

Prussia.

Some persons have doubted the sincerity of the King of Prussia, in his professions of regard to religion. The Correspondent of *Evangelical Christendom* says—

“His sincerity there is no ground for doubting. As a lady, who has access to his immediate circle, said to me yesterday, ‘Were the King of Prussia really believed to be a hypocrite in religion, he would be more popular! His piety makes him more enemies than his politics. He knows this, yet he does not deny or conceal his convictions. He is a man of prayer; many are the prayers put up for him in Prussia, and, according to the German proverb, *‘Wenn das Gold im Feuer ist, so ist der Schmelzer am nächsten.’* (The smelter is ever nearest when the gold is in the hottest glow.) Would that,’ she added, with emphasis, ‘would that English Christians—would that the whole Evangelical Alliance—would pray for him!’ She then related several deeply interesting anecdotes, illustrative of the strong, childlike faith of both the king and queen, which the sacredness of private communication forbids me to repeat here. They gave, however, ‘confirmation strong’ to the opinion, that the King of Prussia is ‘a good man and a just,’ whose errors are those of his education and position, rather than of his heart or intention; and that, ‘when tried, he will come forth as gold.’”

Piedmont.

We regret to state, that the political changes which have taken place in the kingdom of Sardinia have ameliorated the lot of the Vaudois of Piedmont far less than was generally believed. Their condition, practically speaking, has undergone scarcely any improvement. The apparent concessions which have been made to them are neutralized by the most arbitrary conditions. Thus, though the Vaudois may now take up their residence in any part of the kingdom, they may not celebrate public worship except in the Valleys! Even here, before they are permitted to erect a new place of worship, or to enjoy the services of a new pastor, they must obtain the authority of a Romish magistrate, who is, of course, under the influence of his priest. The press is declared “free,” but Bibles, catechisms, liturgical books, and prayers, may not be printed without special licence from the bishop. This is not all. The old law is re-enacted, that “any person who by public teaching—whether by speech, writings,

books, or engravings, by him published or circulated—shall directly or indirectly attack the religion of the State,” shall be punished by fine and imprisonment. So that controversy is absolutely forbidden to the Vaudois, however much they may be attacked by their adversaries.

India.

Messrs. Hume and Fairbank, Missionaries, giving an account of a tour, say—

We often heard complaints that religion was on the decline. Several of the temple attendants said that the offerings now presented were of little worth, compared with those of former years. One of them complained that last year he was unable to procure the means of repairing the roof of the temple, in consequence of which the water dripped down on the god during the whole of the rainy season. He reported the matter to the people; but none of them cared any thing about it; neither would they render him any assistance. He thought they were all becoming unbelievers.

We found several of the temples in rather a ruinous condition. At one place the *mahalkurrie* (the principal Government functionary) conducted us to the temple of Hnoonan, the monkey god, in which we were to be accommodated. On the way we passed a dilapidated temple of Gunputtee; and although a considerable number of the villagers were present, the mahalkurrie said, “There is poor Gunputtee; he has fallen into great straits, and no one here takes any pity upon him.” During our tour we met with a number of people, nominally Hindoos, who spoke of the idols with the greatest contempt.

Persia.

Mr. Stoddard, Missionary to the Nestorians, writes thus:—

The preaching of natives in the seminary has this winter been of a high order. We have for years been impressed with the ability of our most intelligent and pious helpers to present the truth, in an interesting manner, and with much pertinent illustration and vivid imagery. But for a few months past, there has been a decided advance in this respect. Priest Eshoo, deacon Tamoo, and others, always prepare themselves for the duty by writing out the substance of their discourses. They have thus become much more methodical and exact in the statement of the truth, and at the same time, so far from losing, have actually gained in every other qualification for preaching the gospel. This visible and rapid improvement in a work so momentous, affords real cause for gratitude and encouragement.

* She had attended in London the formation meetings of the Alliance, and expressed much delight with the spirit exhibited, although, from an imperfect acquaintance with English, she could not fully appreciate the speaking.