Indian Girl of Mexico.

Mexico, though once a Spanish colony, is now an independent republic. It is divided into twenty-two States, and has a population of about eight millions. The people are partly descendants of the old Mexican or Indian race, and partly of the Spanish colonists. The former are mostly the servants, the latter the masters. We give a picture of one of the Indian servant-girls.

The upper ranks in Mexico spend much of their time in idleness, or in receiving calls, which are made in much form. They dress in a gay and most showy manner, adorned with the brightest jewels. The broad hats of the men are trimmed with belts of gold, and their loose trousers and jackets are braided in the richest style. The poorer classes, however, are very careless and untidy in their dress. In certain parts of Mexican cities swarms of men may be seen clad in dirty cotton rags, or a torn woollen blanket; women dressed in tatters, and children without any dress at all. The picture is a most painful one.

Education among all classes in Mexico is in a very low state. Little boys and girls are sometimes sent to a day-school, held in a large room. The mistress marches up and down in a very untidy dress, her long hair trailing behind her back. The little ones gather from the lesson as much as they can, or as much as they please, and no more. At times the father gives a lesson to his children, but not often. Some of the young ladies can read and write, and manage a little music and sewing, but much the greater number are unable to do so. They seem to have no desire to learn; the warm climate disposes them to be idle; and, since other girls know no more, they are content. They leave off all lessons at
an early age. One lady, on being asked if her daughter went to school, replied, quite shocked, "O dear, no! she is past eleven years old." After this age there are very few girls that read a book through from one end of the year to the other.

There are a great many Roman Catholic priests, monks, and nuns in Mexico, and they keep the people in great ignorance. All the worst superstitions of the Church of Rome have flourished there.

No part of our world needs schools and a living Gospel more than this. The missions of the various Churches in Mexico are all doing good work. Dr. Butler has recently purchased a press—a noble auxiliary—and will send forth tracts and books full of the light of life.

Rosario by an Outsider.

REV. ANDREW H. MILNE, agent of the American Bible Society, has been among our South American missions, and the following is what he says of Rosario:

"The following is some account of the places visited and work accomplished since I left Monte Video. The first place, as you are aware, was Rosario, the point at which the operations of this agency were commenced in 1864. Since then the city has doubled its dimensions, and instead of two English-speaking families, there are now two churches, with services in English every Lord's day, and both well attended. Each has a Sunday-school with about fifty members, and one of them has in addition a Spanish Sunday-school with thirty to forty. The oldest and most important is the mission station of the Methodist Episcopal Church, which, in some degree, owes its existence to your agency. The other is under the auspices of the South American Missionary Society, an organization which, notwithstanding the name it has adopted, has not a single agent who attempts to communicate a knowledge of the Gospel in the language of the country. Both these churches are situated outside the city, and very well located for the convenience of the majority of the English-speaking population living in the vicinity of the railway works; but the natives residing in the city could hardly be expected to go out so far, and at night it would be altogether impracticable. Rev. T. B. Wood, who is capable and very desirous to preach in Spanish, feels this inconvenience very much, and wishes to rent a place for Spanish services in the city. He says that he has great faith in the mission of the Bible in these lands, and ardently longs to enter upon reaping the harvest it is preparing.

"Thus far Brother Wood can hardly be said to have done anything at Spanish preaching, but he has done a great deal as an educationalist, and perhaps there is not another man in the province who has in this department so much influence. To him has been intrusted the drawing up of a compulsory school law and course of study for the public schools in the province. The work is finished, and both have been approved of and will be adopted. The Romish catechism and course of morals have been expunged, and an admirable system of morality substituted, without any textbook for the first three years. It consists of a number of well-chosen texts of Scripture, which are committed to memory by the children and repeated daily, the principles embodied being enforced by the teacher. So highly has his system been thought of that he has been invited to visit the province of Santiago del Estero to assist in remodeling the provincial school law and course of study there. We cannot suppose it possible that a Romish priest could by any means attain to the exercise of a like influence in a country where Protestantism is the State religion, unless his way had been first well prepared by the diffusion of Romish literature, and should he accomplish such results, it would be regarded by most as a proof of the efficiency of the means. Brother Wood's way has been prepared solely by a very general distribution of the Scriptures.

"In Rosario there are two young ladies sent out to labor as missionaries by the Woman's Missionary Society. As yet their time has been almost entirely devoted to learning Spanish, but they are now prepared to enter upon their work, and a more inviting field than that which lies before them could not be asked. I hope to have some help from them in the way of circulating the Scriptures.

"During my stay here, which was prolonged considerably beyond what I had intended by having had to wait for books, the whole of the city was canvassed with the Bible, and about a hundred and fifty copies circulated. Considering that a very large number of books have already been disposed of by us here at different times, the present scarcity of money, and the fact that but recently a visit was made here by a colporteur of the British and Foreign Bible Society, greater success could not have been expected. Hundreds were met with who said that they had the Bible, and some I found in the very act of reading it. It is unquestionable that the Scriptures are operating powerfully on the minds of the people, and just as soon as the Gospel is preached in their own language it will become manifest what the Bible has done.

