

form. The sum of £150 would pay the salary of a married missionary. After the mission had been in operation, he made a calculation of the expenses which had been incurred on the Island of Aneiteum. The result was that he found every convert cost their church at the rate of £1, and every church member £10. For every pound they are contributing, a corresponding pound was contributed by the natives in the shape of labor or missionary contributions. (Hear, hear.) The contributions consisted of arrowroot and native produce, which they gave to the teachers. What a difference since he had left Nova Scotia eighteen years ago. Now life and property are as safe in these islands as they are in this city. Eromanga, with but a little church, numbered several hundred under christian instruction, and had sent native teachers to the other islands. The Church in Nova Scotia was thankful for these mercies, and felt encouraged to prosecute the work in other parts of the world, and he believed that the subject of a new mission would be seriously entertained there at the approaching Synod. Nor would the New Hebrides suffer by giving the gospel to other parts of the world. An interest would be aroused which would bring out fresh means. If a field was wanted to interest the people at large they would find it there. No part of the world had shown such glorious triumphs, as had been shown there. Churches had been seen to give up their missions in India, in China, and in other quarters of the globe, but none had ever given up in the South Sea Islands. The various bodies who had Mission Stations there, some for fifty years, had them there still. New Missions there would not interfere with the operations of those nearer home. Canadian and Indian Missions ought to have their prayers and support, but Missions to the South Seas instead of taking away would greatly benefit them, would give new life, new wisdom, new energy to home as well as to foreign operations. Such had been the effect in Nova Scotia. That church had been visited with the marks of the Divine favour. Churches were like individuals, while blessing others they obtained a blessing for themselves."

### MISSIONS OF FREE CHURCH OF SCOTLAND.

**NAGPORE—ADDITIONS TO THE CHURCH.**—At Nagpore there have been marked tokens of the divine blessing. During the past year not fewer than 32 adults and 19 children have been added to the membership of the Church by baptism. Quite recently twelve others have been received into the Christian Church on a profession of their faith in Christ. Some of them are of the Brahmin caste, who had to resist the most strenuous efforts of their friends to keep them from identifying themselves with the followers of Christ.

**CALCUTTA.—INTERESTING CASE.**—At Calcutta a young man of eminent talent and of thorough education has been led to give himself to Christ and to connect himself with His Church. He is one of the most distinguished students of the fourth year's College class, the holder of a First-grade Scholarship, so that the Brahmins cannot say, as they generally do of converts, he is of immature mind. In his boyhood he had been taught to fall prostrate before idols of wood and stone; and when in his sixteenth year he was removed to Calcutta, his faith in Hindooism was by no means relaxed, for he considered himself fortunate in getting so near to the sacred Ganges, the very touch of whose waters he thought sufficient to wash away all sin. When admitted into the institution he was to read the Bible as a part of his regular class-duties; but for a time no impressions seemed to be made upon his mind. A tract by Rajah Rammohun Roy, entitled "Compilation of the Precepts of Jesus, the Guide to Peace and Happiness," was the means of first impressing his mind. Then he was led to read the Bible not as an intellectual exercise, but for the purpose of seeking light to his mind and peace to his soul. His course was gradual and varied. The letter in the *Free Church Record* giving an account of his case, says:—