

Missionary Intelligence.

A MISSION IN CALCUTTA.—It is pleasing to turn from scenes of heathen idolatry to the following extract from a Report of his proceedings, by the Rev. W. O'Brien Smith, one of the Society's Missionaries in Calcutta. It is but little that a few Missionaries can be expected to accomplish among multitudes of wealthy idolaters. But let us strive by our increased aims to add to the number of the labourers in this Mission field, and by our prayers to bring down a more abundant blessing on their work.

Mr. Smith writes, on July 10th, 1834:—

In my last communication I furnished an account of several adults, both Hindu and Mahometan, who had placed themselves under Christian instruction; of this number, I am happy to say, four, after satisfactory proof of their sincerity were admitted to baptism at Easter. The Mahometan convert, Golan Hyder (mentioned in my last Report), was one of them. His family are in some measure reconciled to him now, though they will not yet consent to live under the same roof with him. Shortly after he declared his intention of embracing Christianity, his mother drove him forth from her house, and he was obliged to take shelter with one of my Readers. He was also strictly prohibited seeing or holding any intercourse with either his wife or child. This was a sore trial to him, but he bore up with it with cheerful patience. His mother's returning affection at length induced her to visit him at the Reader's house. She went accompanied by several friends, to argue him out of his convictions. But he gave too good reasons for the hope that is in him to leave them any ground for supposing they could ever succeed in withdrawing him from the faith he has professed. The unsuccessful result of this attempt fully convinced his mother that he has indeed cast in his lot among us, and though of course she feels deeply the apostasy—as she deems it—of her son from the faith of his father, her hostility has considerably calmed down. His true she will not consent to his living under the same roof with herself, yet she has of her own choice begged him to live in a house adjoining hers, that she may not altogether be deprived of his society. May the Lord open her heart as He did Lydia's!

Adit Narayan, of whom I furnished a short account in a former communication, has fully realized the hopes we entertained of him from his first coming amongst us, and his consistent conduct, his amiable disposition and gentle manners have endeared him to us. I regret to add, however, that his health has completely broken down. He has been suffering from long continued dysentery, and at the Park Street Hospital, where he has attended for treatment, he has been advised to return to his native village (Chuprah). This, under the circumstances, is perhaps the most prudent step he can take. He is much afflicted at the prospect of leaving us, but the separation will only be temporary, we hope. I shall furnish him with documents which will insure him an easy reception amongst our brethren either at Agra or Cawnpore.

The total number of baptized, adult and infant, since the beginning of the present year, has been eight.

Only one catechumen has been added to our list since I last wrote.

ARGUMENT WITH A FAQIR.—"The preaching at the chapel in Park Street is conducted as usual, but it is very rarely that we can prevail on the people to enter the chapel. The objections urged against us are the Divinity of our Lord, and the doctrine of the Trinity. On one occasion we were challenged to work a miracle to prove the truth of Christianity. The man who made the request was a native of Cabul. He appeared to be a Faqir, and had a gloomy, forbidding look about him. But I believe the man was in earnest and that he really expected we were prepared to give some such proof as he demanded. He stood arguing for a long time, and listened attentively to us, but a miracle was the only proof that would satisfy him. 'It is very strange,' he said; 'if you are preachers of a true religion, why can you not perform a miracle, and thus convince me at once?' I explained that miracles were not now needed in support of Christianity, for the truth of which there was abundant proof, and that God never employed extraordinary means when ordinary means were available. He answered quickly that some extraordinary means must be used for his conversion, as all other means had failed. What were these means, I asked him, which he said had failed? Had he ever sincerely tried to arrive at a knowledge of truth? Had he ever read the Gospel, and read it with prayer to God to show him the truth? Or had

he ever taken the trouble to examine the evidences on which the truth of Christianity rests? He said he had not, but he had spoken with many Missionaries; they all advised him to embrace Christianity, but not one could show him a sign, and a miracle was the only thing that would convince him. I asked him if he had ever witnessed any miracle performed for the truth of the creed he professed? He said, No, but he knew that Mahomet had performed many miracles. But had he witnessed any himself? No. Why then did he believe Islam? His heart inclined him to it. But that did not prove that Islam was true. He said in answer, 'I am not a bigot; I only want some proof of the truth of what you say. Show me a miracle, and I will embrace your creed immediately.' No arguments had any influence with him. He evidently thought that if one rose from the dead it would be more convincing than Moses and the prophets. At parting, I told him if he were earnest in his search after truth, to pray to God for light and guidance, and that God would not allow him to wander in darkness and error, but would open his eyes to the truth. He would then need no further proof, for he would find a great and real miracle wrought in his heart.

"With respect to our labours in the preaching chapel, I must refer you for further information to my coadjutor, the Rev. Mr. Blake, who is most assiduous in preaching."

Reader! you have, it is trusted, learned in a Christian land to know and worship the only true God, our support through life, our Hope in the hour of death. Think of what you have read in this paper. In that populous and magnificent city of Calcutta, for every soul that worships CHRIST, there are hundreds who worship Kali. A few Missionaries have gone forth from England, and are labouring, day after day, by preaching and teaching, by prayer and study, whenever they see an opportunity, to induce these children of wrath to submit themselves to the easy yoke of Christ.

What a crown of rejoicing will be that of the Christian missionary, who, in the last Day, may discern a few souls whose salvation he was enabled to promote!

