

RELIGIOUS INTELLIGENCE.

MALACCA.—The Rev. Samuel Dyer of Penang is, we hear, about to remove to Malacca, and is to be connected with the Anglo-Chinese College. During his residence in Penang, Mr. Dyer has been engaged in constructing *metallic moveable types* of the Chinese character. His labors seem likely to be crowned with ample success; a small fount has already been completed; and a larger one, to consist of at least 14,000 characters *in variety*, is now preparing.

We have before us a specimen of the New Testament, which was printed with Mr. Dyer's metallic types; it is beautiful, and will not suffer in comparison with the best style of block printing, which we have ever seen done by the Chinese. Rapidity in execution will be one of the most prominent advantages of this method of printing. But we will not now proceed to remark concerning these types, because we expect, in the course of a few months, to obtain from Mr. Dyer himself, a complete account of this subject.

Our last dates from Malacca are to the first of Nov. The college and the several schools continue to enjoy prosperity. More laborers are needed, to

preach the word, to teach from house to house, to distribute the Holy Scriptures, and to instruct in schools. It pains our hearts to reflect, that among the many thousands of Chinese south of us, accessible to the christian teacher, and able to read the glorious gospel of God, there are so few laborers. Mr. Medhurst at Batavia, Mr. Dyer at Penang, Mr. Tomlin at Malacca, and Mr. Abeel in Siam, are the only preachers for the Chinese, scattered through an extensive field, now all white for the harvest.

Though the Bible has been translated into Chinese, and two complete editions have been printed; though excellent tracts have been written and printed, and with the Scriptures widely circulated, and some of them read by the monarch on the throne and by thousands of his subjects; still it is the day of small things. The work to be accomplished is vast; the difficulties to be encountered, and to be overcome, or removed, are numerous; while the laborers are few, and are compassed with many infirmities. But—thanks be to God for the blessed assurance,—the race is not to the swift, nor the battle to the strong. *Not by might, nor by power, but by my Spirit, saith the Lord.*

CHINA.—In the second number of the XXVII volume of the Missionary Herald,—for Feb. 1832, published in Boston,—there is an article from the "Gazetta di Venezia," which contains a letter from Monsignor Jacobo Suigi Fontana, bishop and vicar apostolic of Szechuen (Sze-chuen), in China. The letter is dated Sept. 2nd, 1829. It found its way from Italy to England; thence to America, and back again to China in the autumn of 1832; having been three years in performing the circuit.

Monsignor J. S. Fontana reached Szechuen in 1812. In 1815 the late emperor Kea-king encouraged a persecution against the christians. The bishop's predecessor, Monsignor Dufresse, bishop of "Trabacca,"* and vicar apostolic of Szechuen, was arrested and condemned to death, by decapitation, "obtaining thereby the crown of martyrdom." "The bishop of Zela, coadjutor, was driven from his home," and, at length, died at "Tonchino." Before Dufresse was brought to the sword (it is not an axe in China), another missionary, who since died at Macao, was summoned from Peking; because D. said on his trial, that P. L. A. resident in Peking, had induced him to enter China. But A. denied the truth, (so said M. agent from Rome.) and thus escaped with his life, while Dufresse was sent to the sword.

We have noticed these matters in passing, in order to show something of the man-

* What this and some of the other Latinized names are, in Chinese, we cannot even guess.

ner of doing things by the "Vicars apostolic," in China, and elsewhere. Poor Dufresse indeed suffered death; and the writer of the letter in question wishes to have his head cut off in like manner. "If I should obtain the grace to die," says he, "like M. Dufresse, my predecessor, under the *axe* of the executioner, the day of death will be far more happy than that of my birth."—The number of christians in his "Vicariato," he says, is sixty thousand.

But we hasten to notice an error taken from Timkowski's book, and appended to the good bishop's letter, *viz.* that "all religions are tolerated in China;" and that "the policy of the Mantchou court has adopted the maxim of leaving every man to believe what he pleases." Yes, many thanks to them! Every man may *think*, or *believe* what he pleases; but he may not *say*, or *profess*, or *teach* what he pleases, in religion. The writer specifies Buddhism, Taonism, Confucianism, and Mohammedanism. He perhaps knew that the religion of Jesus is *not tolerated*; although he asserts that "all religions are tolerated."

Gutzlaff's second journal will be forwarded in a few days to America, to be published there. It narrates the incidents of his voyage, on board the Lord Anherst, along the coast of China, to Corea, Lewchew, &c.;—it contains twice or three times as much matter as the first, and is fully equal to that in interest.