

In Persia and Hindostan	2,500,000
In China	2,000,000
In Bombay, Cinnamora, and their vicinity	5,000,000
Total	21,500,000

Making in all, twenty-one millions five hundred and thirty thousand, besides those residing in Catholic countries, and concealing their religion from motives of policy; and several hundred thousand in Spain who embraced the Catholic religion in the days of Ferdinand and Isabella, preferring to outwardly embrace the Catholic faith to avoid banishment.

The number of the Jewish people dispersed in every part of the world will surprise no one who takes into consideration that, for the last four hundred years, they have been in a measure exempt from those persecutions which they suffered prior to the Reformation; nor have they been included in the various wars which have for several hundred years desolated Europe and Asia. Naturally a specific people, adhering at a very early age to their international marriages, and exceedingly temperate, their self-augmenting population, from those causes, must greatly have increased their numbers, and warrant the belief that they are at this time as numerous as they were in the palmy days of David and Solomon!

The increase of the population of the Christians is settled at thirty-three and a third per cent. in every ten years:—there is no reason why the Jewish nation do not increase in the same proportion; but twenty-five per cent. in ten years—which is according to the best information upon the subject (allowing the same from 1852 till 1854)—will make the number above thirty millions of Jews, as believed to be the case by Tochan, Millman, and others.

There does not appear to exist among them any of those deteriorating causes which so sensibly check the growth of a people. They are peaceful and industrious, abstemious, and not characterized by any of those vices which afflict humanity and shorten life, such as *drunkenness*, &c. The criminal courts seldom or never record a crime of a heinous dye perpetrated by a Jew; and in England, it has been a subject for remark, that no Jew has been executed there for seventy years, for felony or homicide; and in the United States, not a single instance can be produced.—Thus the Jews, not to speak of the lost (1) Ten Tribes, are more numerous than the total population of Great Britain and Ireland! more numerous than the population of the United States of America!

THE GREEK AND ROMAN CHURCHES.

The Greek Church, which is the Established Church of Russia, is, in practice, in a state scarcely better than the Church of Rome. This, however, arises rather from the ignorance of the Russian people than from any such complete corruption in their doctrines as exists among Roman Catholics. There is some hope that the Greek Church will cease to obstruct the gospel by becoming reformed. The Church of Rome admits of no reformation, and can cease to oppose the cause of Christ only by being destroyed. As the war between Russia and Turkey has been the means of calling attention to the established faith of Russia, we shall present in double columns a few of the leading points in which the Greek and Roman communions differ. It will be thus seen at a glance how widely they differ in doctrine, and how hopeful the case of the Russian Church is, compared with that of Rome; though, meanwhile, they are in practice so sadly on a par, with respect to superstition and idolatry.

The statements that follow are derived from a published paper by the Rev. J. C. Brown of Aberdeen, and are presented in an abridged form.

About the year 1815, through the labours of the Jesuits, many of the Russian nobility were led to join the Church of Rome. To counteract in some measure the effects of this movement, and to bring back the stray sheep to the fold of the Mother Church, Philaret, afterwards Metropolitan of Moscow, wrote a comparison between the doctrines of the Greek and Roman Churches, a translation of which was published by Dr. Pinkerton in his work on Russia; and, as it throws considerable light on a subject which is but imperfectly understood, the following extracts have been here introduced.

DOCTRINES OF THE EASTERN CHURCH. | DOCTRINES OF THE WESTERN CHURCH.

Source of the Doctrines of Faith.

The only pure and all-sufficient source of the doctrines of faith is the revealed word of God, contained now in the Holy Scriptures. "All Scripture is given by inspiration of God; and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works."—2 Tim. iii. 16, 17.

The Holy Scriptures contained in the 39 Canonical Books of the Old, and 27 of the New Testament, serve as a rule of faith.

Holy Scripture is not an adequate source of saving doctrine; for in Christianity there is much necessary to be known which is not in the Scriptures; as, for instance, that the Feast of Easter should be kept on a Sunday, etc.

The Books of Tobit, Judith, Wisdom of Solomon, Wisdom of Jesus the son of Sirach, Baruch, and two Books of Maccabees, like the other Books contained in the Bible are canonical; because the Church acknowledges them to be such.

