

selves faithful, earnest, and most successful labourers in the Lord's vineyard. We thank them most cordially for their services.

Every reader will learn, from their reports, how deeply interested they have become in the fields which they have been assiduously cultivating for some months. They ask us, nay they entreat us, not to leave these little congregations to be utterly neglected for some months to come. Let their appeal be answered by Presbyteries and by people; by the former in sending their own members to visit and encourage these little bands, and by the latter in shewing the utmost readiness to spare their pastors for a season, while they are preaching to the scattered sheep who have no shepherd of their own. Neither pastor nor flock will suffer by such missionary efforts.

THE DAYSPRING.

The following paragraph is from the *Melbourne Review* for August:—

The collecting cards for the maintenance of the "Dayspring" are now being issued. Let the response be ready and liberal. So far as concerns the providing of the purchase-money for the vessel, Victoria has been left far behind. While New South Wales has raised £600, and New Zealand no smaller a sum than £1300, Victoria has contented herself with but £400. We trust that our congregations will see to it, that they do all the more, on that account, for the maintenance fund. We are bound by our own agreement, as a church, to raise £500 for that fund. What is done must be done quickly. In consequence of the previous issue of cards for the purchase, it has been deemed advisable not to issue, till now, those for the maintenance. It is of the utmost importance that all the money collected should be remitted to the treasurer not later than the 25th of August.

Our readers will notice first that the *Paragon* is hereafter to be known as "the Dayspring," her name being changed with the concurrence of the Sydney Board of Trade.

Secondly, the children's collecting cards were returnable by the 25th of August. If so, it is more than time that ours should be sent out. They will be issued immedi-

ately, and we trust that our young friends will send along their contributions as quickly as possible, for they cannot reach Sydney much sooner than three months after they have left our hands.

THE SYNOD OF CHINA.

Scarcely less interesting than the proceedings of our own Synod will prove a short abstract of the last meeting of the SYNOD OF CHINA. This Synod was held at Chefoo, commencing on the 5th August and ending on the 14th. It included among its members missionaries from each of the Presbyteries which are now organized, in five of the six coast provinces, and four delegates from other Presbyterian bodies; one from Fukien, the provinces not represented in the Synod, and another from Manchuria. Thus the whole missionary work in China was brought to view on the floor of the Synod; and new plans and new impulses to labour were no doubt obtained from the aggregate of the experience gathered from so wide a field.

In consequence of the heterogeneous character of the membership, being made up of foreign missionaries and native pastors and elders from different provinces speaking different dialects, a great deal of translating was necessary. Hence the transaction of business was less rapid and lucid than in bodies where all speak the same language: and that their mother tongue.

Rev. Dr. Martin, President of the University of Peking, was chosen Moderator. His familiarity with the Mandarin dialect of northern China, and also with the dialects of the central provinces Kiang-su, and Che-Kiang, qualified him in an eminent degree for performing his duties.

A Manual of Rules of Order for deliberative assemblies, embracing many new terms not found in the Chinese language, was finally passed upon and adopted. It is believed that this manual will in the future greatly facilitate the transaction of business in Church courts.

The Committee appointed to translate the standards of the Presbyterian Church, reported the work nearly finished, and it