Will not you bear your part in this great Christian work? Cannot you spare something, and induce your family, your friends, and neighbours to spare something, to give to the Society for the maintenance of its Missionaries in India?—*Monthly Pa. S. P. G.*

Youth's Department

OJYWA INDIANS.

A letter to the Young Readers of the Gospel Missionary.

DEAR CHILDREN,—Hearing that the Gospel Missionary is read by thousands of English, Irish, and Scotch children every month, I wish through its pages to interest you on behalf of the object for which I have left my home many thousands of miles away, and crossed the great and stormy ocean to come to this land of Christian privilege.

Most of you doubtless know, that, to the west of those islands on which you live, there is a very wide sea more than two thousand miles in width; and that beyond that ocean lies a large continent, which was not known to our forefathers for many hundreds of years after the birth of our LORD JESUS CHRIST. You know also, that between three and four hundred years ago, that continent was discovered by Christopher Columbus, who was succeeded by other adventurers, from different parts of Europe, and the land so discovered is called the New World. You know too that since then, many, very many, thousands of our countrymen and countrywomen have gone to that country in ships and settled there. But how did they get a place to settle on? were there no inhabitants there before, and when it was discovered? Yes, a great many; and it was only by begging from those natives of the country a place to build a few houses on, and a little plot of land on which to plant corn and vegetables, that they were permitted to form settlements on the borders of the hunting grounds of the Red men.

You would have supposed that the white men would have been very grateful to the red men for this kind permission, and would have been careful to take no more land than had been given them. But this was not the case: the white men became more and more numerous, and began to use much more land than had been given to them.

The Indians, for so the red men are called, found that the sound of the white man's axe in cutting down the trees, and the smoke of the white man's fire in burning up the trees, were having the effect of driving away the

beaver and other game on which they and their families subsisted; they spoke to the white men about this, and the white men only answered by showing the Indian his gun and telling him how many it would kill. The Indian was very angry at this, and he went to war with the white man; and after much blood was shed, the Indian was conquered and conquered again and again. And every time he was conquered he was driven further to the west, till scarcely any red men are to be found till one has travelled over a great many hundred miles towards the west; the white man has gone on getting richer and richer from the produce of the land taken from the red man, and the red man has got poorer and poorer, by being deprived of more and more of his means of subsistence. Such is the state of things just now; Canada, a country fertile and productive, and which all belonged to the red men, is now in the hands of our countrymen; while the red men to whom it belonged, are pushed back to the north-west, where it is very cold and very barren, and are now only to be found in any considerable numbers on the shores of Lake Huron and Lake Superior, which, by looking to your maps, you will find to be the most northerly of the great Canadian lakes.

Now, do you not think we should do something for these poor people, to make up to some extent for the losses we have (perhaps unavoidably) inflicted on them? Now, think what can we give? Can we give them back their lands? no; this is now impossible and even if we would, they would be of little use to them, for the trees are all cut down from them, and there would be no wild beasts for them to hunt. "What then can we give them?" I think I have you ask, dear children. Think a little! What are the greatest blessings you yourselves enjoy? are they your comfortable homes, your good and abundant food and your nice warm clothing? Oh! dear children, you know that a time will come, it may come very soon, when these will be of no use to you; for you cannot have or enjoy any of these things in the cold, cold grave. Are not then your Bibles, your minutes, your churches, your schools, among the greatest blessings you have? Yes; for if you use these aright, the benefit of them will continue after your bodies shall have lain silent in the grave. Now, would it not be nice, very nice, if you could impart of these your greatest mercies to those poor ill-used red men? Now God has just sent me to this country to give you an opportunity of doing this.

Look again at the map of North America: you will see there five great lakes called Superior, Huron, Michigan, Erie, Ontario. In the northern part of Lake Huron you will see three islands, called the Manitoulin Islands; on the largest of these, called Great Manitoulin, which you will be surprised to hear is 50 miles in length by 30 in breadth, there is a pretty church, such as you see in villages in this country, only it is built of wood instead of stone, and the spire is covered with tin, which shines very brightly and appears very pretty in the sunshine, or when lit up with the silvery beams of the moon. But you will be sorry to hear that this is the only church on Lake Huron or Superior, and moreover that the minister who preaches the Gospel to the Indians in that church is not able to be always there, for he visits those poor Indians who are far away from his home as much as those who are near him. And sometimes he has to go away immediately after morning service on Sunday, and to travel until the time of afternoon service the next Sunday, preaching to the Indians in different parts of the Lake Huron. And you will be still more sorry to hear, that those in Lake Superior, which is hundreds of miles in length, never hear the Gospel at all. Now, there are three places on Lake Huron where there are communities of Christian Indians connected with our Church, besides Mahreewahning, which is the name of the place where the pretty church is situated. At one of these places, there are more Indians than there are in the neighbourhood of the church, and the Bishop of Toronto has sent me to this country, to ask assistance from the Christian children and the Christian men and women, in order to the supplying of these places with ministers, churches and schools.

I know, dear children, that you like stories; and I will tell you one which will make you pity those poor Indian children who have heathen parents; and which will doubtless make you desirous that they may be rescued from the service of Satan; and dedicated to the LORD JESUS CHRIST, to whom, dear children, it has been your privilege to have been dedicated by holy baptism, and whom I hope you are trying to love and serve as He loved and served you when He gave Himself for you.