dated Negapatam, May 4th, 1850.

RECENT EXTENSION OF RELIGIOUS LIBERTY, &c.

You will doubtless be glad to hear, that we are getting on in this part of the great Mission field. Though we are not permitted to see many forsaking the worship of imaginary deities for the worship of the one true and living God, yet we cannot but think that a brighter day is about to dawn upon this benighted country. Hitherto the Hindoo, by the abandonment of the religion of his forefathers, and by a cordial reception of Christianity, has been liable to the loss of the property which he possessed previously to his conversion; but it affords me unspeakable pleasure to be able to state that this law has been abolished, and the Act for the establishment of liberty of conscience has become the law of the land. The editor of the "Friend of India," in an article on this subject, says, "The Act for the Establishment of Liberty of Conscience, became the law of the land on the 11th of April, 1850, a day which will be as memorable in the annals of British India as the 4th of December, 1829, when the rite of suttee was abolished, and, for the first time in twenty centuries, the Ganges flowed unbloodied to the sea." Henceforward every man throughout India will be at liberty to profess whatever creed his conscience may incline him to, without being reduced to beggary through the instrumentality of the courts of justice. The inestimable value of this boon will be at once seen by a reference to the law of the land as it previously stood, and which was thus expounded by Sir William Macnaghten: 'Whatever property the individual, previously to his conversion, was possessed of, will devolve on his nearest of kin who profess the Hindoo religion.' It was impossible that so monstrous a violation of the first principles of religious liberty could continue to be tolerated under the enlightened Government of Britain in the middle of the nineteenth century; and the wonder is, not that it has been abolished now, but that it was not abolished before. One of the effects of this new law will be to remove all penalties from the profession of Christianity; and it is possible that when the profession of that creed becomes safe, it may also become more common."

I know you will rejoice with us at this important change, which I cannot but regard as a token of the future triumph of Christianity. Another encouraging circumstance to which I would refer, is the determination of the Committee of the Madras Auxiliary Bible Society to give to the whole population of Southern India a portion of God's blessed word, at the suggestion of the Rev. William Arthur. At first the Committee regarded Mr. Arthur's proposal as impracticable; but they thought much more might be done to increase the circulation of the Scriptures among the Christian, Mahomedan, and Heathen population of Southern India. They resolved to print large editions of the Gospel by Luke and the Acts of the Apostles in Tamil, Telugu, and Hindustani, especially for the Heathen population; and also to apply to the parent Society for permission to draw upon them to the extent of £1,500 in the coming three years. In a letter recently received from the parent Society, they have most cheerfully granted that request of the Committee. The Rev. W. Porter, the Secretary, has since written to me to ascertain in what way and to what extent I can aid them in carrying out this glorious design. I have written to the Committee, and expressed my great pleasure in having an opportunity of co-operating with them in a work of so much importance to the welfare of thousands around us, who are perishing for lack of knowledge. Colporteurs will be employed to visit the towns and villages in each District, and to furnish those who are able to read with portions of the Bible.—This, also, we regard as a pledge of prosperity. Such a step seems most opportune

at the present crisis. The Jesuits, as you are aware, have established themselves in Negapatam, and it is their intention to imbue the minds of the natives with the principles of Romanism. The circulation of the Scriptures will, in a great measure, I trust, counteract their pernicious influence.

In this Circuit we are endeavouring, to the best of our ability, to spread abroad the knowledge of Christ and Him crucified.—We have services in the streets of Negapatam almost every day. On these occasions we distribute tracts, with which the Madras Tract and Book Society have supplied us; and we trust that these silent monitors will tend to lessen the prejudices of the people, and prepare them for the reception of the Gospel of our Redeemer. We beg to be remembered in your prayers. You are not ignorant of the difficulties with which we have to contend in this seat of Satan's empire. The certainty of victory nerves our arm for the conflict. The Gospel which it is our privilege to make known to this people shall, ere long, be embraced by thousands who are now the slaves of a degraded superstition. We are all in pretty good health, for which we are grateful.

Departure of Wesleyan Missionaries.

On October 20th, 1850, the Rev. Dr. Kessen and the Rev. William Hill embarked at Southampton, in the "Ripon," for Ceylon.

On Wednesday, October 23d, the Rev. James and Mrs. Edney, and child, with Messrs. Robert Gilbert, and Richard Fletcher, embarked at Gravesend, in the "Dale Park," Captain Leigh, for Sierra-Leone.

