

teachers for the occupation of the whole group as speedily as possible.

Read a letter from Rev. James Cosh, Secretary to Dayspring Board, and report of said Board, on the subject of the proposed new mission vessel. The synod appointed all its members a committee to consider the document and report to a future sederunt.

TENTH SEDERUNT.

The committee appointed to consider the report of the Dayspring Board on the subject of a new mission vessel, reported as follows:

The committee having considered the report of the Dayspring Board in reply to information solicited by the synod last year upon the schemes submitted for procuring a new mission vessel, suggests—

1. That the Dayspring Board should be cordially thanked for the full, clear and very satisfactory report forwarded by the Secretary, and that the synod record its thorough appreciation of the Board's diligence on this important matter.

2. That a vessel with full steam power is impracticable, chiefly on account of the very great additional expense which would be incurred, whilst the benefits to be derived from it would be altogether out of proportion.

3. That the synod should recommend that the Board take steps to procure a new sailing vessel—say of not less than 300 tons burthen, to be built at home or in the colonies, at the discretion of the Board, specially adapted for the requirements of the mission, due regard to be paid to good sailing qualities consistent with safety; the passenger accommodations to be arranged on a plan similar to that submitted to the Board in 1883, and 1885, the said new vessel to be built as soon as practicable.

4. That should it be necessary, as it may be even with the new vessel, advantage be taken of the offer of the A.S.N. Company conveying goods to Anetium by one of their steamers.

5. That should this arrangement be carried out the present mission vessel be disposed of.

The report was received and the suggestion of the committee as agreed was the finding of the synod.

The committee appointed to draw up a minute anent sailing of the Dayspring, suggested the following arrangement.

That the Dayspring after leaving Kwamera proceed to Anelgahat, then to Anme if necessary, Weasisi if necessary, Anwa, Dillon's Bay, Erakor, Havannah Harbour by boat only, Nguna, Mai if necessary, Tongoa, Burumba, Rantanliu (Ambrim) and remain there for four days if necessary. From Rantanliu the Dayspring proceed southward calling at Burumba, Tongoa, Matao if necessary, Makura, if necessary, Mai, Nguna, Havannah Harbour, Erakor, Dillon's Bay, Weasisi, Kwamera or Port Resolution as necessary, Futuna, Aname and Anelgahat, then proceed to Sydney.

That the Dayspring remain in Sydney under the direction of the Dayspring Board as short a time as possible, leaving Sydney, say about Sept. 25th for Anelgahat, proceed northward, calling at Aname if necessary, Futuna, Kwamera, Weasisi, Anwa if necessary, Portinia Bay if necessary, Dillon's Bay, Erakor, Havannah Harbour, Aguna, Tongoa, Burumba, Rantanliu. That after arriving at Rantanliu the Dayspring proceed to the settlement of the new missionaries under the direction of the deputation or deputations appointed in minute 21. After settling the new missionary or missionaries the Dayspring return to Rantanliu, remaining not longer than three days, proceed southward, calling at the new station or stations, Burumba, Sakay, Tongoa, Mar, Makura if necessary, Matao, if necessary, Nguna, Havannah Harbour, Erakor, Dillon's Bay, Portinia Bay if necessary, Weasisi, Port Resolution or Kwamera as necessary, Futuna and Anelgahat.

That from Anelgahat the Dayspring proceed to Sydney and remain under the direction of the Dayspring Board. That on April 1st, 1887, the Dayspring leave Sydney for Anelgahat, that proceeding thence the Dayspring visit all stations occupied by missionaries on the trip north, that in the event of no missionaries requiring to select a station being on board, the Dayspring remain for three days at the most northerly station and then return southward, calling at all stations occupied by missionaries and teachers. That on account of the increase of work devolving on the mission vessel, the captain be instructed to economise his time to the utmost both at sea and in port.

The report was received and the suggestion of the committee adopted.

The synod agreed that the Dayspring Board receive intimation that in the event of new missionaries being settled next year, the services of the A.S.N. Company's vessel may be required to convey goods and mails to Anetium about the month of October, due notice of which will be given to the Board.

