

## ASIA.

In 1825, it is said, there were missionaries in only three distinct fields—Syria, India and Ceylon, and the Indian Archipelago. Now in Western, Central and Eastern TURKEY, the American Board has strong and prosperous missions. The Church Missionary Society is labouring in Palestine; the Jewish and some smaller British and Continental Societies are also at work at different points. In Syria, the Presbyterian Board, the American United Presbyterian Church, &c., are endeavouring to reach the people with the Gospel. There are over 5,000 communicants gathered into churches, which are receiving steady accessions from the corrupt sects or from Mussulmans.

From Turkey we pass over into PERSIA, and find a people akin to the Turks in their religion. Besides our own mission, the Church Missionary Society has a labourer at Ispahan, who has baptized several converts. Some of the churches have reached self-support. The number enrolled in the different organizations is over 800.

## INDIA.

To-day the missionary work is carried on in India and Ceylon by 35 missionary societies, besides local agencies. In the different Presidencies are 500 ordained missionaries, occupying more than 400 stations, and over 2,000 sub-stations, the latter chiefly manned by native labourers. The statistical tables that have been prepared for each decade in the last thirty years, show some of the gathered fruits of the work. These returns take in India, Ceylon and Burmah, and are for the years 1852, 1862, 1872. Placing them together, we have the following:—

	<i>Native Christians.</i>	<i>Communicants.</i>
1852 .....	128,000 .....	22,400 .....
1862 .....	213,182 .....	49,688 .....
1872 .....	318,363 .....	78,494 .....

The successes of the last year or two are proportionately much greater. The additions to the churches for 1874-75 were over 7,000, and the relative gain to Christianity is proportionately larger than to either Hindooism or Mohammedanism. Thus the growth in the Madras Presidency of the three great religions has been, since 1856—Christians, 51 per cent. increase; Mohammedans, 33; Hindoos, 37. Education in India has greatly improved. There has been a wonderful increase in the productions of the Press.

These results of missionary labour are great and wonderful, but other changes, through the pressure of Christian sentiment and the power of truth, have taken place. In 1825, the Government abetted idolatry, and sought no alliance with Christianity. It husbanded the endowments of temples and mosques; it supplied funds from its treasury for repairing temples and roads to sacred places; it taxed pilgrims, and endowed schools for the teaching of error and superstition. Then infanticide abounded; suttees flourished; bloody rites were practised. Then no Christian convert could obtain his rights in regard to property. These and kindred evils existed. Now all is changed. Government protects and aids missionary operations; it has cut itself loose from all connection with idolatry; infanticide is declared a criminal act; suttee is prohibited; and cruel rites have been forbidden. The Koran and the Ganges water are banished from the courts of justice. Converts are protected in their rights, and the legal validity of widows re-marrying is proclaimed. Hindooism is losing its hold upon the many, and the idea is growing that it must disappear under the power of Christianity. There is an enlarging circle that has broken with Brahmanism, though not yet yielding openly to the religion of Jesus. Signs of improvement—material, social, intellectual and moral—fill the land. The natives are awakening from the sleep of ages; and the desire for sound knowledge is growing. Caste is re-