

## RELIGIOUS INTELLIGENCE.

From the N. Y. Observer.

## CONVENTION ON THE WORLD'S CONVERSION.

A CONVENTION, called by ministers and laymen of several different communions, to take into consideration the duty and practicability of evangelizing the present generation of the heathen, met in the Central Presbyterian church, Broome street, New York, May 10, 1842.

After much discussion and prayer the following resolutions were adopted.

That as 600,000,000 of our fellow men still in heathenism are at this moment in a state of rebellion against God, and consequent wretchedness and danger; and since nothing but the Gospel believed in and obeyed, can save them; and since our Lord Jesus Christ has expressly commanded us to give them the Gospel; therefore,

*Resolved*, That we recognise the obligation to obey this solemn injunction as speedily as possible.

*Resolved*, That as our Lord and Master requires us to do all our duty, we and others of the present race of Christians should immediately endeavor, in cheerful obedience to his command, and humble dependence on his grace, to make such advances in every department of the missionary enterprise as shall enable us to accomplish without delay, the great work committed to our hands, so that the gospel may, if possible, reach the present generation of those who sit in darkness and the shadow of death, and thus prevent the painful necessity of transferring to our successors the responsibilities which plainly rest upon ourselves.

*Resolved*, That in the opinion of this convention, the time has come when those who look more at the great interests of the Redeemer's kingdom, than at the minor diversities of external or denominational organization, which as separate branches of the church, they may have felt it their duty to assume, should meet together on the broad ground of our common Christianity, for Christian fellowship, and that whilst we recognize the duty of labouring in our respective communions, and in the various benevolent societies with which we are particularly connected for the advancement of the Redeemer's kingdom, we esteem it a high privilege as friends of Christian missions, mutually to confer with and encourage each other in the work of evangelizing the world.

*Resolved*, That we deem such a union and such efforts important, especially at the present time, in order to repress and overcome, in the spirit of love, a tendency to bigotry and sectarianism which threatens to merge the vital spirit of Christianity in the form of Godliness without its power; and believing as we do, that the world will in no way, so readily and effectually be convinced of our sincerity, and their duty, as when they see a union of all Christians for the evangelizing of the world, we will endeavor to manifest the test of discipleship, viz. having love one to another, and under this impulse, to prosecute together the great work which our Lord has assigned us.

*Resolved*, That the reflex influence of the course here designated, on the piety of the church, cannot be otherwise than good, rousing her dormant energies, calling into action the most lovely spirit, inciting her to patronize on a liberal scale the existing organizations for the spread of the gospel at home and abroad, convincing unbelievers of the reality and vital power of religion, insuring the approbation of her Lord in the fulfilment of the promise, "Give and it shall be given unto you," and in various ways, imparting to her once more the spirit of primitive zeal and holiness.

*Resolved*, That in view of the movements of Providence among the uncivilized nations favorable to the introduction of Christianity, and the wonderful success with which God has crowned the efforts to propagate his gospel in the Sandwich Islands, and other missionary fields, the various preliminary measures already taken for a rapid advance in the work of evangelization, and the loud and impressive calls from every land of darkness, "Come over and help us;" there are such plain indications of the duty to give the gospel to all, and such striking and cheering evidences of practicability of accomplishing this object within a generation, as ought to stimulate all the followers of Christ to labour, with hope

and courage, and with vigorous and unremitting exertions, in this heaven approved enterprise.

*Resolved*, That a committee of one from each denomination or body represented in this convention be appointed, who shall be authorized in their discretion to publish from time to time such matters as they may obtain and find means to publish on the immediate evangelization of the world; and to call within a year, a convention of delegates from the protestant evangelical churches and benevolent institutions engaged in sending the gospel to the nations of the earth, to consult and take measures on this subject; which committee shall continue in existence until the meeting of such new convention; and shall have power to increase their number equally from the several denominations of Christians represented in this body, or as may hereafter connect themselves with said committee.

The following gentlemen were appointed as the committee:—

Rev. Thos. E. Bond, M. D. Meth. Episcopal.  
Rev. Elisha Yale, D. D. Presbyterian.  
Rev. J. N. Choules, Baptist.  
Rev. I. N. Wyckoff, D. D. Dutch Reformed.  
Rev. S. S. Schmucker, D. D. Evan. Lutheran.  
Rev. Hiram Bingham, Congregational.  
Rev. George B. Cheever, Presbyterian, N. S.  
Rev. A. Prondit, D. D. Associate Reformed.

## FOREIGN MISSIONARY INTELLIGENCE.

## WEST AFRICA.

THE Romish missionaries seem not to have managed their affairs with their usual adroitness. By presents and promises, they succeeded in raising quite a commotion; but it had begun to appear that they promised more than they could perform, and their failure was producing a re-action. The French government, it was said, had purchased a spot about twelve miles from our station at Fish-town, for the purpose, as was supposed, of favoring the introduction of Romanism.