On Saturday, October 26th, the Rev. W. P. Wells embarked at Liverpool, for Newfoundland.

On Monday, November 18th, the Rev. Messrs. Ebenezer A. Gardiner and George B. Richards embarked at Gravesend, in the "Prima Donna," for the Gold Coast, Western Africa.

On Tuesday, November 19th, the Rev. William and Mrs. Moister, and the Rev. John and Mrs. Thomas, embarked at Gravesend, in the "Emperor," for the Cape of Good Hope.

Family Circle.

To Fathers.

Why is it, that almost as a matter of course, we speak of mothers almost exclusively, in regard to the work of infant instruction? Certain it is, that to the mother belongs the earliest and therefore the most important part of Christian nurture; but it does not all belong to her, and her precious labours are powerfully reinforced by the aid of the pious father. The Sabbath evening is passed in the mother's apartment, where she helps them in their little lessons, joins them in their hymns, and suggests their youthful prayers; and when the other parent enters, all is hushed.

Great responsibility rests on the father as to the religious training of his household. The father has a superior measure of authority, and sometimes a higher cultivation, and far more knowledge of the world. Over his sons, particularly, he exercises an influence which is formative and almost absolute. Blessed are those children towards whom this trust is faithfully discharged. Happy is that father who, on returning in the evening, gathers his little ones around his knee, enters into their little cares, and instils into their minds the sweet lessons of piety.—While I pen these lines, it would be ungrateful in me, if my soul did not rise in thanks for having enjoyed the care of such a father. Never can I forget the hours spent, with others of the little flock around him, listening to the stories of Scripture, and the first lines of Christian doctrine; a remembrance in which, blessed be God, both my beloved and honoured parents blend in one delightful picture. Let Christian fathers snatch some moments every day for the performance of a duty, which will thus be embalmed amidst the most fragrant memories of their offspring.—*Am. Messenger.*

Dr. Waugh's Mode with his Children.

There are some parents, who, in their eagerness to make doctrinal points clear to children, debase them by vulgar phrases and familiar allusions; but this he never did; and while some, by excessive softness, encourage children to trifle with their religious exercises, and to deem it of little consequence how they acquit themselves to them in such a task, there was no point of paternal duty to which he was more strictly attentive; well knowing that piety to God is the only soil in which the social virtues can be securely planted in the human heart. He was partial to the Catechisms of his native country, for the soundness of their sentiments, and for the conciseness and accuracy of their expressions, and because they recalled so tenderly to his mind the period when he used to repeat them, standing beside his father's knee, and when his mother drew from them the counsels by which she laboured to make him wise unto salvation. In his work of catechising and instructing his children; he never suffered any thing to interfere. An hour every Saturday evening was devoted to this purpose; and amidst all the multiplicity of his public avocations, the incessant calls on his time by private applicants, and his preparations for the ministerial services of the ensuing Sabbath, this duty was never neglected.—*Life of Dr. Waugh.*

"Small Sweet Courtesies of Life."

From the late William Wirt to his Daughter.

"I want to tell you a secret. The way to make yourself pleasing to others, is to show that you care for them. The whole world is like the miller at Mansfield, 'who cared for nobody—no, not he—because nobody cared for him.' And the whole world will serve you so, if you give them the same cause. Let every one see, therefore, that you do care for them, by showing them what Sterne so happily calls 'the small sweet courtesies of life'—those courtesies in which there is no parade, whose voice is too still to tease, and which manifest themselves by tender and affectionate looks, and little kind acts of attention; giving others the preference in every little enjoyment, at the table, in the field, walking, sitting, or standing. This is the spirit that gives to your time of life, and to your sex, its sweetest charms. It constitutes the sum total of all the witchcraft of woman. Let the world see that your first care is for yourself, and you will spread the solitude of the upas tree around you in the same way, by the emanation of a poison which kills all the juices of affection in its neighbourhood. Such a girl may be admired for her understanding and her accomplishments, but she will never be beloved.

"The seeds of love can never grow but under the warm and genial influence of kind feelings and affectionate manners. Vivacity goes a great way in young persons. It calls attention to her who displays it; and if it then be found associated with a generous sensibility, its execution is irresistible.