Read a letter from the National Bible Society of Scotland, of the date 20th May, 1885, offering a sum of £400 or £500 for printing a portion of Scripture in some South Sea language. It was agreed that the following reply be sent:

Your deeply gratifying communication to Rev. W. Watt, Tanna, was laid before this synod, and we beg to express our warmest thanks for such a tangible expression of sympathy in our work here.

Mr. Watt has laid before us a copy of the reply he forwarded to you on receipt of your letter, and we beg to say that the tenor of this reply meets with the unanimous concurrence of the synod, namely: That the kind offer be accepted to defray the expenses of printing a portion of Scripture in the language of the people among whom he labours. We trust this will meet the wishes of the donor as well as of your society, and that the portion of Scripture thereby put into the hands of the Tannese may be blessed to the bringing of many of them to a saving knowledge of the truth as it is in Jesus.

ELEVENTH SEDERUNT.

The committee appointed to draft a report based on reports of stations, submitted the following, which was received and adopted.

The reports from the various stations contain a number of intensely interesting and very cheering statements as to the progress which the gospel is making throughout the islands. Among these is the expectation expressed in one of the reports from Efate, and warranted by the great numbers who have joined the worshippers or become church members within the year, that ere long Efate will be a Christian island. Very touching it is to hear that the war-like people of Mele, in Fila Harbour are complaining that they can no longer hold out in their heathenism because they are now surrounded on all sides by the gospel. Very gratifying intelligence is given of the work on the islands

of Pele, Mataso and Mai, and also among the cognate people of Ataslwo, Ipi. On the island of Mai, where teachers have been stationed only for two years, all the people are now under instruction. We have also the information that the Gospel by Mark has been printed in the Baki language, so that now for the first time a number of Epians have the privilege of reading in their own tongue the gospel of the grace of God. We have pleasure in learning that this year again considerable numbers have been added to the church membership in various islands, and we are justified in expecting that their efforts and influence will help much in a more rapid spread of the truth among the heathen. Another point of considerable interest, as showing in a practical way the value set on the Word of God by the converts, is that the native teachers on Bromanga have contributed £10 to the Bible Society as a thank-offering for the societies giving them part of the Word when they were unable to pay for it. Another is, that the Christian people of Erakor have contributed £50 in money towards the erection of a new church. For these and other facts mentioned in the reports, we thank God and take courage.

The committee appointed to draft a report anent recent losses by death which the mission has sustained, submitted the following, which was received and adopted.

Mrs. Inglis.—Since our last meeting God in His providence has removed by death, Mrs. Inglis, beloved wife of the Rev. Dr. Inglis, one of the fathers of the mission. Mrs. Inglis possessed many excellent qualifications, which admirably fitted her for the duties of a missionary's wife. She was a true helper to her husband in carrying on the work at their own station on Anetium, and excelled in training young women, many of whom afterwards became efficient servants and teachers' wives, not only on their own but on several other islands of the group. The wives of young missionaries entering this field, ever found in her a true friend and faithful counsellor, and in her hospitable home a hearty welcome. The synod would convey to Dr. Inglis its deepest sympathy on account of the sore trial which has befallen him, and prays that God by His grace may sustain and comfort him under it. A copy of this minute to be sent to Dr. Inglis and to the Secretary of the Foreign Mission Committee of the Free Church of Scotland.

Rev. W. B. Murray, M.A.—It is with deep regret that this synod has to record the death of the Rev. W. B. Murray, M.A., which event took place at Picton, New South Wales, on September 8th, 1885. Mr. Murray as missionary of the Presbyterian Church of New South Wales, was settled on the island of Ambrim, where he was only permitted to labour one year. He was a thorough student, a faithful and devoted missionary of great promise, and by his removal our mission has sustained a severe loss. The synod directs that this expression of sympathy be forwarded to Mrs. Murray, commending herself and young daughter to the God of all grace in this her sore bereavement, and that a copy be sent also to the Presbyterian Church of New South Wales.