"Before leaving Rosario a visit was made to San Lorenzo, a small town about fifteen miles from the city. Being in daily communication with Rosario, many were met who had taken out the Bible; others were in possession of it since we visited the place nine years ago, and others embraced the opportunity to purchase it."
Our Work in the South.

Brother Luke Whitter, Presiding Elder of Columbia District, South Carolina, reports most interestingly the state of the work on his district for the last quarter. He says:

"During this quarter we have had many very interesting revival meetings, and every department of Christian and Church enterprise is prospering among us even better than could be expected, considering the unusually hard times in financial matters. There have been eight new churches built on this district this year, in the most of which we have been aided by our noble Church Extension Society; but without its timely aid we could not have built half so many as we have. Here I must mention the noble efforts of one Church on this district this year. At one of our court-house towns a church skeleton had been standing for three years, but on the 1st of February last, through the earnest efforts of their enterprising pastor, Brother Lawton, and the hearty co-operation of Church members and congregation, a forward march was ordered all along the line, and from February 6 to October 26 they raised in that congregation of poor freedmen, and paid over toward finishing their church for their pastor, and for missions and other Church purposes, one thousand one hundred and sixteen dollars and forty-six cents, and since July have been worshiping in their new church. You see by this that our people are trying to help themselves, and therefore are worthy to be helped. I have endeavored to find out the number who have joined on trial and have been converted on my district this year, with the following results: Out of the thirty appointments on my district seventeen have reported the number who have joined on trial, and it is nine hundred and seventy-four. Only fourteen out of the thirty appointments have reported the number of conversions, and they amount to four hundred and thirty-one. At that rate (and I think about an average of them have reported) about one thousand five hundred have joined on trial, and about nine hundred have been converted on this district this year, for which we thank God and take courage, and rejoice that we have such a faithful and successful company of ministerial workers in this part of the vineyard—and such they are with very few exceptions.

We have urged upon our people total abstinence with reference to tobacco and intoxicating drink, and God has given us success. Numbers, both old and young, have given up the filthy habit of using tobacco. In some instances persons who had been using tobacco for forty or fifty years have given it up at once, and got a complete victory over their habit in this way: they resolved, and promised that by the help of the Lord they would give it up, and they went to God in prayer and got help, and had victory complete over their habit from that very hour.

"One more item I wish to mention which to me, and, I think, to any one interested in the permanency of our work in this country, is very significant. I have tried to find out the number of homes owned by members of our Church on this district. I have a report from only seventeen out of the thirty appointments, and on these seventeen (which, I think, is about an average of the whole district) there are owned four hundred and fifty-four homes. These are all paid for, or the owners have a good prospect of paying for them. Be it known now that these homes, the most of them, are something more than the simple cabin and a potato-patch; neither do they all stop with the forty acres and a mule. It is true that some of them own but little land; it is also true that some of them own good plantations with good buildings and well stocked. I know one of our brethren who, since he was set free, has bought and paid for a nice plantation of over three hundred acres of good land, upon which he can raise any kind of fruit, grain, rice, or cotton, with good buildings and a cotton-gin upon it, and well stocked. I could give many such instances. These facts prove that the 'old John Wesley Church,' as ours is called, has taken deep root and a firm hold in this part of the country; and now for any one to talk about the old Church taking up her traps, etc., and withdrawing, why, it is impossible. And if we are true to the principles of pure Methodism in spreading scriptural holiness, and live as the grace of God teaches, even the gates of hell can never prevail against us, and the 'old John Wesley Church' will never withdraw until Gabriel blows his trump; then we'll gladly leave soul and body to live in our Father's home on high."

Trip to a Chinese Quarterly Meeting.

By REV. S. L. Baldwin.

On Friday, December 3, 1875, at 1:20 P. M., in company with Rev. Hs Yong-Mi, the Presiding Elder of the Foochow District, I started in the mission boat for Hung-moil, thirty miles westward up the river Min. A favoring east wind came to our assistance with such power that at 7:15 P. M. our sails were hauled down at our "desired haven." We spent the night comfortably on board the boat.

On Saturday morning, while we knelt in prayer before leaving the boat, I was particularly struck by one sentence uttered by my good native brother. After thanking God for our preservation during the night, he added, "And we thank thee, too, for taking care of our families at home, as we know thou hast done." His undoubting, child-like confidence that God had taken care of our families..."
MISSIONARY ADVOCATE.

in our absence, and his expression of gratitude to him for it, touched my heart and strengthened my own faith.

A pleasant walk of about three miles, mostly over a level intervale land, on which were numerous tallow-trees with bare limbs, like our home-trees at this season, brought us to the chapel at Hung-moi. We had much pleasant conversation with the amiable and polite young preacher who has the charge of this circuit. His wife is a graduate of the Misses Woolston’s school, and teaches a girls’ day-school, which is held in a building adjoining the chapel. During the day I took occasion to examine the school. Eleven scholars were present, and they showed progress in their studies, every one of them reading without hesitation as I called upon them. Some were studying the Gospel of Matthew, others the Methodist “Catechism,” and still others the “Four Character Classic.” They are bright girls, and will have a great advantage over their neighbors in being able to read and write—such accomplishments being generally denied to their sex.