"On the contrary, if it is found in alliance with a cold, haughty, selfish heart, it produces no further effect, except an adverse one. Attend to this, my daughter. It flows from a heart that feels for you all the anxiety a parent can feel, and not without this hope which constitutes the parent's highest happiness, may God protect and bless you."

One More Prayer.

The following beautiful and touching story was related by Dr. Schneply of Md., at a meeting held in New York, to hear the experience of twenty reformed drunkards:

"A drunkard who had run through his property, returned one night to his unfurnished home. He entered his empty hall—anguish was gnawing at his heart-strings, and language is inadequate to express his agony as he entered his wife's apartment and there beheld the victims of his appetite, his lovely wife and darling child. Morose and sullen, he seated himself without a word; he could not speak, he could not look upon them.—The mother said to the Angel by her side, 'Come my child, it is time to go to bed,' and the babe, as was her wont, knelt by her mother's lap, and gazing

wistfully into the face of her suffering parent like a piece of chiselled statuary, slowly repeated her nightly orison, and when she had finished, (but four years of age), said to her mother:

'Dear ma, may I not offer up one more prayer?'

'Yes, yes, my sweet pet, pray!'

—And she lifted up her tiny hands, and closed her eyes and prayed:

'Oh God, spare, oh spare my dear papa!'

That prayer was wafted up with electric rapidity to the throne of God. It was heard—it was heard on earth. The responsive 'Amen!' burst from the father's lips, and his heart of stone became a heart of flesh. Wife and child were both clasped to his bosom, and in penitence he said—'My child, you have saved your father from the drunkard's grave. I will sign the pledge.'

General Miscellany.

The Wonderful Sixpence.

On a lovely morning in the month of May, as I was travelling in the neighbourhood of a small town in the county of Salop, I was overtaken by a young man of rather grave countenance, and probably about twenty-five years of age. Happening to be both travelling the same way, we soon fell into conversation about the state of trade, money matters, and other subjects. After we had conversed together a short time on these, he broke out with the following words:—

'Well, sir, I will relate to you an anecdote of a boy who was well known to my father, to show you what can be done with but a very small sum of money. The parents of this boy were so poor, that they could not afford to take more than two scanty meals each day. The father, in fact, was not able to earn a livelihood for his family, in consequence of a paralytic stroke, with which he was attacked when the subject of this story was not more than nine years old, so that what little they had to depend upon came wholly from the parish.

When this boy was about eleven years of age, a neighbouring farmer one day employed him to assist in driving a few pigs to market, for which he gave him sixpence. The boy, on receiving this, was so overjoyed that he did not, at first, know what to do with it; but, after considering a short time on the subject, he at last resolved to give it to his parents. When he got home, however, they refused it, saying that, as he had done the work, he had the greatest right to the money.

A few days after this, while he was in company with some other boys about his own age, one of them happened to commence talking about rabbits, and told his companions what he had gained by them in the course of the last year.—This account produced such an effect on the mind of James Hall (for that was the boy's name), that he resolved to try what he could gain in the same way. So with his sixpence he purchased two young rabbits, a male and a female, which, when he had kept them a few months, produced four more. Two of these he sold, when they were one month old, for threepence each; so, by this time, he had his sixpence again, and four rabbits besides.

Next year, the product of his four rabbits brought him in 15s., with which he purchased a few potatoes, and rented a small piece of land to plant them in. When he had raised his potatoes, he found that he had fifteen bushels, three of which he kept to plant the following year, and the other twelve he sold at the rate of 2s. 6d. per bushel, which with 10s. saved by his rabbits, came to £2.

The following year he went to service, and gave the rabbits to his parents. He, however, rented a large piece of land for raising potatoes; this piece yielded him sixty bushels, which he sold at 3s. per bushel, and, having saved 10s. out of his wages, he had, therefore, £9 10s. in his possession. The death of his father, whose funeral expenses cost him £2 10s., reduced his money to £7.

In the following year he rented half an acre of land for potatoes, which cost him £3 4s.; this piece yielded him fifty bushels, which he disposed of at 3s. per bushel. The amount, added to £1 16s. which he had in hand, and £1 saved out of his wages, came to £20 4s.

The next year he lent out £20 at interest, at the rate of 5 per cent.; with the rest he rented two acres of land, which yielded 312 bushels.—The produce he sold at 2s. 6d. per bushel, which, added to the other £20 and its interest, and £1 10s. laid up out of his wages, came to £61 10s.