

Review contains an interesting article on the "Results of Missionary Labour in India," in which the following statistics occur:—

"At the close of 1850, fifty years after the English and American Societies had begun their labours in Hindustan, and thirty years since they have been carried on in full efficiency, the stations, at which the Gospel is preached in India and Ceylon, are 260 in number, and engage the services of 403 Missionaries, belonging to 22 Missionary Societies. Of these Missionaries, 22 are ordained natives. Assisted by 551 Native Preachers, they proclaim the Word of God in the bazaars and markets, not only at their several stations, but in the districts around them. They have thus spread far and wide the doctrines of Christianity, and have made a considerable impression even upon the unconverted population. They have founded 909 native churches, containing 17,356 members or communicants, of whom 5000 were admitted on the evidence of their being converted. These church-members form the nucleus of a native Christian community, comprising 108,000 individuals, who regularly enjoy the blessings of Bible instruction, both for young and old. The efforts of Missionaries in the cause of education are now directed to 1,345 day-schools, in which 88,700 boys are instructed through the medium of their own vernacular languages; to 73 boarding-schools, containing 1,992 chiefly Christian, who reside upon the Missionaries' premises, and are trained-up under their eye; and to 128 day-schools, with 14,000 boys and students, receiving a sound Scriptural education through the medium of the English language. Their efforts in female education embrace 354 day-schools with 11,500 girls; and 91 boarding-schools with 2,450 girls, taught almost exclusively in the vernacular languages. The Bible has been wholly translated into ten languages, and the New Testament into five, not reckoning the Serampore versions. In these ten languages, a considerable Christian literature has been produced, and also from 20 to 50 tracts, suitable for distribution among the Hindu and Mussulman population. Missionaries have also established and now maintain 25 printing establishments. While preaching the Gospel regularly in the numerous tongues of India, Missionaries maintain English services in 59 chapels for the edification of our own countrymen."

There is a demand for copies of the Scriptures among the Jews in the Bombay army. It may not be known to many of our readers that the *Beni Israel* are found in most of the Bombay regiments; almost all of whom have been brought up from infancy in their respective corps. They are of all ranks, and remarkable for their good behaviour. These Jews are thought to be descendants of the *Ten Tribes* of Israel who were carried away by the King of Assyria. In the Mission Schools of Bombay there are also many Jewish children. The *Beni Israel* have none of those prejudices which characterize the Jews of the western parts of the world.

The war with Birmah has interrupted for the present the labours of the American Baptist Missionaries who had lately resumed the mission at Rangoon, and entered upon their work under circumstances highly propitious. In one month 6,000 people have visited them, desiring instruction, some of whom appeared to be thoroughly in earnest. Their absence from the station will, we trust, be only temporary; and the events of the war may prove the means of opening-up a way for the propagation of the Gospel in the interior of that empire.

Few missions in Eastern Asia possess features of greater interest than the Baptist *Karen* mission on the *Tenasserim* coast. The *Kerans* are a numerous and peculiar people who inhabit all parts of the *Tenasserim* provinces and the mountainous regions of the southern portion of the Birman empire. Their traditions have so much of a Bible character that some have thought them to be of the Jewish race. The American Missionaries have reduced their language to writing, and the New Testament and some portions of the

Old have been translated into it. There are about 30 organized churches, comprising upwards of 3,000 members; 6 ordained Native pastors, and between 30 and 40 assistants; 30 schools, 3 boarding-schools, and 2 Theological Seminaries. There are also connected with the mission two efficient Missionary societies.

In China a vast amount of religious knowledge is being diffused by the various missions. A goodly number of Chinese have embraced the Gospel, many of whom have conveyed it to remote parts of the empire. The two Jews, whom we mentioned in a former article as having visited the Missionaries at Shanghai, have returned to their brethren at Khae-fung-foo. During the period of their abode at Shanghai they read various portions of the New Testament, and acquired a considerable knowledge of the leading truths of Christianity. They took with them on their departure a supply of Christian books for distribution among their Jewish brethren. The Missionaries state that, so far from showing any prejudice against Christianity, they were willing to accept it as an expansion of their own religion.

We had expected that the measures of Chinese Government, tolerating Christianity, would produce a favourable impression on the rulers of Cochin China. Such has not been the case, however; the Roman Missionaries in that kingdom still suffer severe persecution. An Edict has recently been issued against Christianity, or rather against Romanism, the only form of the Christian religion of which the government of Cochin China possess any knowledge. In this Royal Decree some singular sentences occur, of which we give the translation. It will be observed what a deplorable effect Romanism has in disguising the simple sublime truths of Christianity:—

"The doctrine of Jesus comes from the Europeans; it prohibits the worship of ancestors and veneration of spirits. In order to deceive men's hearts and fascinate its adherents, it speaks to them of *heaven* and *holy water*. Its propagators, aware that the laws of the realm cannot tolerate such evil doctrine, present to the eyes of the people the *image of the punishment of Jesus*, their Master, in order to seduce the ignorant and induce them to brave death without repenting. What woful delusion! What strange fascination! The basis of our religion is righteousness, but it would soon become vitiated if the doctrine of these savage-hearted, brutal men were to be reduced to practice. We, Tu-Duc, have directed our ministry to make a report on a petition which has been addressed to us by our privy council, concerning the necessity of prohibiting the religion of Jesus: Now here is the opinion of our ministry; "European Priests must be cast into the sea or rivers for the glory of the true religion. Annamite Priests, together with their disciples, whether they trample on the cross or not, shall be cut in two, that the law's severity may be made manifest."

