

The Church Abroad.

SCOTLAND. REV. ALF. CONNELL, B. D., minister of Regent square, London, preached in Gaelic and English in the Fort William Free church before leaving for his new charge in London. The congregations at all the services were large, and the eloquent and impressive sermons were much appreciated. The young preacher, who is so deservedly popular, is a native of Ballachulish in Glencoe, a village about fifteen miles from Fort William. Mr. Connell was licensed by the Presbytery of Abertarff. He was introduced to his new charge by the Rev. Dr. Stalker, of Glasgow, on the 17th of this month.

THE Free Presbytery of Skye have declared the Rev. Mr. McFarlane of Keady to be no longer a minister of the Free Church, in respect of his contumacy in disobeying their citations to appear in answer to charges brought against him in connection with the Secession movement.

ON Monday, the 11th inst., the Queen laid the foundation stone of the new church which is to be built at Crathie, the parish in which Balmoral is situated. In this edifice an entire aisle is to be set apart for Royal parties and households from Aberglathie and Balmoral, to which there will be a separate approach. The Queen has subscribed £500 towards the building fund, and the same sum has been given by Mr. Farquharson, of Invercauld.

THOUGH reduced to a mere handful of members, the Original Seceders body at Kirmuir, the "Thruims" of J. M. Barrie, has lately built a new church, and a bazaar was held recently to help in clearing the debt incurred by the undertaking. As was fitting, the author of "A Widow in Thruims" was secured to open the proceedings, which he did in a very happy speech. The loyal Original Secessionist is distinguished by a tenacity amounting almost to stiff-neckedness. He will not enter an Established Church, Free or United Presbyterian, and considers the latter two denominations especially as disloyal to the Covenant and the Confession of Faith, and going from bad to worse.

DR. R. H. STORY's outspokenness in defence of the Establishment is about to be rewarded, says the Christian World. He is to be Moderator of the next General Assembly. Dr. Story began his career as assistant minister of a Presbyterian church in Montreal. It was in 1859 that he returned to Scotland, on being appointed minister of Rosneath, in Dumbartonshire, in succession to his father. In Rosneath he remained until 1887, when he received the Glasgow Chair of Church History. Fifteen years earlier, in 1872, he was an unsuccessful candidate for Old Greyfriars, in Edinburgh, in succession to Dr. Wallace, now M.P. for East Edinburgh. About the same time he became a Saturday Reviewer which he still remains.

IRELAND. THE Presbyterian visitations of congregations are being carried on in Ireland and the reports show a very satisfactory state of affairs.

REV. S. M. COMB, B. D., has been appointed joint convenor of the Aged and Infirm Ministers' Fund of the Belfast Presbytery.

MR. JOHN DEANS, of the Presbytery of Dromore, has accepted a call from the congregation of Richhill, Armagh.

AT a recent meeting of the Presbytery of Coleraine the Clerk read a letter from the Rev. J. Simpson, resigning his position as missionary agent on account of impaired health. This the Presbytery received with great regret. The Rev. D. Aiken was appointed missionary agent in Mr. Simpson's room.

ENGLAND. AT the last meeting of the Newcastle Presbytery, it was recommended to the Sustentation Fund Committee to prepare a plan of visitation of the congregations by deputies from the Synod's committee in the interests of the Sustentation Fund. Rev. J. H. Scott, of Ancoats, Manchester, is to serve as the Synod evangelist in this Presbytery, and the necessary arrangements for his visit were entrusted to the evangelization committee.

As a beginning of the projected movement for erecting small preaching places in the rural districts of Northumberland, a wooden hall, seated for some eighty persons, has been erected at Rosoden, near Wooler. It was opened the other day by Mr. W. Sutton, ex-mayor of Newcastle.

REV. THOS. MEIKLE, who has been acting for the past fifteen months as assistant minister in West Hartlepool Presbyterian church, has been appointed pastor of a congregation in Adelaide, Australia. The appointment has been made by a committee in this country to whom the duty was entrusted by the congregation. Mr. Meikle, who is a licentiate of the United Presbyterian Church, is spoken of as an earnest evangelical preacher, and much regret is expressed at his removal from West Hartlepool.

WALES. THE older generation of Welshmen, and Presbyterians in particular, will hear with regret of the death of the Rev. James Williams, a native of Carmarthenshire, who distinguished himself by his long missionary labours in Brittany. Mr. Williams, who died at his residence in Chester after a long illness, at the advanced age of eighty-one years, was one of the original students of the Bala Welsh Presbyterian College, under the late Dr. Lewis Edwards, and is believed to have been the last survivor of the first students of that college. After qualifying himself for the ministry he removed to Brittany, where for thirty years he officiated as minister of the Presbyterian church at Quimper, distinguishing himself by his fluent preaching both in French and Breton tongues. During that period he also revised, on behalf of the British and Foreign Bible Society, the Book of the Psalms in a Breton translation. Since 1869 he resided in Chester, preaching frequently at Presbyterian churches in the neighbourhood. He was a brilliant conversationalist and popular among all classes.

