

Missionary Intelligence.

(From Wesleyan Notices Newspaper, Jan. 1851.)

Wesleyan Missions in South Africa.

Extract of a Letter from the Rev. John Aylife, dated Fort-Beaufort, October 5th, 1850.

The cause of God continues to proceed with steadiness and success in this Circuit, especially amongst the natives. In consequence of the great depression in trade, about two-thirds of our English members and congregation have removed from this Circuit; and, therefore, there is a great reduction in this class of our members and hearers. These have moved into different, and in many instances to distant, parts of the interior, northward, but, thankful with them, we trust, the saviour of the Gospel of Christ. Thus from the frequent changes which are taking place, the knowledge of Christ is spreading. Our great regret is, that we are not able, for the want of means, to provide for the spiritual wants of these people.

The result of the Government arrangement in forming native settlements on the frontier is, that we have a wide door opened for usefulness amongst this people. Had I more strength, (which, I am compelled to say, is beginning to fail,) we might do a great deal more; though I am thankful for the aid I obtain from Mr. James Verity, who continues steadily to superintend the Sabbath-school department of the natives: to which I might add that of Mrs. Verity, who, from her knowledge of the Kaffir language, renders the cause of God great assistance as a Class-leader. During the past six months I have admitted into the church of Christ by baptism forty-nine adult natives.

At the commencement of our labours in this Circuit, our native members numbered twelve, and six on trial. Now I find, at the close of my renewal of tickets, we have one hundred full members, and thirty on trial. For this we "thank God, and take courage."

Among the many encouraging circumstances connected with your Missions in this country, is the fact of a monthly paper in the Kaffir language, edited by Mr. Appleby, and printed at the Mission press, King William's Town. This paper is being read with great interest. Some interesting papers written by natives appear from time to time. To the cause of Missions are the natives of Kaffraria indebted for letters, and for that which is better, the Gospel of Christ.

Kaffraria is in a state of tranquility. In the present arrangement of Sir H. Smith's government, provision is being made for the promotion of Christianity amongst the native tribes. His government is mild, just, and firm. The carrying out his plans for improving the general condition of so many different tribes, having views and interests so diverse, is no ordinary task. If he be spared to complete his plans, he will be the greatest benefactor Africa ever had; and to that Government which supports him will belong the honour of civilizing the natives of this part of South-Eastern Africa, in the working of plans so broad and extensive. There are some instances of dissatisfaction; but whilst the Government shows its power to punish evil-doers, it is always ready to administer justice.

I have never known a state of things so encouraging. My most ardent desire and wish is, that nothing may be allowed to obstruct the present system of government, nor to cause the withdrawal of Sir H. Smith. Not only is the effect of his Government a blessing to the tribes of Kaffraria themselves, but also to the frontier districts of the colony; for since Sir H. Smith has been at the head of our affairs, the losses of the border-farmers are not worth mentioning. So that, what I have said of Kaffraria, I may say of the frontier district; namely, that every thing is in a state of perfect tranquility.

Western Africa.

SIERRA-LEONE.—Extract of a Letter from the Rev. Thomas Raston, dated Free-Town, November 5th, 1850.

NINE years have rolled over my head since I first left my native land for what was

called the "white man's grave." Changes of vast importance have, during that period, taken place. Sierra-Leone then, and now, presents very different aspects. But especially in religion is the most marked difference. The great and rapid increase of Christian knowledge seems more than ever to mark out Sierra-Leone as the nucleus from whence the Gospel shall go forth to the interior. The decided advancement of religion in the colony furnishes us with increasing stimulus to labour. Our beloved societies are increasing in knowledge, and in the love of our Lord Jesus Christ: a deeper tone of piety prevails, and a better and more experimental knowledge of the great doctrines of justification by faith, and entire holiness, is exhibited in their daily walk and conversation. In the Free-Town Circuit our congregations are large, respectable, and intelligent; and while believers are growing in grace, the Lord is daily adding to his church. All the glory be his own!

I have nothing but the old cry. We want chapels, but we want the money. It is truly distressing to my own mind, when I see beautiful churches erected by funds from England; while our own, poor, crazy, rotten, wood-chapels are falling about our heads. Dear Sirs, what are we to do with our thousands, whom the Lord has given as seals to our ministry? We are in a fearful predicament. Our village societies cannot build their own chapels; and yet chapels they must have, if our character and work is to be sustained. And what part of the small allowance made to this Mission can we devote to building purposes? I believe that never, in the history of this Mission, was our Society so popular, our chapels so well attended, or the work of God so progressive. I feel jealous lest we should lose our standing for want of funds. The gold and the silver are the Lord's. O that He would direct their course to Sierra-Leone!