In the chapel I noticed a programme for the week’s work pasted on the wall. I will transcribe it for the benefit of preachers at home:—

Monday morning—Preach the Gospel to the northward.

Monday afternoon—Make pastoral visits.

Tuesday, whole day—Preach the Gospel to the southward.

Wednesday—Study the Scriptures.

Thursday, whole day—Preach the Gospel to the eastward.

Friday morning—Preach the Gospel to the westward.

Friday afternoon—Make pastoral visits.

Saturday—Prepare for Sabbath duties.

Sunday morning—Public preaching.

Sunday afternoon—Teach the Church members.

Saturday evening we sang a number of hymns with several of the Church members who came in, and also held the Quarterly Conference.

The pastor conducted the love-feast on Sunday morning, which proved an occasion of much interest not only to the members, but to many of their heathen neighbors who crowded in.

Presiding Elder Hù Yong-Mi then preached an excellent sermon, nearly an hour long, on blind Bartimeus; after which I assisted him in administering the Lord’s Supper.

In the afternoon we had conversational preaching to those who came in—an opportunity being thus afforded to communicate much important truth in a quiet way.

In the evening I preached on the Christian’s journey, from Numbers x, 29. The Presiding Elder heard me from an adjoining room, where he was laid up with chills and fever; but he proposes to take some quinine with him, and go on around his district.

Sunday morning early one of the heathen of the neighborhood came in to make an apology. It seems that he had informed the preacher that one of our members had been gambling. On investigation it was found that he had not gambled, although he had stood for some time looking on where others were gambling. This had been made known to his accuser, who came in saying, “I have sinned against you. I beg your pardon. I told a lie. I am sorry for it. I didn’t mean to. Church members ought not to go to gambling-places; then they wouldn’t be suspected of gambling. But I was wrong. I had no business to say he gambled. Again, I beg your pardon.”

How many Christians are as ready to acknowledge wrong done by them as this heathen? The incident gave an excellent opportunity to the presiding elder and the preacher to exhort the members to avoid the appearance of evil, and to keep as far away as possible from everything that is bad, or of questionable character. Such instruction is a great part of our work here—“line upon line, precept upon precept”—and by means of it many stalwart Christians are growing up about us. The heathen expect Christians to be good, and that is good proof of the genuineness of Christianity here. Even the heathen are disappointed when a Christian turns out bad.

Monday morning early I bade adieu to elder and preacher, and started back to the absorbing cares and duties that await me at Foochow.

Annual Survey of the Missions of the American Board.

“The general progress in the mission fields,” says the Missionary Herald, “has been well sustained during the past year. The additions to the Churches have been larger than usual; a healthful Christian life has been evinced on the part of the native Christians, and an increased sense of responsibility for the progress of the Gospel among their countrymen. In some fields the conviction that the truth is with us, and that Christianity is to prevail, is becoming general, encouraging the missionaries to more earnest effort, and to the anticipation of great changes at an early day.

“Intelligence has been received within the year of five deaths, and only five, among the missionary laborers abroad—all ladies:—Mrs. Spaulding, after more than half a century of labor in Ceylon, where her memory will long be cherished in the hearts of a great company of women who have heard the story of the Gospel from her lips; Mrs. Goodrich, of North China, after years of patient suffering; Mrs. Marden, of Central Turkey, the young wife and mother, yet of ripened Christian graces; Mrs.
I shall endeavor to keep this matter before them, bring it about, and raise up means and faithful and believe that God will, in his own good time, Farmington River for the education of native fe­
that they will do more, and that as they are more tion of the heathen around us. We are in hopes and are aiding in the education and Christianiza­
hand a part of the work in this benighted land, I

We rejoice greatly with our Congregational brethren at this cheering summary of a year's

The number of native pastors is now one hun­

dred and ten. Their work is to cultivate and de­

develop fields already won, leaving the missionaries, with other native helpers, more free to occupy new points, so as to enlarge the area of evangelical effort. Most of these pastors are fully meeting ex­

tections, and illustrating to their countrymen, by their intellectual ability, their Christian lives,

We have been anxiously waiting to hear what disposition will be made of the Liberia Annual Conference. We are now without an episcopal head, nor do we know which of the bishops have episcopal supervision of this mission field.

As the intelligence from Cape Palmas is very unfavorable, as the natives have rebelled against the general government in that section of country, it will be necessary to change the seat of conference. Bassa has been proposed by some of the presiding elders, but I am not certain yet as to whether they have agreed among themselves.

Our work in this section of country is still favor­
able, and we have plenty here to do. Our meetings are well attended by the natives around us, and as we can spare the time we go out among them, and they hear us gladly. While we are not advanc­
ing as fast as we desire in the civilization of the heathen, and bringing them to Christ, we are not going back. We have a wide field around us, and the Lord is preparing the way for his Gospel to run and be glorified.

