

being burned every year in Bengal, that part of India most under the eye of the Government. Since that time, almost entirely under religious influences, all bloody rites have been suppressed, superstitions have been torn away, and the dawn of a new era has certainly risen."

In Farther India we learn that the Baptist Missionaries are opening new ground north of Burnah, and that an exceedingly interesting revival has taken place in Assam. Some 1249 persons have, during the progress of this revival, been added to the Christian Church.

"The (American) United Presbyterian Missionaries, in Osiout, Upper Egypt, have lately met much success in Nakhaly, a town of 8000 inhabitants on the Nile, eighteen miles above Osiout. The inhabitants are mostly Coptic Christians, and have welcomed the missionaries, who have had abundant opportunities to expound their doctrines. The Coptic bishop residing there says that it is of no use to withstand the tide, as the whole place is going over to the Protestants. The missionaries are quite willing to accept it as a prophecy, though rather premature."

The Rev. Mr. Riley, Episcopal Missionary, writes from the City of Mexico, that about forty native Protestant evangelical congregations meet there weekly. In a neighbouring town, recently, a Roman Catholic congregation passed their church over to a Mexican Protestant Missionary, and placed themselves under his instruction, amid ringing of bells and general rejoicing.

The Rev. M. I. Knowlton, an American Baptist missionary in Ningpo, China, speaks favourably of the China Inland Mission. The men engaged in it have, he says, an excellent self-denying spirit, and are willing to live on less than half what the agents of other societies receive, and do twice as much work as some of them. The cost of supporting thirteen men, most of them married, including rents, schools, teachers, &c., is only about 17,600 dollars. They bring themselves in close contract with the people, adopting their dress, customs, and, for the most part, their food. They are widely scattered, but one or two families in a city, and are having much success. They are not educated, but men from the labouring classes, converted in the revivals in England, Scotland and Ireland.

The conversion of the King of the Basutos or Bechuana Basutos, in South Africa, is an event of great importance in that distant land. *Moshesh, the king, had long been a friend of the French Protestant Missionaries, who, in 1822, first began to labour among their refugee countrymen and the Hottentots of the Wagonmaker Valley, and, ten years later, planted a station near the residence of the Basuto monarch. The news of this conversion was recently announced by M. Casalis, former missionary, at Paris, at the meeting held in the church of the Redemption, and deeply affected the assembly. "It likewise afforded an occasion for the chief, or prince, Tsekelo, who was present at the meeting, once again to make a speech with the originality and eloquence which are his characteristics. He expressed in a touching manner the joy which he had experienced in the conversion of his venerated father; and he referred the glory of this fact, first to the gracious power of the Lord, and then to the efforts and prayers of those French missionaries whose presence had been the source of so much blessing to his country."*

It appears that Christianity has a strong hold among the Japanese in its two forms of Protestantism and Popery. Roman Catholics planted their faith in the island in the 16th century, and, between 1596 and 1640, dreadful massacres of the followers of the Jesuits, who had schemed to