

RELIGIOUS INTELLIGENCE.

WESLEYAN MISSIONS.

CAFFRARIA.

THE Rev. W. J. DAVIS, of Butterworth, states the following instance of an

AVOWED DEPENDENCE ON GOD FOR RAIN GRACIOUSLY ANSWERED.

The Chief Rifi, with Nomsa, the great wife of the late Chief Hintza, and now the Dowager Queen of Caffraria, together with the principal counsellors, have made a formal renunciation of the Rain-makers, by coming to the Mission Station to pray for rain. They came in a very formal manner last Friday; and wished then, with the members of our society, to go into the chapel for that purpose. I replied by saying, to go to formally make such a request of God was not a thing which we could lightly do; but wished them to return home, and come on the Sunday for THAT EXPRESS PURPOSE. On the Saturday, at our prayer-meeting, we made special request that God would condescend to magnify his great and glorious name, by granting them their request. On the Sabbath they again came, and our large chapel was quite full: they listened with attention while I warned them of those NATIONAL crimes of which they were guilty; and pressed on them the necessity of attending to their eternal interests, by attending to that message of mercy which God had now sent them in his word. I then requested them to kneel down, for the express purpose of praying to God for rain. While thus praying, the thunder began to roar, and the rain most copiously to fall! So that when the service was ended, we could not leave the chapel for some time; and this rain continued, more or less, until late on Monday night. On seeing this, every countenance beamed with joy; and especially was I thankful to see, in such a case, what I humbly regarded as an immediate answer to prayer.

The superstitions of the Caffres lie at the root of the greatest obstacles to the spread of the Gospel among them AS A NATION; and I doubt not but this occurrence will tend most powerfully to the more effectual opening of a door for the successful preaching of the Gospel among them; and I fully anticipate to see a much better attendance at our chapel henceforward than heretofore.

The Rev. W. SHAW, at Grahamstown, thus speaks of a

QUARTERLY PERIODICAL IN THE CAFFRE LANGUAGE.

At the press, besides the usual printing of school lessons, new editions of portions of the Scriptures, &c., there have also been printed the first three numbers of a quarterly periodical in the Caffre language, called "Umshumayeli Wenzaba," or "The News Teller." It is not a vehicle of any kind of politics, although it bears this title: but contains accounts of occurrences which happen either in Caffraria or elsewhere, likely to be interesting to the natives; and which, at the same time, affords opportunities of conveying important truths to their minds, in a manner at once intelligible and interesting to them. This publication is designed to afford useful reading for those who have been taught; and thus to increase the taste for reading, and to spread more generally a desire to learn the art. The articles inserted in its columns have all a direct tendency to promote religion, to increase knowledge, to dispel superstition, and to advance civilization in the country: you will, therefore, rejoice to hear that this periodical is already a favourite with our Caffre readers. I have now in my possession a curious list of Caffre subscribers for the work; as, from the beginning, we laid down the principle, that they should be sold, not GIVEN AWAY.

I have derived valuable assistance in this work from the Brethren Haddy, Palmer, Ayliff, Shepstone, and Dugmore; and also from the Rev. Mr. Bennie, of the Glasgow Society—all of whom have contributed suitable articles for its pages; and I have the promise of help from other brethren, who could not contribute to the earlier numbers. Less than twenty years ago, it would probably have

been impossible to find a single individual of the Caffre nations, living betwixt the Fish River and Delagoa Bay, who could read a sentence;—NOW, there is a considerable number, who are regularly reading the Four Gospels, and other books published both by ourselves and by the Missionaries of the Glasgow Society. AT THAT TIME, I know not that there was a single European capable of writing intelligibly in the language, if there had been Caffres able to read; but NOW, God has raised up several individuals, who are fully competent to write for the edification of the people in that language.

With such an accumulation of means thus provided, by God's blessing on the labours of the Missionaries, whether of the Glasgow, the London, or Wesleyan Missionary Societies, who will say that the Missions have made no progress? or rather, who can calculate the moral influence of these means, if used zealously and piously, under the blessing of God, for the next twenty years?

CANADA BAPTIST MISSIONS.

REVIVAL IN BECKWITH, U.C.

Osgood, Oct. 14, 1840.

DEAR BROTHER,—The Lord has mercifully visited the people of Beckwith with an outpouring of his Holy Spirit. About five weeks ago I visited that township, accompanied by brother Fyfe, from Newton Theological Institution, U.S. We arrived there on Wednesday evening, and remained about twelve days with them. We held a prayer-meeting that same evening, and also kept meetings on Friday and Saturday evenings, at which time some interest began to be manifested among the people.

On Sabbath, the people gathered out well to hear—many having come ten miles to hear the Gospel preached, and some sixteen. They listened with profound attention, and some were considerably affected. We continued public service every evening, in some place or other of the settlement, till the next Sabbath. When released from public engagements, we were employed in private instruction, or in visiting from house to house.