We want able men to man the field. The Liberia Conference has but very few active men—men that are qualified to work in a field like this. In other mission fields the Board has able men, educated men—men who can write to you and tell you what they are doing in the work. Not so in Liberia. Our men have not been thus qualified to engage in this work. They are in the field, they do what they can; and yet the Board knows it not, because they cannot tell them.

Around the World in Seventy Days.

Our British steamship, the "Zealandia," has already gone out from England to take her place in the regular line between San Francisco and the Aus­

tralian empire of England, which was made pos­
sible some two or three years ago by the energy of the Australian people, and which is now in op­

eration. A second steamer, the "Australia," is on the point of leaving Europe, and great rejoicings were held on board of her the other day as she lay in the South west India Dock at London. She is a fine vessel of three hundred and seventy-six feet in length, thirty-seven and a half feet breadth of beam, and twenty-eight feet eight inches depth of hold; of three thousand tons, and engines of five hundred nominal horse-power, with two cylin­
ders of sixty-two inches and one of forty-five inches; length of stroke, four feet three inches; fitted with every modern appliance for comfort, and with special reference to her long inter-trop­
ical passages. The first-class cabins are fitted on deck in the fore part of the ship, with a promenade hurricane deck over all, after the fashion of the American river steamers. Especial care has been taken to insure ample light and ventilation, and,
the hurricane deck being as wide as the spar deck, there are ample covered spaces outside the sleeping-cabins on either side for shelter from the intense heat and the rain-floods of the tropics. There are to be three English and three American steamers in this line, which receives a subsidy of ninety thousand pounds a year from the Australian colonies and New Zealand, and it is expected that when they are all put on their stations, as they soon will be, M. Jules Verne's fest of circumnavigating the globe in eighty days will be easily beaten. The calculation is that Liverpool to New York will occupy eight days, New York to San Francisco six days—American railway men promise to do it before long in five days—San Francisco to Hong Kong twenty-one days, and thence to London thirty-six days, making in all seventy-six days. Intending visitors to Australasia will be interested to know that the estimated time from San Francisco to Auckland, New Zealand, is twenty-one days, and to Sydney twenty-five days, giving a continuous speed, including stoppages, of eleven knots an hour."—The World.

Quarterly Meeting at Gonda—After Ten Years, what?—A Hopeful Outlook.

BY REV. E. B. HADLEY.

We have just closed a very interesting and profitable quarterly meeting, and our helpers have returned to their homes and the new year's work. Some few months since we promised our local preachers, exhorters, and other native Christians a week's free entertainment if they would all come to Gonda and have a general "Christmas meeting." Our circuit is a long and large one—roughly, a hundred miles by seventy-five—and our small flock is widely scattered. We seldom come together, and, indeed, had never all met together. We had the quarterly meeting in connection with our Sunday-school treat and picnic. Presiding Elder Mansell was not able to be present with us, as he was under obligations to make a trip to Bombay in the interest of the "Ladies and Pastors' Christian Union," (which extends even to India in its workings,) but we managed to get along nevertheless. All our members—with the exception of several sisters, who were not able to come such a distance over the bad roads—were present.

Of our members four are local preachers, three are exhorters, three farmers, three teachers, one a colporteur, and one in the government employ. Five of these came from Baraich, (forty miles,) and on foot. Others came in carts and on ponies. To accommodate them we pitched our two tents in the city near the school-house and chapel building. This arrangement brought our Christian people together in the center of the heathen city, and gave them favorable opportunities for preaching and for conversing with the people. During the day the brethren visited among the people either in the city or in adjacent villages. In the afternoon they preached in the streets to large crowds of attentive listeners; and at night we all assembled in the school-building, where we had preaching, singing, and prayers. Every evening shopkeepers and others would be attracted to the room, and we thus had both believers and unbelievers in our congregations. The brethren took turns in preaching, and all were edified.

In connection with our colportage of the year a number of interesting incidents might be given did space permit. At the Manurama melâ held near Gonda in April, we sold a number of books and tracts; and at the smaller melâ, held at the same place in November, the purchasers came to our helper asking to see other kinds, and saying that they had read those taken at first, and had found them so profitable that they wanted others. Of course they were supplied, and encouraged to continue reading the books.

At the Ajoodiya melâ, in November, a Brahmin came up to the colporteur's table and asked if he had the Bible. On being answered in the affirmative he said, "Please let me have a copy. I have been reading ' Dharma Tula,' (a very popular tract in Hindee,) and find there some mention of the Bible in which all these great truths about salvation may be found, so I wish a copy to read." When informed of the price (eighteen cents) he said nothing, (a very rare occurrence in this land of bickering, where in giving the first price the seller is always supposed to be asking fifty per cent. too much,) but slyly slipped the amount into the colporteur's hand, adding, "Now, be so good as to pray for me that I may understand this book and receive great benefit from it." Will not the Holy Spirit help and guide such a person searching for the truth? Such is our faith. It often fills our hearts with joy to place our pure books in the hands of those people. They contain such a glad and simple message, and are so adapted to the wants of these benighted ones, that we feel sure that God will make the printed page a great blessing.