We have commenced the enlargement of Bathurst-street chapel. The addition is to be occupied entirely with pews, and the whole work will be done without the aid of the parent Society.

The pews in Zion chapel are now all let, and we expect the necessity of having new ones erected. These are new features, and will tend to promote the stability of our congregations.

The trust-deed for Gibraltar chapel is signed, so that the chapel is secured forever. An enlargement is contemplated, which is greatly needed.

Family Circle.

(From the Western Luminary.)

The Jesuits in Exeter—A Warning.

We have always been of opinion that Dr. Wiseman did not return to this country from Rome, with the dignity of Cardinal, and the pretended title of Archbishop of Westminster, to carry into effect the provisions of the Pope's insolent bull, without a sufficient staff of Jesuits and Seculars, to compass the designs of the apostate Church, of which he is the chief organ in this country. We gather from the papers and other sources of information, that many of our large towns are, at this moment, infested by the most unscrupulous emissaries of the Papal see; and that Exeter is by no means exempt from their base endeavours to proselytise, and to get admission secretly into private families, is evident from the statement we shall subjoin. We beg to call to it the serious attention of all parents and guardians of families, and also to caution the youthful, of both sexes, against being entrapped by the guile and subtlety of strangers, should they be accosted. We are informed that other young persons in this city and neighbourhood have been tampered with. The following is the substance of Miss Julia Munk's deposition, before the mayor, at the Guildhall, on the 6th of December, 1850:—

"I am the daughter of William Munk, and reside at Colleton-place, Exeter; shortly after the 5th of November last, as I was on Southernhay, returning from school, and going towards the Friars, an elderly gentleman in black, having the appearance of a clergyman, addressed me; he had followed

me; he asked me the way to Heavitree; I told him; he then left me, going in the direction I had pointed out to him; he was alone; this was in the middle of the day; in a day or two afterwards I saw him again about the same place, when he again addressed me, saying he had found his way to Heavitree, and it was not so disagreeable as he had fancied; I continued walking on each time, he accompanying me, sometimes by my side, at others a little behind, talking to me; he said he knew me, and told me where I lived; he said it was in the parish of the Holy Trinity; he said he knew Mr. Gurney, the clergyman; that he was much liked amongst the poor, but his sermons were not liked; he said he was sorry I did not belong to the Catholic Church; he said it was the only true religion; he then left me; it was below the hospital; I have seen him several times since, and he has always spoken to me on the subject of the Catholic religion; on Tuesday fortnight, the 19th November, I again saw him; I was by the Valiant Soldier, going towards the Magdalen-road; he was on the opposite side, by Mr. Ridgeway's house; I continued walking on, and when about Mr. Pridham's shop he overtook me; he commenced talking about the Roman religion, both of us still walking on towards Heavitree; when we came just by Miss Charleton's house, I was taken by the shoulders and pushed into a room or shop (opening into the street) of an uninhabited house; the door was shut, and I found myself in the room with two persons, one the gentleman who had repeatedly before spoke to me, and the other a person whom I had several times seen before, and who had also once spoken to me; the second person was younger than the other, and dressed like a gentleman; they are both strangers; there was no furniture in the room but a sort of butcher's block, a bench; there was a pen and ink, a small image of the Virgin and a crucifix on the bench; the elder one took a paper from his pocket; there was writing on it, and he said I should have to sign it; he read it to me in the nature of an oath; it was in the second person, as 'You vow, or you shall vow, to recant the doctrines of the Church of England, and follow those of the Church of Rome; I was to vow to attend the Christmas midnight mass; by this oath I was also to swear I would not divulge the name of Mr. Horaeu, or give any clue that he might be known by my friends; I considered the other person, the younger one, to be the Mr. Horaeu referred to; I should know him again; I signed the paper by the directions of both; the elder one handed me the pen; before I signed the paper he gave me a Testament; before that I was to have been sworn after the form of the Romish Church, upon which the elder remarked I should consider that void, and then it was I was sworn upon the New Testament; I took the book in my left hand at first, upon which the elder one said I must take it with my right hand; he then repeated an oath to me that I should not divulge what was in the paper; the elder took the paper, and I was cautioned and warned that if I told, there was another young person in their power, whose friends would never hear of her again; I hesitated to take the oath, upon which they told me that if I did not take it, my friends would never hear of me again; one of them then told me, I might go, saying 'Remember what we have told you;' the room door had been locked when we first went in; they unlocked it to let me out; I cannot speak as to the window shutters being up or down; there was light enough for me to sign my name, but in order to read the paper, the gentleman took it towards what light there was; I left both in the room when I came away; I did not go into the room voluntarily, but was pushed into it by force; I should not otherwise have gone in; it was from the force, threats, and coercion used by those two persons that I signed the paper and took the oath that I did; I would not otherwise have done so; I did it under fear; in consequence of their conduct I am afraid of meeting them again, and to walk the streets alone."