Our meetings were frequently protracted to a very late hour; and sometimes it would be two or three o'clock in the morning before they would retire. As often as we would pronounce the benediction, some of them would sit down unwilling to depart. Some were as deeply concerned about the state of their souls as ever we witnessed. Misery was depicted in their countenances. Also, some of them gave as interesting and as clear an evidence of a change of heart as we could desire.

The last Sabbath we were in Beckwith will long be remembered. Early in the morning we heard a number relate their experience, and then proceeded to public worship. We had a crowded and an attentive audience, and many were deeply affected. Towards the evening, we had a baptism in the Lake Mississippi; and as soon as we could get in order, we commenced public service again. We both addressed the people that night, and after we had done, a number remained, and spent the night till daylight in religious exercises.

When the morning appeared, we all prepared for our respective homes. Again we prayed, and commended one another to the Divine care and protection. Some of the people then departed to their homes, blessing and praising God for his mercy that endureth for ever; while others were ready to take up the lamentation, "the harvest is past, the summer is ended, and we are not saved." Sixteen were baptized in Beckwith.

Yours affectionately in Christ,
Canada Bap. Mag. DANIEL M'PHAIL.

From "Missions the Chief End of the Christian Church—by Dr. Alexander Duff.

"AND what is the whole history of the Christian Church but one perpetual proof and illustration of the grand position—that an evangelistic or Missionary Church is a spiritually flourishing church; and that a church which drops the evangelistic or Missionary character, speedily lessens into superannuation and decay."

-MISCELLANEOUS.

REMARKABLE CONVERSION OF DR. JOHN OWEN.

From *Memoirs of his Life, Writings, and Religious Connexions*—by William Orme.

DURING his residence in the Charter House, he accompanied a cousin of his own to Aldermanbury church, to hear Mr. Edmund Calamy, a man of great note for his eloquence as a preacher, and for his boldness as a leader of the Presbyterian party. By some circumstances, unexplained, Mr. Calamy was prevented from preaching that day. In consequence of which, and of not knowing who was to preach, many left the church. Owen's cousin urged him to go and hear Mr. Jackson, the Minister of St. Michael's, Wood-street, a man of prodigious application as a scholar, and of considerable celebrity as a preacher. Owen, however, being seated, and unwilling to wait further, refused to leave the church till he should see who was to preach. At last, a country minister, unknown to the congregation, stepped into the pulpit, and, after praying very fervently, took for his text, Matt. viii. 26: "Why are ye fearful? O ye of little faith!" The very reading of the text appears to have impressed Owen, and led him to pray most earnestly that the Lord would bless the discourse to him. The prayer was heard; for in that sermon, the minister was directed to answer the very objections, which he had commonly brought against himself; and though the same answers had often occurred to him, they had not before afforded him any relief. But now Jehovah's time of mercy had arrived, and the truth was received, not as the word of man, but as the word of the living and true God. The sermon was a very plain one; the preacher was never known; but the effect was mighty through the blessing of God.

All instruments are equally efficient in the hand of the Great Spirit. It is not by might nor by power that the Lord frequently effects the greatest works; but by means apparently feeble, and even contemptible. Calamy was a more eloquent and polished preacher than this country stranger, and yet Owen had, perhaps, heard him often in vain. Had he left the church, as was proposed, he might have been disappointed elsewhere; but he remained, and enjoyed the blessing.

The facts now recorded may afford encouragement and reproof, both to ministers and hearers. It may not always be practicable to hear whom we admire; but if he be a man of God, an eminent blessing may accompany his labours. The country minister may never have known, till he arrived in another world, that he had been instrumental in relieving the mind of John Owen; and, doubtless, many similar occurrences are never known here. How encouraging is this to the faithful labourer! It may appear strange to some, that the same truths should be productive of effect at one time, and not at another. But those who are at all acquainted with the progress of the Gospel among men, will not be surprised. The success of Christianity, in every instance, is the effect of Divine sovereign influence; and that is exerted in a manner exceedingly mysterious to us. "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit." The darkness of Owen's mind was now happily removed; his health, which had been impaired by depression of spirits, was restored, and he was filled with joy and peace in believing.

"The sound of pardon pierc'd his startled ear,
He dropt at once his fotters and his fear—
A transport glows in all he looks and speaks,
And the first thankful tears bedew his cheeks."

HORRIBLE FACT!—Duncan M'Diarmid, Esq., Assistant Surgeon 71st Highland Light Infantry, in his "Address to British Soldiers," states, that it has been ascertained from actual observation, that in one week there entered fourteen of the principal gin-shops in London, one hundred and forty-two thousand, four hundred and fifth-three men; one hundred and eight thousand, five hundred and ninety-three women; and eighteen thousand, three hundred and ninety-one children;—making a total of two hundred and sixty-nine thousand, four hundred and thirty-seven persons!