One day in December, as the colporteur was going along a country road, he saw a man sitting in front of a fakir's hut very diligently engaged in reading some book, swaying his body and chanting the words as pundits do. On approaching, the colporteur found that the man was a guru (religious teacher) visiting one of his disciples—of whom he has a large number in that part of the district—and that the book was a copy of the Psalms in Hindee. The guru had obtained it at some melâ, and expressed himself as delighted with its contents. He also knew something about Christ, and told the colporteur that he considered
him equal with Ram Chaudra and other deities, and also that he prayed in his name day by day. The colporteur explained the way of salvation more fully, and gave him a Gospel. God grant that this Psalm-reading guru may soon become a true disciple of the great Teacher!

At Quarterly Conference verbal reports were made of the work at all the appointments. Just now the most promising field on the circuit is at Ellapanur, in the jungle, twenty-eight miles from Gonda. In this place two Christian families have been living for some years, and we have long desired to send them a preacher, which we did in October last. He reported a flourishing school and a number of promising inquirers. Every Sunday, after Sunday-school, a number of non-Christian people assemble at his house to hear the Gospel explained. These people, although cultivators, have entirely given up Sunday labor; and as they thus assemble for worship, it is plain that they are being strongly drawn to Christianity. They are mostly of low cast, and it is probable that when a few of them become Christians many will follow. Two families are now ready to become Christians, the one waiting for the other. We hope to visit the place as soon as Conference is over, and anticipate the pleasure of baptizing a number of people.

Ten years have passed since the founding of our mission in Gonda, and we thank God that they have not been fruitless. In 1865 the charge reported five members, one probationer, one local preacher—in all, seven; one school with twenty-five scholars. In 1875 we report twenty-two members, seven probationers, four local preachers—in all, thirty-three; nineteen schools, with seven hundred and ninety-one scholars; twelve Sunday-schools, attended by at least seven hundred children, and work in five places instead of one. We are thankful for this measure of success, and feel that the coming ten years will be much better than the past.

Our work was never so well manned. The local preachers and exhorters are earnestly at work, and our whole Church has promised to remember a weekly hour of prayer during the coming year, and, if possible, to bring at least one new convert each to the next Christmas meeting. God's holy Spirit was manifested in our midst while we tarried together, and all have returned home greatly encouraged. We are but thirty-three in the face of two millions; but God is with us and for us, and we expect success. The work is transcendently grand and glorious, and it is a privilege indeed to be permitted to engage in it. We give ourselves again to it and to God, and, bidding good-bye to the departing year, we gird our loins for harder, better work in the year to come.

GONDA, INDIA, Dec. 31, 1875.

Natives of Madagascar Building Chapels.

Voixzone is a large district about forty miles to the north-west of the capital of Madagascar. Originally the whole district was under a series of petty chiefs, who have long since been faithful subjects of the Hova Government. The inhabitants were formerly distinguished for their attachment to charms and idols. In a report in which the Rev. E. H. Stribling describes the work which he is carrying on in the western portion of the same district, is the following:

"The rebuilding of chapels has taken up a portion of my time, no less than eight having been recently rebuilt. At the town of Tsisaingana, (an hour to the east of Ankazobe,) containing a hundred houses, I was especially pleased with the diligence of the people in this department of Christian service. I had urged the erection of a more substantial building than the mud chapel they put up during 1869, and promised that if they would contribute ninety dollars I would give them another twelve toward building a large sun-dried brick church.

"My usual plan for collecting the money from the natives for this purpose is, to solicit donations of small amounts to be paid to the collectors within a month from the date of promise; and at this town of Tsisaingana I also proposed the same mode of collecting the one hundred and two dollars. The plan, however, did not quite meet their views, and I, at once suggested they should hold a conference among themselves on the subject. The whole congregation therupon left the old chapel in which we were then assembled, and for a long while I could hear a most animated conversation going on within the chapel grounds. After some time the pastor, followed by his people, re-entered the building with a decided look of satisfaction beaming on every eye. 'Well,' I asked, 'and what is the result of your deliberations?' Whereupon Andrianamania, the pastor, stood up holding a subscription list in his hand, from which he announced, to my surprise, that the whole of the ninety dollars had been promised, and would be paid in to the native treasurers that day month. The pastor and a friend promised fifteen dollars, another two the same amount, others giving six dollars each, and nine others to pay thirty dollars between them.

"Ninety dollars in Vonizongo is, indeed, a large amount; and the willingness with which the people made their agreement affords great encouragement in my endeavor to urge the Churches toward self-help. Ten dollars of the amount I promised this Church they have not yet received, as I never pay the Society's money until the roof of the building is finished. Notice has just come from the pastor that they are about completing the work,
and it will give me great satisfaction to help so diligent a congregation.

"At another town I found a clean new chapel, erected with much care, and all completed during my absence from the island, at the sole expense of the native pastor and his people. Six of these new chapels are about to hold their opening services, when I hope to be present with many of our chief pastors."

Editor's Desk.

