

and so have no cause of complaint. We are quite willing to endure any hardships that may be necessary, in the discharge of our duties, but we are not aware that, in becoming missionaries, we forfeited our rights as British citizens; or that, in claiming them, we are acting unworthily of the examples of "the early apostles and teachers of Christianity," inasmuch as the Apostle Paul repeatedly demanded, and obtained the recognition of his rights as a Roman citizen, in one case appealing even to the Emperor himself."

Failing to get any redress from the resident authorities our missionaries memorialized the Viceroy of India, by whom they were again referred to the local powers. The *ultimatum* of the Resident Agent is in these words:—"I am to say, in the first place, that His Highness, the Maharaja, takes strong exception to the continuance of your mission work in any form in the city, and that the reply to a letter, which the Agent Governor General recently caused to be addressed to the minister on this subject, renders it clear that not only is your preaching work in the city strongly objected to, but also that it will be extremely difficult for you to maintain either a school or other agency, as a vehicle for imparting Christian instruction to the people in Indore.

Under these circumstances, Colonel Bannerman considers, that you would do well to pause, and, if necessary, to take the advice of the controlling authority of your mission, before expending money on what may prove to be a fruitless undertaking, and for the present, it appears to him desirable to defer the consideration of your request to be allowed a site for building purposes within Indore residency limits.

DONALD ROBERTSON."

We deem it right that our readers should be made acquainted with the real state of matters in Central India. We leave them to form their own opinion upon the merits of the case as we do not wish to say anything that might embarrass either our missionaries or the Foreign Mission Committee under whom they are acting. Only it does seem passing strange that the Government of India should deny to Protestant missionaries in Central India the same privileges which are freely accorded to missionaries in other parts of India, and to Hindoos and Mahomedans as well.

Notwithstanding the opposition in high places to their work, both Mr. Campbell and Mr. Wilkie continue their diligence. Indeed their respective reports for the year ending the 31st March, 1883, which are before us are far from desponding. They are even hopeful. Each of them received twelve accessions to their number by baptism—eight infants and

sixteen adults. Mr. Campbell reports twenty-four communicants and Mr. Wilkie nineteen.

Sabbath Observance.

REPORT OF THE GENERAL ASSEMBLY'S COMMITTEE.

YOUR Committee beg leave to report that the subject of Sabbath Observance continues to engage much earnest attention, while at the same time, Sabbath profanation, we regret to say, is still lamentably prevalent. On the whole, we think there are encouraging signs that public opinion on the Sabbath question is becoming more enlightened, and that the civil right of the individual citizen to enjoy the Sabbath's rest is becoming more generally recognized and acknowledged. The decisions given in the Civil Courts, where the question has been tested, has aided greatly in enlightening public opinion, and in encouraging the friends of the Sabbath in their efforts. In illustration of what we refer to, we may cite a notable case which occurred on the C. P. R., and which was tried in Winnipeg in March of the present year. Six young men went from Prince Edward Island last fall to the North-West, and engaged to work on the C. P. R. for Langdon, Sheppard & Co., contractors. Shortly after being engaged they were dismissed because they refused to work on the Sabbath. Their engagement extended from the 17th Nov., 1882, to the end of April, 1883. One of them named Samuel Matheson sued the contractors for wages earned, and for damages for wrongful dismissal. The case was tried before the Chief Justice, who in charging the jury declared that the law gave these young men the right to refuse to work on the Sabbath, and if they were dismissed for such refusal, the dismissal was a wrongful one. In addition to the amount of wages claimed, Matheson obtained a verdict for \$80 damages for wrongful dismissal. A like decision would be given in favour of each of the others. It is worthy of being mentioned that in the course of the trial it came out that the six young men in question were Presbyterians. Their conduct reflects credit on the homes from which they came, and on the Church to which they belong. May their example have the effect of leading multitudes of young men in the North-West and throughout the Dominion to take a stand for their Sabbath rights.

From the published proceedings of the Dominion Parliament, it appears that during the late Session many and numerous signed Petitions were presented, praying the Government for legislation to secure better observance of the Lord's Day on railways. In reply to a motion by a member of the House asking the