Every thing necessary to salvation is stated in the Holy Scriptures with such clearness, that every one reading it with a sincere desire to be enlightened, can understand it. Psalm cix. 105; 2 Cor. iv. 3.

The most authentic texts of the Holy Scripture are contained principally in the Hebrew and Greek originals; for all translations receive their credibility from the originals.

Every one has not only a right, but it is his bounden duty to read the Holy Scriptures in a language which he understands, and edify himself thereby. Ps. i. 2; Col. iii. 17.

Holy Scripture being the word of God himself, is the only supreme judge of the controversies.

The decisions of Councils are to be tried by the Holy Scriptures.

The traditions of the Church are to be tried by the Holy Scriptures. Prov. xxx. 6. Gal. i. 8, 9; Acts xii. 18.

Concerning a Mediator.

The sufferings and death of Jesus Christ are an abundant satisfaction for the sins of the whole world. "Christ loved the Church, and gave Himself for it, that he might sanctify and cleanse it; that he might, etc. Eph. v. 25, 27, 27.

Concerning Grace.

Grace justifies through the power of the merits of Jesus Christ, which a man receives by a living faith; good works are the fruits of faith and grace, and therefore they do not constitute in man any kind of personal merit. Rom. iii. 23—28; Luke xvii. 10.

Concerning the Sacraments.

All Christians ought to communicate in the body and blood of Jesus Christ, under the symbols of bread and wine. 1 Cor. x. 16. "Drink ye all of it." Matt. xvi. 27.

The clerical office is consistent with the married state; that is, he who is entered honourably into the married state may be a priest, as Paul writes to Titus.

Concerning the Church.

Jesus Christ is the only Head of the Church. "And gave him to be the Head over all things to the Church; which is his body, the fulness of Him that filleth all in all."

Concerning a future State.

The condition of man's soul after death is fixed by his internal state; and there is no such thing as purgatory.

Holy Scripture is so unintelligible, that it is impossible to understand it without an interpreter; for many passages of it admit of various interpretations, etc.

Sacred Scripture, in its original tongue, is adulterated; and the Latin translation of it, known by the name of the Vulgate, is the most authentic; because from ancient times it has been received by the Romish Church, and established by the Council of Trent.

The Laity ought not to read the Holy Scriptures in their native tongue; because, in reading, they may fall into error.

The Pope of Rome is the supreme and infallible judge of controversies.

Councils have an equal degree of exemption from error with the Holy Scriptures.

Unwritten traditions ought to be received with the same reverence as the written word of God.

Though Jesus Christ has satisfied the justice of God, for our sins, yet we ought to merit an interest in this satisfaction, by making satisfaction ourselves; because we ought to be conformed to his image. Rom. viii. 29.

Grace and faith only lay the beginning of the work of justification: a man acquires perfect justification, and eternal life, by his own merits, which are his good works. James ii. 21, 22.

The priests only ought to communicate in the eucharist in the two symbols of bread and wine.

Priests ought to be unmarried—"For a bishop must be temperate;" Titus i. 8.

Jesus Christ is the invisible, and the Pope of Rome the visible Head of the Church. "Thou art Peter, and upon this rock I will build my Church." Matt. xvi. 18.

Between heaven and hell there is a purgatory, into which those who die in pardonable sins fall, and in which they are purified by fire, in order afterwards to enter bliss.

ANIMOSITY OF THE GREEKS TOWARDS THE ROMAN CATHOLICS.—The Mayor of Athens said a short time since to Dr. King—"With the Protestants we may one day form one fold, under one Shepherd; but with the Roman Catholics never." The increased hatred of the Greeks towards the Catholics, which is very apparent, is owing in part to the dispute about the holy sepulchre at Jerusalem.

CHANGES IN THE MODERN GREEK.—Dr. King finds that works printed in Modern Greek ten or fifteen years ago, now need a thorough revision on account of the great improvement made in the language within that time. A distinguished Professor in the University remarked to him two or three years since, that he could not use his own lectures prepared a few years previous, without re-writing them, such were the changes in the language.