Poor Mis guided Methodists.—A writer in the Indian Mirror indulges in some sharp strictures on our work in India, based upon a visit of Dr. Thoburn to Lucknow, where an immense concourse attended upon his ministry, greater by far, as the writer thinks, than he could have maintained had he preached constantly in Lucknow. We give an extract to show why he was amused and staggered at what he saw. The writer says:—

"The Methodists have displayed greater interest and zeal in the special meetings than before. One among them was thoroughly convinced of a second Pentecost. The strangest part of the whole affair is, that men find Christ at the spur of the moment. In one of the meetings held in the Methodist chapel your correspondent had the good fortune to see that seven persons found Christ within the space of ten minutes, and on another five resolved to follow Christ, leaving the world and every thing of it within a quarter of an hour. I sought explanation of this from a gentleman whose past history fully justified me in believing that he was conversant with every thing of Methodism. He went on to say that these Christians were totally mistaken in their view of the thing. I agreed with him that the feeling of repentance in a sinner brings along with it the message of pardon from God, or in other words, deep contrition is followed by solace, and that this is mistaken for sight of God. But this should not blind me against the good traits in this body of missionaries. Almost all the speeches delivered on these occasions were characterized by faith in Christ. Mr. Thoburn was very earnest in his language, and carried with him not only faith in Christ, but the conviction that he has found Christ to be his elder brother, Lord, and Master. Furthermore, he appears to hold the doctrine of individual inspiration. It is a pity that these missionaries look up so earnestly to Jesus Christ that they in a manner withhold from God what is exclusively due to him."

The Mission-house Debt Nearly Extinguished. —We have kept our readers advised of the state of our account with the Methodist Publishing and Mission Buildings. One fourth of this property belongs to the Missionary Society, three fourths to the Book Concern. The gross income of the property for 1875 was fifty thousand nine hundred and five dollars and ninety-two cents, giving us rent free for our own offices; and nineteen thousand one hundred and ninety-three dollars and eighty-five cents was paid out on joint account for taxes, insurance, repairs, etc., leaving a net income of thirty-one thousand seven hundred and twelve dollars and seven cents, one fourth of which belongs to the Missionary Society, namely, seven thousand nine hundred and twenty-eight dollars and two cents. The Society has a further income from rents of its own of three hundred dollars, and interest, on account, of two thousand and fifty-eight dollars and ten cents, making a total income of ten thousand two hundred and eighty-six dollars and ten cents. The sum of eleven thousand two hundred and thirty-five dollars was paid into this account during the year, the most of it chargeable with interest during the life-time of the respective contributors, which swells the income to the sum of twenty-one thousand five hundred and twenty-one dollars and ten cents. The debt on the first day of January, 1875, was thirty-one thousand one hundred and fifty-nine dollars and twenty-one cents. Interest, annuities, etc., were paid amounting to three thousand five hundred and sixty-four dollars and twenty-nine cents, and the balance, seventeen thousand nine hundred and fifty-six dollars and eighty-one cents, one fourth of which belongs to the Missionary Society, three fourths to the Book Concern. It is an octavo of four hundred and fifty-five pages, embellished with some eighty cuts. The route described is from Bombay along the eastern shore of the Arabian Sea, through the Gulf of Oman to the Persian Gulf, which were touched at various points on either shore; thence along the banks of the Tigris, taking just north of Nineveh to the Throness, and thence across the sands of the Arabian Sea, through the Gulf of, to the island of Bahrain, a nearly westerly course to the north-east corner of the Mediterranean Sea. This route led through the lands of prophecy, where our author gazed devoutly and reverently upon its fulfillment, lands yet to be recovered to Christ. Because of this, we have sought these pages as a guide to fields for great exploits, in coming days, of holy enterprise. It is a useful and attractive volume. No one going about in unfrequented countries, with the love of Christ and humanity in his heart and the great commission ringing in his ears, could tell his tale of observation without interest or profit. But when a vivid imagination, and a pen graphic and eloquent, are employed to do the work, it will, of
course, challenge unusual attention. The Doctor will have few listless readers.

"MISERY LOVES COMPANY."—It is a poor consolation we derive from the following from the Missionary Herald, organ of the American Board. The Lord help us all! What shall we do if the pressure continues much longer? The Herald says:

"This is not all, however, and there is reason to apprehend that the worst is still to come. The basis of the appropriations for the current year, as already stated, was the income of last year. But during the first third of the present financial year—September 1, 1875, to January 1, 1876—the donations and legacies (exclusive of offerings for the extinguishment of the debt of last year) have fallen thirty-one thousand eight hundred and forty-one dollars and twenty-three cents below those of the same period last year! And this, notwithstanding a large advance in the contributions made to our treasury by the Woman's Board. In other words, we have lost on the average, since the financial year began, nearly eight thousand dollars a month!"

DON'T FAIL TO READ the article entitled "Our Work in the South." Brother Whittier has been careful to gather statistics of a most interesting character. On his district he finds there are four hundred and fifty-four who own their own homes, and some of these homes are quite valuable. He makes a glorious slaying, too, as to the work of revival. The Church wants to know the facts as to our work in the South, and we are glad to have our brethren carefully collate them and send them to us. Now let them be read.