Mrs. Fraser.—This synod is again in the providence of God, called to mourn the loss of one of its members. On the 17th April, 1886, Mrs. Fraser, beloved wife of Rev. R. M. Fraser of Epi, was called to her rest and reward. Along with her husband, she left Edinburgh in September, 1881; for Tasmania, in order to visit the friends of the mission there, previous to their coming to this group as the first representatives of the Presbyterian Church in that colony. In the month of April, 1882, they arrived in the islands and were settled the following August at Burumbah on the island of Epi. With the greatest enthusiasm and devotedness she began the work of our Lord and Saviour in that dark island, and ere long had the joy of seeing her labours blessed. But the Master had need of her services in another sphere, so He called her to Himself. She left two children, the youngest only seven days old. Her sorrowing husband may commend to God who alone can bind up the bleeding heart, praying that while He has smitten with the one hand, He may uphold and strengthen with the other; and the motherless little ones we commend to the tender care of the loving Shepherd, that they may be safely kept in His fold. The memory of her devoted life will long remain fragrant among us. From the tomb she calls to us who are left to labour on in the vineyard, "Be ye also ready, for in such an hour as ye think not the Son of Man cometh." It was agreed that Mr. Fraser receive a copy of this minute, and that a copy be transmitted to the Foreign Mission Committee of the Presbyterian Church in Tasmania.

Mrs. Murray.—On Saturday, 30th March last, the wife of the Rev. Charles Murray, M.A., missionary of Ambrim, died at the station of Dr. Gunn, on Futuna. Mrs. Murray was a native of the town of Peterhead, Scotland, was married on 26th August, 1884. On the 4th October, sailed with her husband from Glasgow for Dunedin, New Zealand, where they arrived on 6th January, 1885. In March, Mr. and Mrs. Murray arrived in Sydney to join the Dayspring for the islands. On the 13th May they arrived at Ambrim, to which station Mr. Murray was appointed by his Church in New Zealand to succeed his brother, the late Rev. W. B. Murray, M.A., and at once Mrs. Murray, along with her husband began to study the Ambrimese language, and to devote herself to the work of the mission therein in all its interests. In November last Mrs. and Mr. Murray left Ambrim and proceeded by the Dayspring to Futuna, intending to return to their own station after a few months. Mr. Murray did return, but his beloved wife was not, for God had taken her. In placing on record a notice of the death of Mrs. Murray, this synod greatly laments the loss to this mission of one whom God has so well fitted for His own service, and desires to convey to Mr. Murray His sincere sympathy with him in his great loss, and deep sorrow in addition to that so recently sustained by him in the death of his brother, who preceded him in the work of the mission on Ambrim—commends him and her sorrowing relatives to the loving care of our blessed Saviour, in whom alone dwelleth all consolation. Agreed that Mr. Murray receive a copy of this minute, and that a copy be forwarded to the Secretary of the Foreign Mission Committee of the Presbyterian Church of New Zealand.

The synod having received from one of its members a copy of a proclamation by the commander of a French war-ship Diver, to the residents of all nationalities in the New Hebrides, to the effect that by order of the Governor of New Caledonia, a French military post has been established in Havannah Harbour;

It was resolved, in view of the above and of the possibility that at an early date, the French may

annex the group, if they have not already done so, that in the event of their interfering with our work—which, however, we trust will not be the case—we seek the advice of our respective Boards as to the course we should follow. We are well aware of the treatment Protestant missionaries in other fields have received at their hands, and we anticipate the possibility of our being treated in a similar manner. And, furthermore resolved, that in view of the changed circumstances in which we will now be placed and the additional obstacles with which we shall have to contend, we would humbly ask the prayers and sympathies of the various churches represented in the field.

Subjoined is a copy of the proclamation above referred to.

Avis-Transport la Diver  
Nous, Le capitaine, Lieutenant de Vaisseau, Commandant l'Avis-Transport la Diver, faisons savoir aux residents de toutes les nationalites etablis aux Nouvelles Hebrides, que:

Par ordre de Gouverneur de la Nouvelle Caledonie, un port militaire Francais a été etabli a Post Havannah, "le Sandwich," le Mardi ter Juin, 1886, a 7 heures du matin.

Le Commandant de la Diver.  
(Signed), L. LORANI.

(Stamped)

Dr. Gunn asked the permission of the synod to get the books of Genesis and the Acts of the Apostles printed in the Putunese language at the expense of the British and Foreign Bible Society. The synod granted permission for the former, and authorized him to arrange with that society to defray the cost of the same.

