

The new chapel, for which you are aware I so long and anxiously toiled, was opened in March last. It is well finished, in Gothic style, and large congregations continue to meet within its walls, and we are encouraged in our work. Many inquire concerning the truth; some are sincere, and a few have been baptized. The Shanghai Baptist Mission has now three chapels within the walls; and in June last we had the privilege to open a pretty little Gothic edifice a few miles in the interior, where one of the three schools of the mission is located. To all the region round about we have free and friendly access. The cause here is onward. My own health, for the past eight months, has been excellent. My esteemed colleagues, Messrs. Yates and Percy, do not, I regret to say, enjoy first rate health. Many thanks for the *Recorder*, which now regularly reaches me. I see many names in it which awaken affectionate remembrances. My old friends, I am sure, will sometimes remember in prayer their unworthy brother,
Cor. N. Y. Recorder. J. LEWIS SHUCK.

Sacrifices for Christ among the Heathen.

The amount of sacrifice that it costs to embrace Christianity in China and India, sufficiently explains the difficulties with which the gospel must contend in those countries in order to push its way to its final triumphs. The old Hindu and Mussulman laws of Bengal made the forfeiture of all that a man possesses, consequent on his professing the name of Christ. But in spite of these laws, Hindoos of property have come out from the mass of their countrymen, actually counting all their possessions but a dross that they might win Christ. We quote the following examples, which are cited in an India correspondence of the Presbyterian Herald:

Thakur Das a Kayastha, on becoming a Christian, was entitled to 5000 rupees, ancestral property, the whole of which he was obliged to relinquish.

Jajmahon, a Karhi brahman, by becoming a Christian, lost property which was at least 20,000 rupees in value.

Narapat Singh, a Christian catechist, who died lately at Banaras, on the death of his father, a Zamindar, at Gaya, received as his share of the estate, three Mauzas, valued at 8000 rupees annually, while his cousins received three others of the same value. Soon after he became a Christian. His cousins heard of it and seized on his land, from which they were never ousted. The judge of Gaya, who was consulted at the time, advised that no such suit be instituted against them, as, in the then state of the law, it could not succeed. The loss which this man sustained for Christ must have been about \$100,000. How many in America think Christ and his cross worth to them \$100,000?

Only as late as October, 1848, a young man, named Busappa, living near Bangalor, lost property worth 5000 rupees by becoming a Christian.

On the late abolition of these laws as marking a great advance in India, the correspondent of the Herald writes as follows:

Multitudes of similar cases to the above might be related but these will suffice to show that the law was a real grievance, and that its iniquitous results were kept before the authorities of the land by the cupidity and enmity to Christianity of Hindus and Mussulmans.—But thanks be to the Sovereign Ruler of nations, that he has disposed the legislative counsel of this country, on the 11th of April, 1850, to pass a law, enacting, that "so much of any law or usage, now in force within the territories subject to the government of the East India Company, as inflicts on any person forfeiture of rights and property, or may be held in way to impair or affect any right of inheritance by reason of his or her renouncing, or having been excluded from the communion of any religion, or being deprived of caste, shall cease to be enforced, as law, in the courts of the East India Company, and in the Courts established by Royal Charter, within said territories."

As was to be expected, this law excited great opposition from the enemies of the cross of every hue and name—Hindus Mussulmans and Infidels, all united to oppose it. No one of all these pretended to think it illiberal or bigoted to punish one for embracing the gospel, by the forfeiture of all he possessed, and, so far as in their power, reduce him to absolute starvation; but it was woefully illiberal and bigoted to interfere with the laws of the Hindu and Mussulman religions, so far as to prevent them from practising such outrageous

persecution! Yet, notwithstanding all this the law is passed, and the heathen and infidel press are groaning out with anguish at the wound thus inflicted on those idolatrous systems. Some have even ventured to reiterate the old croak, the last echo of which we hoped had long since died away, that a few more such acts would exclude the English from the country. Since the time of Lord William Bentinck, who abolished suttee and infatidoe, other acts have, from time to time, been passed, all breaking in upon the Hindu system. Under each successive blow, the same cry has been reiterated by the same classes, but still there is no movement even suspected by those who raise the hue and cry to rebel against the author of these acts. On the contrary, the country is growing more and more quiet and submissive. No doubt the body of reflecting Hindus, whose pecuniary interests are not adversely affected by those acts, are really glad of the improvements.

The Jews of the Present Day.