The edition of the New Testament in the Samoan language, consisting of 15,000 copies, lately printed by the British and Foreign Bible Society, is highly prized and eagerly sought after by a large proportion of the natives. At the date of last accounts 2,300 copies had been disposed of at a price sufficient to cover expense. The Missionaries are proceeding with the printing of the Old Testament at the Mission Press.

The number of Bibles printed during the past year by the American Bible Society was 270,000, and the number of Testaments 402,000, making 672,000 copies. The issues of the same period were 572,432 copies in 32 languages and dialects. The whole number issued since the formation of the Society in 1816 is 7,592,967.

Coming homeward to Europe, we see that in France Protestantism is greatly on the increase. Numerous villages, lately Roman Catholic, have desired the establishment of Protestant worship among them. Whole communities in the Lower Alps have embraced the Protestant faith.

The Edinburgh Mission to the Irish of that city continues to be conducted with vigour and efficiency. Its meetings are crowded, and its

agents greatly encouraged by the success of their labours. A similar mission is about to be organized in Glasgow and Liverpool, and like measures are contemplated in various parts of the country.

The Jews in London are making efforts to keep up with the march of the times. A large meeting of city merchants and others, belonging to the Jewish persuasion, was lately held in Sussex Hall, Leadenhall-street, for the purpose of adopting measures for erecting a Jews' College, for educating the sons of respectable parents, and training ministerial readers and teachers. At the close of the proceedings a subscription was entered into, which produced about £1,000.

Six adult Israelites were recently baptized at the Episcopal Jewish Chapel, London.

**PIEDMONT RELIGIOUS LIBERTY DEFENDED BY THE GOVERNMENT.**—In a sitting of the Piedmontese Senate in December last three of the Senators, echoing the protestations of the bishops of Turin, Genoa, Chambery, and Vercelli, attacked the Minister of the Interior on the subject of the Protestant church lately erected at Turin, accusing him of having, by permitting it, trampled under foot the constitution (*statuto*), which declares the Roman Catholic religion the religion of the state. Here are some passages of the answer of Victor Emanuel's minister: "The *statuto* has proclaimed both toleration and individual liberty and equality before the law . . . . Now, sirs, what does toleration mean? If it do not include the idea of public worship, I do not know what it can mean? Now the exercise of worship supposes the existence of churches.—Either you tolerate or do not. If the worship be tolerated, its exercise must be tolerated, and, if you tolerate its exercise, you must permit the employment of the means whereby it is exercised."

The Senator Castagnetto had asked the minister if he had taken the necessary measures to insure the exclusive exercise of the Roman Catholic religion?

To this the minister answered:

"Excuse me, but there, where the forms of worship are free, the exercise of the Catholic religion can no longer be exclusive.

"The exclusiveness (*exclusivita*) of one religion would absolutely hinder the exercise of another; from whence it results that it is absolutely impossible for a minister in the face of the constitution to render the Catholic religion exclusive."

The minister announced the presentation of a law on the subject of toleration for the next session, (which was opened on the 4th instant). I shall keep you informed on the subject; which is of importance to missionary societies, as Piedmont is a door into Italy. We have much to hope from a ministry which has such members as Signor Galvagno, who understands and comments the constitution so well. May we not hope that "toleration" will soon give place to liberty and "right" in the language employed on this subject. —[*Christian Adv. & Jour.* Paris, April 22d, 1852.]

**PRESBYTERIAN BOARD OF MISSIONS.**—The anniversary of the Board of Foreign Missions of the (Old School) Presbyterian Church was held on Sunday evening, May 2, when a sermon was preached in the Church on University Place by the Rev. Dr. Sprague, of Albany.

The Annual Report shows the receipts of the Society during the past year to have been \$144,059, which is more than 8000 dollars over the receipt of the year preceding. After deducting the expenditures of the year there remained, on May 1st, a balance of \$586 in the treasury.

The society employs 54 missionaries, 81 assistant missionaries, 25 native assistants. The number of Church members reported is 440; of scholars in the mission schools, 2647. The fields of operation are Liberia, India, Siam, China, and the Indian Tribes of our own country. Besides which they employ two ministers and a licentiate, converts from Judaism,—among the Jewish population in New-York, Philadelphia and Balti-