

cent revolutions in Uganda; and from one of the other French missionaries, narrating the incidents of the second revolution, the sacking of the missions, the expulsion of the missionaries, the voyage across the lake. It has all along been of great interest to observe the versions given of events in Uganda by the French missionaries. The chief point in Mgr. Livinhac's letter is this, that he and his colleagues endeavored to dissuade their leading adherents from joining in the revolt against Mwanga, on the ground that "rebellion, even against the worst of kings, is forbidden by the law of God." The principal Roman Catholic convert, named Honorat, seems to have held aloof, but failed to induce his followers to do so. When Kiwewa was put on the throne, Honorat was appointed to the office of Katikiro. The writer of the narrative expresses warmly his gratitude to "Messieurs les Anglais" for bringing him and his comrades away in the *Eleanor*.

Jews.—Rabinowich and his Mission to Israel. The second annual statement of the Council, who support Rabinowich in his work in Russia, shows that the interest in him has not abated. Not only by his preaching but by his printed sermons, he is reaching thousands. "His sermons, published in Hebrew, Russian and in the Jargon, reach, in ten thousands of copies, the masses of the Jews in eastern Europe. They find eager readers in the most remote districts of Siberia, and in the secluded valleys of the Carpathian mountains. A preacher so highly gifted, so versed in the Scriptures, so deeply rooted in the Divine Word of the New Covenant, the Jewish nation has not possessed since the days of the Apostles."

—Statistics have been published in confirmation of the growth of Jewish emigration from Russia. In 1886, 18,000 Russians landed in New York; in 1887, more than 25,000; and in 1888, about 33,000. Scarcely 10 per cent. of the latter are Christians, the bulk of the immigrants being Jews, chiefly from Poland and Lithuania.—*Jewish Chronicle*.

India.—"Bombay," writes a missionary, "is a perpetual wonderland. Whence came the 800,000 inhabitants? Last week a Greenlander called, seeking work. Two days after a man from Australia wrote me, asking a favor. A few weeks ago a West Indian came to attend to repairs on my house. Last Sunday night I preached to a congregation in which sat, side by side, a Russian from the Baltic and an Armenian from the foot of Mount Ararat. Among my parishioners is an Abyssinian, Turks from the Dardanelles, Greeks from the Adriatic, Sidhee boys from Zanzibar. Norwegians and South Africans live, do business and die in this human hive. Is it not a wonderland? God is working in this city. I found the Greenlander trusted Him; the Abyssinian wept as he talked of Him, and the Sidhee boy from Zanzibar needed Him."

—At the Mission House in Dum Dum,

India, wonderful spiritual interests are developed. "The ground floor is devoted to the boarding and training-school for Bengali girls. One of the upper rooms is the office of the weekly Methodist vernacular newspaper, the labor and cost of which are divided between the British and American Methodist missions. Last year revised editions of Methodist catechisms, translations of Wesley's sermons and collections of Bengali hymns were also published. The missionary has also gathered 11 helpers into a band of disciples, who learn the Greek Testament, Sanscrit grammar, and church history in pleasant talks, while paddling across the lagoons or tramping the dusty roads to their preaching appointments."

—The M. E. Church has three annual conferences in India. According to the latest reports these conferences have an aggregate of 84 foreign preachers and 51 native, 10,318 members and probationers, 138 churches, 126 parsonages and 20,138 scholars in day schools.

—Rev. J. Newton, D.D., of Lahore, in a recent letter gives it as his opinion that the number of secret believers in India is very great. We believe this is the opinion of every missionary who has wide acquaintance with the people. We have it on good authority that quite a number of Hindus living in a city of the N. W. P. meet regularly for the study of the Bible and the worship of Christ. They are deterred by caste ties from an open confession of Christ by baptism.—*Makhzan-i-Masih*.

—In several towns near Bombay offers have been made to the missionaries to open schools among the natives, no objection being raised to the assurance that the education would be on strictly Christian principles. A lack of money to occupy these centers was the only reason for refusal, as freedom to teach the Bible was fully granted by the Brahmins, who desired the thorough teaching and high moral influence of the missionaries. Several societies of Brahmmins in Southern India have been formed for the sole purpose of studying the Bible. Questions are often sent to the missionaries for replies on serious points, and these are discussed, on being returned to the societies in secret session. The Sanscrit Bible is anxiously studied by some of the high priests of Hinduism—a token for good to those who watch for signs of the times.

—At the recent National Congress in India, 700 representatives were gathered at Madras from all parts of India. They spoke in different languages, and English was the only common medium of communication. All the proceedings were in that language.

—The Fourteenth Annual Report of the Mission to Lepers in India, of which the Rev. W. C. Bailey is Secretary, shows that good work has wonderfully spread over India, Burmah, and Ceylon. The very existence of such a society affords striking