Whether it be in pecuniary ability and financial tact, or in the higher walks of learning, or in military prowess, or in political or diplomatic skill, the Jews are not wanting in men thoroughly furnished for every emergency. The Minister of Finance in Russia is a Jew. The Minister, Senor Mendizabel, of Spain, is a Jew. The late President of the French council, Marshal Soult, was a Jew.—The first Jesuits were Jews. No great intellectual movement in Europe has taken place in which Jews have not greatly participated. So it has been in the late revolutionary struggles in Europe. Indeed, not a small share of human activity is this day kept in motion by Jews. That mysterious Russian diplomacy, which so alarms Western Europe, is organized and chiefly carried on by Jews. The mighty reformation now preparing in Germany is developing itself under the auspices of Jews.—It is strongly surmised that John Ronge is a Jew.

The daily political press of Europe is very much under the dominion of Jews. As literary contributors, they influence almost every leading continental paper. In Germany alone, they have the exclusive controul of fifteen public journals. An intelligent writer speaks of the "magic power" of their present intellectual influence in Europe:

"For better or for worse they are on the move. Every month brings tidings of a change. Old chains are being severed. Old opinions, associations and observances are being broken up. The harbor of Rabinnical Judaism is left. They must now either be piloted to the haven of truth, or borne along for the time by every wind that blows, be at length stranded on the shores of Infidelity."

The Jews are on the eve, yea, in the very midst of a mighty movement. This is, on their part, a singular preparedness for some great change. They are in a transition state—now being schooled in every nation on the face of the earth, and in every branch of practical, profound and useful learning, and in the various functions of office—prepared in lessons of rich and varied wisdom and experience, to construct for themselves a more perfect civil and church polity than the world has yet seen. There is, doubtless, Jewish material enough at the present time to form a strong body politic. They have numbers, wealth, intelligence, industry, enterprise. Should certain Jewish families in Europe suddenly withdraw their capital, they would cripple kingdoms.

These are encouraging features to Christian efforts in behalf of the Jews. Such material if once converted to God, would also be mighty to the pulling down of the strong holds of Satan in the Gentile world.—*Christian Observer.*

Influence of Missions.

Protestant missionaries are known everywhere by their works. They are gradually undermining heathenism by their educational efforts, and the power of the Press. A late number of *The Friend of India* makes the following remarks:

THE SIAMESE MISSIONARIES.—The well-known remark that "wherever a Roman goes he colonizes" is not one whit more true than that "wherever the missionary goes, he sets up a Press." There is scarcely an Oriental language, however difficult, which British and American missionaries have not mastered, in which they have not spoken, written, and published works, calculated to advance the sacred

cause to which they are devoted, and to improve the intellectual condition of the people for whose spiritual welfare they have relinquished their own comfort, and their own civilized associations. Besides the ordinary languages of India, the missionaries have conquered the Burmese, Siamese, Karen, and the various dialects of the Chinese. The press established by the American Baptist missionaries at Bangkok, the capital of Siam, is incessantly pouring forth works, which, though simple in language, and sometimes ordinary in appearance, are replete with the information of the West, and of the greatest value in the instruction of the Natives. Twelve months ago, we noticed in detail the Siamese Almanac published by our friends in Siam, and added a few words to convey to our readers some idea of the great influence for good they were exerting over the people among whom they labor. We have now received a number of works printed at the Mission Press in Bangkok Two "Siamese Almanacs, A Vocabulary of the Tie Chiu dialect of the Chinese language," and others of the same useful character. Of the accuracy of these works we are unable to speak, as they are written in a language with which we are unacquainted, but the Vocabulary of the Tie Chiu dialect, is in fact a Chinese Vocabulary, compressed into an exceedingly small compass, and containing almost all the words likely to be useful to the student who sits down to acquire the language. The Siamese Almanacs are neatly printed, and the circulation is estimated at 7,000 copies. This extensive circulation among the native population cannot fail to produce the most beneficial results. The labour of compiling such a work, and adapting it to the Siamese computation of time, and translating it into the Siamese tongue, must have been very great, while the poverty of the people precludes any hope of a pecuniary return. These American missionaries have exhibited not only the peculiar energy of their nation, but the evangelical vigor of the true missionary spirit, and may be regarded, not only as the messengers of Divine Truth, but the pioneers of European civilization.