TWELFTH SEDERUNT.

Should any member of this mission desire or require the recommendation or advice of this synod in order to purchase a boat, erect a house, publish books, or do any work at the expense of his Church, or of any other society, application can be made to the synod in writing, giving necessary particulars. Copies of this minute to be sent to the various Churches interested in this mission, and to the British and Foreign Bible Society.

Mr. Fraser requested permission for himself and children to proceed by the Dayspring to Sydney, in December next, on his way to Tasmania, and to return in April, 1887. The synod cordially granted permission and urged upon Mr. Fraser to avail himself of every opportunity of diffusing information anent the mission and setting forth its claims.

THIRTEENTH SEDERUNT.

The following sums for the year ending December, 1886 were granted to brethren for their teachers from the Teachers' Fund

Table with 2 columns: Name and Amount. Mr. Murray, Ambrim £ 3 0 0; Mr. Fraser, Epi 20 0 0; Mr. Macdonald, Havannah Harbour 53 0 0; Mr. Watt, for Anwa 15 0 0; Dr. Gunn, Futuna 12 0 0; Mr. Lawrie, Anetium 15 0 0. Total £110 0 0.

Mr. Robertson was appointed to write the annual report of the Dayspring, receive and forward for publication the reports of stations for the year, and also write the teachers' report.

The synod appointed that next annual meeting be held at Anelgahat, Anetium.

Mr. Paton reported that he had received £10 from Mr. Walker, England, and £2 from Mrs. Bond, Victoria, for the use of the mission. Agreed that Mr. Lawrie receive the £10 for payment of a teacher and preachers, and that Mrs. Macdonald receive the £2 for the training of a teacher. A copy of this minute to be sent to Mr. Paton.

FOURTEENTH SEDERUNT.

The committee appointed to examine the minutes having thus certified them as correct, the synod engaged in devotional exercises, after which the moderator delivered a suitable address based on Joshua i. 9. "Be strong and of good courage, etc." and James i. 12. "Blessed is the man that endureth temptation, for when he is tried he shall receive the crown of life, which the Lord hath promised to them that love Him." The present annual session of synod was declared closed and the synod adjourned to meet next year at Anelgahat, Anetium. Closed with the benediction.

(Signed), JAS. H. LAWRIE, Moderator.  
W. WATT, Clerk, pro tem.

WHAT ONE WOMAN DID.

SEVERAL years ago, Miss Beilby, a young English woman who had studied medicine to fit herself for usefulness as a missionary at Lucknow in India, was sent for by the wife of the native Prince of Puna, who was ill. Puna was a long distance from Lucknow, and the journey was a dangerous one; if Miss Beilby went, she would be separated by more than a hundred miles from any white man.

Her friends urged her to refuse. The English woman was young and timid, but she knew her duty; she went, remained two months, and cured the patient. When she was about to return, the Ranees sent for her and begged her to go in person to Queen Victoria, with the message that Indian women, not being allowed the attendance of men physicians, died in great numbers every year for want of care. The Ranees brought paper, pen and ink, and with tears, besought Miss Beilby to write her petition to the Queen, to send to them women doctors.

"Write it small, Saheba," she begged, "for I shall put it in a locket and hang it about your neck, and you must wear it until you put it into the hands of the great Ranees herself."

Miss Beilby returned to England the next year, obtained an interview with Queen Victoria, and placed the locket in her hands with the message. The Queen was deeply touched, and empowered Lady Dufferin, the wife of the Viceroy of India, to form an association for sending out female medical aid to the women of India.

Many women doctors have been sent by the association, and Indian women are now being educated as physicians and nurses. An estate of fifty acres, with large buildings, has been given by a native prince, as an hospital for Hindoo female patients.

Had the timid missionary refused to undertake the perilous duty to one woman, these great blessings—which are but the beginning of help and hope for all the women of India—probably never would have come to them.

Sow the seed, however small it be, of good deeds. Only God knows what the fruit will be

ONE DEED.

REQUIRING that the sun, the moon, the stars, Send no such light upon the ways of men— As one great deed.

