

ment of his physical and mental vigor, and certainly none in his missionary enthusiasm and zeal.

All the delegates, except those who reside in the interior of Shantung, came to Chefoo by steamer, and completed the journey to Teng-Chow, distant about fifty-five miles, in mule-litters, or on mules and donkeys. The road lies over a rough and comparatively barren and sparsely populated country, presenting, however, many picturesque views of hill and valley, while much of the way the Pechili Bay is in full view on the north. Our guests from the south of China will have many interesting experiences to remember connected with our rough, and to them novel, modes of locomotion. Now the mule-path winds round the edge of a steep gorge or precipice, again we ford a stream or flounder through a pool of mud and water. The mules and donkeys meeting on the road make the hills resound with their vociferous salutations, and sometimes, when sportive or intractable, overturn the litter, and leave the passenger to extricate himself from his portable mat-shelter, and the muleteers to catch the refractory animals, repair damages, and make a new start. When Dr. McCarter came to this region, about twenty-five years ago, he very aptly characterized the motions of these mule-litters as a constant alternation between the motions of the "sieve" and the "pepper-box." Dr. Gulick, who visited us later, very discriminatingly added the "bottle-washing motion." The "sieve motion" is the result of the animals keeping step; that of the "pepper-box" of their breaking step; while the "bottle-washing motion" comes from the mules jumping down the rocky inequalities of the road. From these happy similitudes the experience of a traveler during a journey of a day and a half, including a night in a Chinese inn, can be imagined.

Differences of language form a serious difficulty in transacting business in this Synod. The records of the Synod are kept in the universal written language of China. Members speak in English and Mandarin, which is the spoken language of North China. The native members from Central China have learned to speak Mandarin, so that they are fairly well understood. As a rule speeches are formally translated from English into Mandarin, and *vice-versa*. Business is conducted in a very orderly manner, the native members being now almost as familiar with rules of order as the foreigners.

Initiatory steps were taken toward securing the organic union of the different Presbyterian bodies in China. This movement which has been a matter of great interest to many missionaries in China for years past, has been much stimulated and facilitated by the action of the recent Pan-Presbyterian Alliance. Seven distinct Presbyterian or-

ganizations in the West have now their representatives in China, viz.: American Presbyterians, North and South; Dutch Reformed, English Presbyterians, Scotch Presbyterians, Irish Presbyterians, United Presbyterians, and Canadian Presbyterians. A committee was appointed to open a correspondence with these Presbyterian bodies, inviting them to meet us by their representatives at the next General Missionary Conference, to be held in Shanghai, in 1880, to devise a plan of union. It is hoped that it will not be many years before the movement towards organic union will overleap Western denominational bounds, and incorporate different families of churches into one Chinese National Church.

The longest and most spirited discussion during Synod, related to the use of other than grape wine in the administration of the Lord's Supper. In China, the manufacture of grape wine is unknown. There is, however, a fermented wine produced from glutinous rice and millet in common use among the people, and believed by some of us to correspond in almost every respect, except its origin, to grape wine in the West, and to be equally appropriate as a symbol. This wine has been generally used in Shantung, especially in stations in the interior. It was objected to enjoining the use of grape wine in all cases, that such a course would be unnecessary and burdensome; that the use of grape wine is not essential to the validity of the ordinance, and insisting on it would be contrary not only to the intent of the ordinance, but also to the general spirit of Christianity; that the introduction of this new wine in China would excite curiosity and a superstitious reverence for outward and unessential forms; and that it would make the Church the instrument of introducing a new beverage into China, and increase drunkenness with all its attendant evils.

A resolution expressing the opinion of the Synod that grape wine should be used whenever it could be obtained was passed by a majority of 21 to 17. Another resolution enjoining the exclusive use of grape wine was negatived by a large majority. The minority entered a complaint against this last action of Synod, and the matter will thus be brought before the next General Assembly.

Some of the statistics of the Synod of China are as follows:

Number of Churches.....	42
" " Church Members added since last Synod.....	1,981
Number of Church Members Expelled..	560
" " Died.....	292
Total Number of Male Church Members	1,817
" " Female.....	1,325
" " Foreign Ministers.....	38
" " Native.....	23
" " Preachers of all Grades	85
" " Preaching Stations...	179