EARLY NESTORIAN MISSIONS.—Rev. Mr. Stoddard, of the Nestorian Mission, is now in this country. At the Monthly Concert in Park street on the first Sabbath evening of the present month, (we quote the Traveller,) he gave the following interesting account of the early history and present state of the remarkable people among whom he has labored:

The Nestorians were a most extraordinary people. They were the oldest of Christian sects, dating back their conversion to Christianity to apostolic times, and to the labors of the apostle Thomas. As early as the second century, the Bible was translated into their language; and they had now standing churches, in which the missionaries preached, which were erected a thousand years ago. This people early manifested a remarkable degree of missionary energy and zeal. They extended their labors to convert men to Christianity to all the regions round about—to Persia, Armenia, Mesopotamia, Turkey, and even to China.—There had been discovered in the western part of China, 3000 miles from Nestoria, a pillar, some 1200 years old, covered with Syriac inscriptions, which commemorated the triumphs of Christianity among the Chinese, through the labors of the Nestorian missionaries who had visited that country; and he had no doubt but that, as the countries of Asia became better known, other monuments of the labors of these zealous disciples of Christ, would be found elsewhere. This missionary zeal continued to burn in the hearts of this interesting people for centuries, until the triumph of Mohammedanism, by presenting the bitter alternative—the Koran or death—gradually reduced the millions of Nestorians to the feeble remnant which now exists, of some 300 or 400,000 souls.

For eleven years the American missionaries labored among the Nestorians without apparent success; but when the gospel at last began to take effect, its influence was most powerful and delightful. Though it was now about four years since the work of reformation commenced among the mountain tribes, yet already, twenty preachers—able, talented and efficient men—had been raised up among them, who were now actively and laboriously engaged in preaching the gospel, as they had opportunity. And no one could estimate the amount of good this missionary people were destined to do, among the millions of unevangelized people which surrounded them in the heart of Asia.

EDUCATIONAL PROSPECTS OF THE SANDWICH ISLANDS.—From an address delivered in New-York by the Rev. H. T. Cheever, we learn many interesting facts of these and the adjacent islands, which are becoming daily of more interest to us from our possessions on the shores of the Pacific. In the Southern Ocean there are said to be 630 islands, exclusive of Australia, New Holland and others. The whole population of these numerous islands does not exceed half a million. One hundred thousand of them have embraced Christianity.

It is the general opinion that the inhabitants of these islands are of Malay origin: there are many resemblances common to both people, and particularly in their language. The first Christian teachers in the Sandwich Island arrived there from New England in 1820. The Rev. gentleman says:

There were at the present moment forty dwelling houses for missionaries, two printing offices, four schools, with large tracts of land attached, belonging to the American Board; besides these, there were 175 school houses and 402 public schools, in which 17,000 children were educated. The Scriptures were translated into the Hawaiian language, and over 52,000 copies printed and circulated, besides numerous religious tracts and more than one-fifth of the entire population converted to the Christian faith. The present revenue of the country was \$70,000. There were 548 native teachers, and there were two boarding-schools having upwards of 217 pupils. But to complete the good work that New England has begun it will be necessary for the American people to lend a helping hand for at least twenty years to come.—*N. Y. Organ.*

ONE of the delegates from Ireland to the Conference of the Evangelical Alliance in England, stated that there were 10,000 persons in Connaught who had been alienated from the Church of Rome, and that it was the terror of the priests on account of this fact that had prompted the meeting of the Synod at Thurles. Another delegate from Ireland said that never had there been such an abundant opening in that island since the Reformation for the preaching of the gospel in the Roman Catholic districts.

The extract following is worthy of remembrance—

(From Report of British & Foreign Bible Society.)
 "The British and Foreign Bible Society was instituted in 1804. At the bombardment of Copenhagen, two shells entered the buildings which contained many thousand copies of the Scriptures, supplied by the London Society. These buildings were nearly burned to the ground, that part only escaping in which the Bibles were deposited. The Bibles, which so narrowly escaped, were destined for Iceland, an island in the strange condition of having 50,000 inhabitants, nearly all of whom could not read and write yet almost entirely without printed books, the want being supplied by transcription. When the British Society turned their attention to it, they found there were not fifty Bibles in the island. It is a singular circumstance in the history of European literature, that letters highly flourished in Iceland between the tenth and fourteenth centuries. At a period when every art and science seemed to be expelled from the Continent, they continued to exist in no inconsiderable degree in this barren and inhospitable island. The first edition of the Bible in Icelandic is said to have been finished in the fifteenth century; and if so, they enjoyed this precious treasure, in their own tongue, previous to any nation in modern Europe.

BURNING THE BIBLE IN FRANCE.—During the meeting of the Synod of the Evangelical Reformed Churches at St. Foy, last month, the population, after several abortive attempts to interrupt the meetings of the Synod, at length forced their way into the room in which they were held, and attempted to snatch the Bible from the desk. Being prevented in this attempt, they then hastily seized two Bibles from another part of the room, rushed to the public square, and threw them into a bonfire made for the purpose.

BROWN UNIVERSITY.—We learn by the Christian Chronicle that the present term of this institution finds "the new system" in full operation. Many of its patrons and influential friends are much encouraged by the present prospects. The freshman class numbers fifty-six, and is the largest class that has entered for many years.