The following letters were received by Miss Julia Munk before application was made to the Mayor of Exeter; we may here state that four other letters had been previously received during the absence of Mr.

and Mrs. Munk, but were destroyed by her eldest sister, not being aware of their importance:—

November 4th, 1850.

"MY DEAR YOUNG LADY,—At a time when the Romish Church has undergone great changes, and the most holy father the Pope has thought fit in his wisdom to appoint bishops—for the great increase of converts has rendered it necessary to have more watch over them—I would ask you this question—do you think that God or the Holy Virgin would have permitted our cause to prosper, had it not been the right? Why will you continue to follow the devil? for it is he whom you are following, while you continue in these horrid heresies. I am told that within the last six months you have become both serious and thoughtful. Whether it is Mr. Gurney's preaching that has made you think more of religion, I know not—but this I tell you, if you continue in these opinions, or believe the doctrines which he preaches, or the damnable ones of the Protestant religion, you can never be saved. Turn to our church which is the only true one, and out of whose pale is no salvation. Believe in the seven most blessed sacraments, I mean those of Baptism, Confirmation, Penance, Extreme Unction, the Eucharist, Holy Orders, and Matrimony; also in the Mass in which the priest offers Christ as an atonement for your sins. Intreat the Holy Virgins and the blessed saints' intercession for you, and you will then be saved.

"I would advise you to peruse a little book entitled 'Chateaubriand's Genie du Christianisme,' and there you will find what I have told you is right. Time will not allow me to write more at present, but I hope in a short time to address you again, when I will give you a fuller explanation of the tenets which we hold.

"Meanwhile I pray the Holy Virgin to intercede for you.

Your obedient servant, "G. C."

[The parties supposed to be concerned, were known to have attended the evening services at Trinity Church on three several occasions; hence probably the allusion to the Rev. Mr. Gurney.]

"MY DEAR YOUNG LADY;—It is from a bed of sickness that I now address you, and my letter must be but short, as my strength will not allow me to write much. I earnestly pray the Holy Virgin may have made intercession for you before the Throne of Grace. It is with the greatest pleasure I have seen how you have avoided Mr. Gurney of late, and earnestly hope you will continue to do so, for, as I before said, he is a heretic; and those who follow the doctrines he preaches will never be saved.—Next Sunday there will be mass at our chapel, and I beseech you, as one truly anxious for your spiritual welfare, to attend where you will receive great comfort.

"I hope to give you, when my health returns, a full account, as I have said before, of the faith which we hold. Meanwhile accept the prayers of one truly anxious you may be saved. "Your obedient servant, "G. C."

The following communications were received after the family had consulted the rector of the parish and others:

"If you give the least clue to your friends, of the gentleman who followed you, for I know we are watched, you shall suffer for it. Follow my advice and keep silent on the subject. "G. C."

"Remember your oath and break it not, for, though it was obtained by force, it is the same as if you swore it after the manner of your own religion."

The subjoined were received after the magistrates had been consulted:—

"We have reason to suppose you have broken your oath. This night we shall know. If you have, I vow by all the powers of heaven and hell, you shall feel my revenge, for your father is away, and your friends shall not prevent the getting you in our power, though they watch me, for I have sworn to my priests, that you shall not escape me. I know every room in your house, as you shall know by my throwing this in yours."

The charge stated by Miss J. M., from recollection, to have been recited to her prior to taking the oath, was:—

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