"L'OROIRE EVANGELOCO" is the title of the paper issued from our press in Italy, under the joint editorship of our own superintendent, Dr. Vernio, and Rev. H. Piggott, the Superintendent of the Wesleyan Missions. It is a neat little quarto of eight pages nine by thirteen inches. The first number contains a pleasant variety of matter, and we doubt not will aid in the work of Italian evangelization. All hail, this Evangelical Courier!

N. TIBALE & SONS, 87 Park Row, New York, have published a new book of Moody and Sankey's work as great evangelists, with the best thoughts and discourses of Mr. Moody and portraits on steel. The advantage of this edition is, it has been carefully edited, indexed, and numbered, which gives easy reference to the thoughts and illustrations. Sixty cents per copy. Agents wanted. Address publishers.

A SMALL Bust of Dr. Eddy in plaster, modeled by Mr. Edward Gontink, the artist, after his excellent life-size marble bust, is on our table. Similar ones are for sale, and can be had by addressing him at 805 Broadway. Price two dollars; packed and shipped, three dollars.

MISSIONARY ADVOCATE.

Missionary Items.

REV. B. H. BADELEY, of Gonda, India, aided by several other missionaries, is compiling a "Missional Directory and Memorial Volume" of the Protestant Missionaries of India. He gives the following approximate statement of the number of missionaries (foreign and native ordained) of the various Churches laboring in India, December, 1875:

Church of England Missionary Society.......................... 181
Society for the Propagation of the Gospel ....................... 80
London Missionary Society, (Congregational) .................... 68
Basel Evangelical Missionary Society, (German) ............... 49
American Methodist Episcopal Church ............................ 47
American Board, (U. F. M.) ........................................ 40
American Presbyterinan Church ................................... 38
Wesleyan Missionary Society .................................... 36
Free Church of Scotland ......................................... 35
Established Church of Scotland .................................. 32
Baptist Missionary Union, (U. S. A.) ....................... 30
General Baptist Mission, (English) .............................. 29
Wesleyan Missionary Society .................................... 17
Leipzig Lutheran Mission, (German) .............................. 16
Gossner's Missionary Society, (German) ........................ 14
United Presbyterian Mission, (Scotland) ........................ 13
Hermansburg Mission, (German) ................................ 10
Free Baptist Mission, (U. S. A.) ................................ 10
Reformed Church Mission, (U. S. A.) ........................... 8
Irish Presbyterian Mission ....................................... 7
American Presbyterian, (South India) .......................... 7
Episcopal Moravian Mission ..................................... 5
Hermannsburg Mission, (German) ............................... 5
German Evangelical Mission, (U. S. A.) ....................... 3
Danish Lutheran Mission ......................................... 2
All others ......................................................... 18

Total .............................................................. 800

A NEW RELIGIOUS MOVEMENT IN INDIA.—Mr. A. C. Lyall, in his administration report of the Rajputsana States, quoted in the Pioneer, says that a religious movement among the non-Aryan tribes of India has spread among the wild Bheels on the Meywar-Guzerat frontier. It is thus described by the political agent of Meywar: "A reformer, Soorjee, a Bheel guru, has for some years past been at work among his countrymen on the Meywar-Guzerat frontier. He preaches worship of one God, peace, and good-will. His followers take an oath to abstain from all crimes and offenses, spirituous liquors, and causing death to any living thing. They bind themselves to live by the produce of the soil, and to bathe before eating. Soorjee has now a following of upward of one thousand bhuguts, or believers, and three disciples, or gurus, ordained by himself to preach and convert."

"WE ARE EIGHT."—Two were in heaven, but the circle still complete. A note from the South Carolina Conference says:

"This is a post-office order for eight dollars missionary money, given by one family of eight persons here in South Carolina. It is a dollar each, although two of the eight are in heaven. But a loving friend wishes the dear departed ones, al-
though in the Church triumphant, still to be represented in the Church militant, and thus continue to help save this lost world.”

The Blind Reader of our Advocate.—At Ed­dington, Minnesota, we have one highly apprecia­tive reader. Her note to us at the beginning of the year is as follows:—

“The volume of the Advocate for 1875 has expired with the close of the year. It was my intention to have written to you at an earlier date. You please bear in mind that I am sightless, and dependent on some friend to read and write. I have inclosed one dollar for three copies of the Advocate, trusting that it may reach you safely.”

A Model Church.—There is a Church in Kobe, Japan, the standard of admission to which is probably quite as high as that of any Church in any Christian land. Of the twenty male members of this Church thirteen go out as lay preachers to six stations every week, and four more every month. Every man not prevented by age or other infirmity is pledged to active lay effort at his own charges, and this pledge is made a condition of admission to membership.

A More United Front.—No less than eleven different denominations in Scotland, Ireland, and America holding the system of doctrine and polity commonly known as Presbyterian, are represented in India. As the points in which these differ are quite insignificant in comparison with those in which they agree, and have little if any importance outside of the countries where such differences first arose, there seems to be no good reason why there should be more than one Presbyterian Church for India. A meeting was held in Allahabad, about a year ago, of representatives from these various Presbyterian bodies to take measures preliminary to the formation of a general Presbyterian Confederation or Alliance for India. In accordance with action taken, the first Council of the Indian Presbyterian Alliance was held in the American Presbyterian Church, Allahabad, on the 16th and 17th of December last.