## SOUTH AFRICA.

MR. GROUT writes encouragingly, Nov. 7, from the heart of the Zulu country, where he is laboring alone. He says that there is no established system of idolatry to overthrow. Intemperance scarce has an existence there. He never saw a drunken Zulu till within two years; and now he does not know an instance in which the drunkard's appetite has been formed. Umpani, the present king, has received a present of a small quantity of brandy. Being told that it was a pernicious article, he replied that he always thought so, and that he never tastes it himself, but only gives it to white men. To some extent, polygamy prevails; but as it is forbidden by no law with which they are acquainted, and not supposed to be wrong, it is less debasing in its moral effect than it would be in other circumstances. In other respects, the laws of chastity are probably better observed, than by any other people. Though signs of a thievish inclination may sometimes be observed, theft is very seldom committed. Mr. Grout's property, comprising many articles highly valued by them, has lain for months under a shed, perfectly accessible to them by night and day, but not an article has been stolen.

The Zulus, like most unenlightened nations, believe that certain persons, consecrated to religious services, have the power of procuring rain. Last summer or autumn, there was an unusual want of rain, and Mr. Grout's neighbors besought him to procure it. He told them that no man has the power over rain as they supposed; that God only could give it, and that men could only pray to him for it. On the Sabbath, they asked him to pray for rain. He complied, and before night there was a plentiful shower. The report went abroad, that he had procured rain. Umpani sent him a cow, with an apology for not sending more, as he intended, and with a request that he would procure rain for the whole country, as the first shower had not been very extensive. Mr. Grout told the messenger that men cannot command rain; that God hears prayers, but requires if the king and his people wished for rain, they must pray for it, and not rely upon the prayers of another. Mr. Grout could unite with them and aid them in their applications, which he was ready to do. Umpani sent again, requesting him to pray for rain. He prayed. The rain came; and notwithstanding all his explanations and disclaimers, the people will have it, that he gave them rain.

Mr. Adams writes from Port Natal, that the English Government has extended its jurisdiction over the Boers' settlement in that vicinity, and sent on troops to enforce it. This will probably operate favorably for the Zulus.

## SANDWICH ISLANDS.

MR. THURSTON wrote from Kailua, December 22, that the revival still continued. During the period embraced in this letter, 371 had been received into the church, none of them without a probation of three months or more; there were 33 to be admitted at the next communion, and about 150 more in the congregation who hope they have been born again. This is the third or fourth year since this revival commenced. Romanism, here, seems to be on the decline. The few members of the church who joined the Roman Catholics to avoid church discipline, seem disposed to return, and one has been restored. The children are leaving their school because they are sick of learning to repeat Latin prayers without understanding them, and choose to attend schools where they can acquire useful information. This must be a sad disappointment; as Kailua was one of the places which they thought it most important to carry, and to which they directed special efforts.

## INTERESTING ANECDOTE.

THE following instructive anecdote was told by Rev. R. Moffat, missionary from Africa, at the late anniversary of the London Missionary Society. He and his companions had travelled in the interior all day and night, weary and without food.—They approached a village inhabited by the Corannas, who were accustomed to bloodshed and rapine. An individual who met them warned them against entering the village; they would do so at their peril. He pointed them to the heights beyond the town, where he said they could sleep for the night.

We tied about us the fasting girdle to prevent the gnawing of hunger. We looked at each other, for we were hungry and thirsty, and fatigued above measure. At last an individual came; we asked for water. It was refused. I offered two or three buttons remaining on my jacket for a little milk. It was refused with scorn. It was evident something was brewing in the minds of the people, and we had good reason to be alarmed. We lifted up our hearts to God. There we sat; and as we gazed, saw a woman descend from the heights. She approached with a vessel in her hand and a bundle of wood. The vessel contained milk: having set them down she immediately returned. She shortly came back, bringing a vessel of water in one hand and a leg of mutton in the other. She sat herself down and cut up the meat. We asked her name, and if there was any relative of hers to whom we had shown kindness, but she answered not a word. I again asked her to tell me to whom we were indebted; and after repeating the question three or four times, she at last replied, "I know whose servants ye are, and I love Him who hath told me, he that giveth a cup of cold water to one of his disciples shall in no wise lose his reward." Her words seemed to glow, while she wept profusely to see one of the servants of Christ. On inquiring into her history, I found she was a solitary lamp burning in that village. I asked her to tell me how she had kept the light of God alive in her soul. She drew from her bosom a Testament, and holding it up she said, "that is the fountain from which I drink; that is the oil that keeps my lamp burning in this dark place." I looked at the book; it was a Dutch Testament, printed by the British and Foreign Bible Society. It was given to her by a missionary when she left the school! And it was that book that had been the means of her conversion, and had kept alive her piety without any teaching save that of the Holy Ghost, or any Christian fellowship except communion with God.—*Dayspring*

LADY HEWLEY'S CHARITY.—As we learn from the N. Y. Observer, this case has been decided, after much litigation. Lady Hewley left a large sum for the support of "Godly preachers of Christ's Holy Gospel." The Unitarians set up a claim to the benefits of the trust, and "three years ago, at the close of a learned and long discussion in the House of Lords a series of inquiries was submitted to seven judges, who heard the argument, and who have just rendered their opinions at length; six out of the seven of the judges deciding that, according to the intent of Lady Hewley, persons of what is commonly called Uni-