

Benares. A meeting was summoned in that great center of idolatry in consequence of what had been said in the British House of Commons on the liquor traffic in India. A distinguished Brahmin, who had been trained in a mission college, and is the head of a large Hindu brotherhood, took the chair. Through his powerful influence the caste of Ahirs, and other smaller castes, have, as the result of the strong feeling of the meeting, decided to prohibit all liquor drinking in their caste regulations. By the inexorableness of such regulations from 40,000 to 50,000 of the people of Benares have become total abstainers. The drink-sellers are now appealing for a reduction in the price of their licenses on the ground that the sale of liquor is stopped. Such a unique movement among idolaters ought to furnish a lesson to our statesmen.

Japan.—"The Independent" says: "A Japanese Christian church in Seto recently had occasion to build a house of worship. The building was completed in May; then it became necessary to report it to the Government for registration. Hitherto every church building in Japan has been registered as private property in which Christian service would be held. No recognition being given to Christianity, its churches could not be registered as such. But as the Constitution makes all religions equally lawful the pastor, Mr. Kato, and the local official, agreed that there was no reason for not registering this as a Christian church, exempt from taxation, with all the rights and privileges of a Buddhist temple. Such a request had never gone up to the Government before, but they decided to try it. It was granted immediately. So this little country chapel is the first building ever registered in Japan as a Christian church."

—In Japan, in 1714, the number of temples was 395,087. The latest enumeration, made two years ago, showed that the whole number had been reduced to 57,842.

—Bishop Fowler has just made an extensive official tour of Japan. He reports an encouraging vitality in missions, and a disposition on the part of leading men to embrace, or at least encourage, Christianity.

—In Nagoya, with a population of 350,000, he found a vigorous church only three years old, and in the past year increased from 35 to 70 members. One of these is an eminent lawyer, another a physician trained in German methods, and a third is an influential editor. The Mayor of the city said to him: "I have observed the reform wrought in Christians. I think if Christianity were established over the city, and accepted by the people, it would make government easy, and the people much better. I will do all I can to help your work."

Jews.—Jews in Paris. Mr. Solomon Feingold, Jewish missionary in Paris, writes that his work is marked by tokens of encouragement. Many Jews visiting the Exhibition find their way to the mission room, where the Scrip-

tures concerning the true Messiah are expounded to them. Some Rabbis, says Mr. Feingold, have become convinced of the truth of the New Testament.

Judaism and Ethics.—There is no doubt that the more thoughtful adherents of Judaism are gradually drifting away. They do not care to carry out the ceremonial law because it does not speak to their hearts, and since this is all they have been taught of their religion, if they neglect it, there seems to be nothing left. Their souls cry aloud for truths that shall sustain them in their hour of trial and temptation, that shall teach them how to live and how to die; and all that is given them is more or less unmeaning rites. Will not those who love their ancient faith, who feel that its doctrines embody all the elements of a morally beautiful life, come forward now when danger threatens it, and zealously labor to show forth its more spiritual truths?—*Jewish Messenger*.

—There are 47 organizations engaged in the evangelization of the Jews, with 377 workers and 195 stations. At least 150 of the missionaries are converted Jews.

Korea.—Progress of the Gospel. The work in Korea has been abundantly blessed of God. The country was opened to the world by treaty in 1882. Dr. Allen, the first missionary, arrived in 1884. Others, including the two Chinese missionaries from the Fuh-Kien native church, followed in 1885. In July, 1886, the first convert was baptized. In the autumn of 1887 the first church, a Presbyterian, was organized with ten members. In February, 1888, a union week of prayer among the natives was held. In May, 1888, "the check in Korea" appeared. In July, 1888, all signs of the "check" as far as the land is concerned, have disappeared, and it is stated that during the past year (1888) the church in Korea has multiplied five-fold—there are now over 100 Christians in the land. Eight native Korean workers spent a month just before the close of the year at Seoul, in receiving instruction and praying for the power of the Holy Ghost, before returning to their homes and work. During their month's stay there were 28 applicants for baptism, 19 being received.

Russia.—Twelve hundred converts have been baptized in the Baptist Mission in Russia the past two years. The mission is principally among the German colonists in South Russia. There is also a successful mission in Rumania and Bulgaria.

Scotland.—The mission of the Free Church of Scotland on the Lake of Galilee, in Palestine, is prospering. A liberal friend of the cause in Scotland has promised \$4,500 to build another house for the missionaries at Tiberias. This is chiefly a medical mission.

Syria.—Dr. George E. Post, in an article on the outlook in Syria, says: "Little by little the light is stealing in. Men of all religious opinions are inclining to toleration.