UNITED STATES. THE church at Ridley Park, Pennsylvania, has given an unanimous call to the Rev. F. Swartz Crawford, now pastor of the Homewood Avenue church, Pittsburg.

THE installation of Rev. Thos. W. Pulham as pastor of Canton Presbyterian church, Maryland, takes place on Sept. 26th, and Rev. Saml. McLanahan will preach, Rev. George E. Jones, D. D., charge the pastor, and Rev. Alex. Proudfit, D. D., charge the people.

ANDOVER students, according to H. H. Leavitt in The Independent, are hazy as to the guilt of sin, hold that the effect of the atonement is on men, rather believe the Bible to contain rather than to be a revelation, tend to cast John out of the canon, view with suspicion all but the words of Jesus and are not at all clear as to what Christ is. Mr. Leavitt claims the authority of an examiner of such students for many years and believes that the drift is toward Unitarianism.

THIS was reported from Chicago concerning last Sabbath: "It was dull and unattractive at the White City. Only a few thousand visitors were seen in the buildings and on the highways. The Plaisance resorts, as usual, drew three-fourths of the people who entered the gates and kept them there until the closing hour. Although there is no immediate prospect of a judicial order dissolving the Sunday opening injunction, the Council of Administration took no action for providing for sacred music and preaching."

REV. DR. JOHN B. DALES, the pastor of the Second United Presbyterian Church of Philadelphia, died at Chataqua on August 21st. Dr. Dales was for many years a leading divine of the United Presbyterian Church, and since the organization of the Foreign Mission Board of that Church he had been its corresponding secretary, directing its operations for more than forty years with great efficiency and success. His pastorate in Philadelphia continued for more than fifty years, and he was much beloved and venerated by his people.

GENERAL Superintendent M. B. DeWitt, makes this encouraging showing from the Cumberland Assembly's Minutes of 1893: Turning to last year's work, we note that the aggregate of schools gives 1,036, and this year shows 1,252, a difference of 216

schools. officers and teachers were 11,225 this year 16,206, a gain of 4,971; scholars were 79,342, this year 103,124, a gain of 23,782; total in Sabbath school last year 98,543, this year 119,330, a gain of 20,785; total contributions of Sabbath schools last year \$31,958, this year \$37,852, a gain of \$5,897. He adds: This showing does not represent an absolute gain of twenty per cent. in our schools in one year, but it does mean a large net gain, and it also means the most complete view of our Sabbath school work ever presented to the Church. I know that it is not yet a perfect statement of our strength and work, but it looks hopeful indeed. No doubt we have at least one hundred and twenty-five thousand persons in our Sabbath schools.

The Mission Field.

Letter from Indore.

INDORE, Aug. 15, 1893.

MY DEAR REVIEW,—I was not a little surprised at the change in management and appearance of the REVIEW, the first copy in the new dress reaching me by last mail. The late editor I know personally as well as through the columns of the REVIEW, and I regret sincerely that such a true and faithful friend of missions has been led to leave the editorial chair. By his kind interest in the work he cheered and sustained many a weary worker in the foreign field, and deserves our deep and lasting gratitude for the prominent place he gave that work in the REVIEW, and for the increased interest in the work he thereby developed in the Church. I am glad, however, to see that you, Mr. Editor, are going to continue on in the same lines. Your name and personality are as yet hidden to me; but anticipating your desire to hear of our work, I take the liberty of sending you a few lines.

The Maug movement continues as interesting and as hopeful as ever. Over half a hundred have been baptized in the last six months, and a great many more have asked for baptism, of whom almost every Sabbath some are received on profession of their faith. This half hundred represent a community of over 200 added to our Christian congregation. Nearly a year and a half ago the movement began, but only about six months ago did we begin to receive them into the Church.

At first services were held in their ward once a week and on Sabbath morning, at the same time that Khan Singh taught them day by day as best he could. Some of them obtained work as coolies on the college building, and these we taught to read and write during their rest hour, i. e., between twelve and two, and we had every night a service for an hour for them and the others who could come over.

On Sabbath and Wednesday evenings they came over in large numbers to our regular congregational services, when it was not too wet; and latterly they have held their own prayer meetings when we could not go over or they could not come to us. Some of them have developed a very simple, earnest type of Christian character; and it was felt that, since we are needing workers so much, and these could not be very satisfactorily trained so long as they continued to work all day as labourers, that we should choose those likely to make faithful workers, and give them the best training possible in the circumstances. From among the many who wished to engage in the work we have chosen thirteen as our first class. The daily round of work will be as follows:

From 7.30 to 9 a. m., Mrs. Jobony and I alternately will seek to teach them the Bible.

From 9—11, they will cook their food and spend the time in private devotions.

From 11—1.30, they will in school be taught to read, write, etc.—being taken over the regular school course of study, including the Bible-class.

1.30—6 p. m. They will work as coolies on the building or anything else that we may have to do. They must be kept in touch with their people; pride arising from a change of work must be kept down, and they ought to learn whatever manual work we may be able to teach them. The manual work will help these we hope.

At 6. They will attend and take part as