—Tennyson.

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Sabbath School Work.

LESSON HELPS.

FOURTH QUARTER.

THE SAINTS IN HEAVEN

LESSON XI., December 12, Rev vii 9-17, memorize verses 13-15.

GOLDEN TEXT.—Therefore are they before the throne of God, and serve him day and night in his temple.—Rev. vii. 15.

TIME—See lesson nine.

INTRODUCTION.—Six of the seals of the book referred to in our last lesson were opened. But the tumult and conflict was so great, and the tribulations so great, that God's people might be discouraged. Therefore, before the description continues, the heavens are opened again, and it is seen that in reality great numbers are saved, and their rewards far out-balance their earthly sufferings.

HELPS OVER HARD PLACES.—9. And, lo, a great multitude, the number of the saved will not be few but countless. Stood before the throne: in the very centre of heaven's blessings. Clothed with white robes, emblems of purity, of festivity, and joy. Palms in their hands: marks of joy, and of victory. 11. Elders, four beasts: see last lesson. Fell before the throne: in the attitude of reverence and worship. Many Sunday-school scholars can learn a lesson from these angels. 13. And one of the elders answered: the questioning look of John. 15. Serve him day and night in his temple: all they do is in his service, and is sacred because done for him. Shall dwell among them: "shall spread his tabernacle over them," for protection, and abiding with them. 16. Neither shall the sun light on them: the fierce Eastern sun withered the plants, and caused sun-stroke. In this view it was the type of strong temptations that would wither their pious feelings.

SUBJECTS FOR SPECIAL REPORTS.—The reason for this vision.—The number of it saved.—Worship.—White robes.—The way to purity, to heaven.—The blessings of the heavenly life.

QUESTIONS.

INTRODUCTORY.—What was the subject of our last lesson? What took place between that lesson and this? Why does this revelation of heaven come in among the terrible troubles pictured in this book?

SUBJECT: THE SAINTS IN HEAVEN.

I. THE NUMBER OF THE SAINTS (v. 9).—How many people did John see in heaven? Does this show that a great many will be saved? From what nations, etc., did they come? How can we help this to come soon to pass? How were the remainder clothed? What do their white robes symbolize? What is represented by the palms in their hands?

II. THE CHORUS OF SAINTS AND ANGELS (vs. 10-12).—What were these saints doing? What reason had they for praising God? Who joined in their song? What attitude did they take? Why? What does this teach us about posture in worship? What was the song they all sang together?

III. HOW THEY CAME TO HEAVEN (vs. 13-14).—What did one of the elders say to John? His answer? What did the elder then say? How were the robes of the saints made white? How could this be? What part did their tribulation have in making them what they were? (Deut. viii. 2; James i. 2, 4; 1 Peter i, vii; Heb. xii. 11.)

IV. THE BLESSEDNESS OF THE SAINTS (15-17).—What seven blessings do you find in these verses? Which of these do you most desire? Can you have them in any other way than they were obtained by these saints?

PRACTICAL SUGGESTIONS.

I. Heaven is shown to us (1) that we may see how we ought to live here; (2) that we may take courage amid the trials of life; (3) that men may be attracted to its principles.

II. Great multitudes will be saved.

III. Those who are saved are pure in heart.

IV. All our lives; in every part, should be a hymn of praise to God.

V. The only way to purity and heaven is through the atoning blood of Jesus.

VI. The blessings of heaven are great and many and glorious.

REVIEW EXERCISE. (For the whole school in concert).—8. Whom did John see in heaven? ANS. An innumerable multitude of people who had lived in this world. 9. What were they doing? ANS. In white robes, and with palms in their hands, they praised and served the Lord. 10. How did they come there? ANS. (Repeat the last part of verse 14.) 11. What is said of their blessedness and joy? ANS. (Repeat verses 15-17.)

A HEART, enriched with this plentitude does more than occasionally advert to God, or draw to him at times as a duty or a necessity. God is its atmosphere, its abode. The apprehension of him is abiding; the reference to him habitual; the help from him unceasing. Into that soul Jehovah brings the court and kingdom of heaven, and makes it the wonder and admiration of the very angels.—Rev. Thomas Collins.