Ugh.—The Lucknow Witness says: “Our eye was arrested the other day by a letter in the Delhi Gazette, which spoke of a new reformation already well under way which was to set aside and sup­ersed the present dogmatic Christianity, and usher in a Christianity which the whole world would accept. ‘The missionaries may then hope to make progress in India,’ says this writer; so our interest was considerably excited. But as we looked along farther what was our disappointment, not to say disgust, to find that this new revelation, so much applauded, was nothing less than that sum of all abominations and deceptions known as Modern Spiritualism. We hope this crowning masterpiece of Satan’s many plots against the advancement of Christ’s kingdom may obtain no footing in this country.” And we say, Amen!

Very Affecting.—A pastor in the Erie Con­ference says: “A very poor family in this commu­nity getting the diphtheria among them, the entire family of five children died. The mother, a noble Christian woman, gave me their pennies, thirty-five cents in all, to send to you for the Missionary So­ciety. Inclosed you will find the amount. God will certainly bless it, for it is truly ‘the mite’ of Scripture.”

A Heathen Editor in Bengal has lately de­clared in his paper that “the Bible is the best and most excellent of all the English books, and that there is not its like in the English language. If a person studies the English language with a view to gain wisdom, there is not a book more worthy of being read than the Bible.”

The Heathen Need Him.—You may fly up to Him on the wings of faith, and cling to Him with the hand of faith, and lay your weary head upon his breast, and tell Him all your sorrows; and you will find that his heart is a brother’s heart, as tender to compassion as his power is all-sufficient to save.

In Twenty Years the number of languages in which the Bible is printed has been more than quadrupled. In 1854 it was printed in fifty languages, now it is printed in two hundred and ten.

Norway—Dedication at Horten.

Superintendent Hansen, in January, reported as follows:—

“We have great cause to thank God. Our missionaries have all been spared from sickness and death, and are at present diligently at work in their Master’s service. The good cause is progressing, if not quite so rapidly as we should wish, yet advancing surely and steadily. The number of our members is always increasing, and our influence in the country waxing greater; but, owing to this, the opposition from certain quarters is also more sharp and bitter than ever. In spite of all this, the way is open to us every-where, but we cannot, for want of means, undertake more than we have already on hand.

“On Christmas-day I dedicated a new church at Horten. The Society in this town has built a pretty little church of brick, adorned with a small steeple. It is thirty-four by sixty-four feet, with a gallery at one end. It cost about six thousand dollars, but the greater part of this remains unpaid. At the dedication-service the church was crowded...
with hearers, nearly eight hundred persons being present. It was a glorious day for the little Society. After the dedication, meetings were held every day; many people came to hear the word, and the grace and blessing of our Lord was abundantly poured out on the congregation.”

Appreciation of the Advocate.

A business letter from Erie County, New York, runs thus:—

"As much as we hail the coming of our dear Missionary Advocate each month, the pinching hard times, which demands all kinds of retrenchment, had almost determined us to discontinue our monthly paper. But the unexpected appearance of the January number constrains us to retrench elsewhere, so that we may still continue to join our hearts and prayers with the many laborers in other parts of the great vineyard. Inclosed please find thirty cents for the year 1876." [Twenty-five cents was enough.—Ed.]

False Apologies for Heathenism.

The apologies which are made for heathen systems by those who aim to disprove the superiority of the Christian faith would have little weight if their readers could witness the orgies of idolaters on their native soil. The whole ground of misconception lies in the fact that the heathenism which scholars construct from the gleaned wisdom of ancient books is not the heathenism which the masses believe and practice. It would be strange if, in the course of centuries, no eminent sages had appeared among the votaries of the more ancient heathen errors. Beautiful maxims, elaborate systems of metaphysics, and high-wrought poetry, have found their way into the Vedas of the Hindu, the Confucian classics of the Chinese, and the extended literature of the Buddhists. But the great question is, What are these religions as they now exist, as they are taught and exemplified by a living priesthood, and as they are conceived of, and followed, by the ignorant and debased masses of the Asiatic continent? . . .

The practical observer must dismiss the savants with their fine enthusiasm for ancient theories, and must study the millions of benighted men as they live in this generation. He must look upon the vast throngs who undertake pilgrimages to sacred mountains and rivers, and question their aims and hopes. He must visit the cities of the dead, as at Canton, where tens of thousands lie unburied till a lucky day shall come. He must listen to the midnight din of the superstitious masses while they ring gongs and discharge fire-works to drive off evil spirits. He must watch the incantations that are performed over the sick, and see the burial honors paid to dead beggars to propitiate their ghosts. He must witness the panning of monkeys and doves and sacred pigs as a work of merit, while men and women die of starvation in the streets. Such a view will give him some adequate impression of that massive conglomerate of superstitions with which we really have to do in extending the knowledge of God and his word . . .

There are gods of war, gods of wealth, gods of harvest, gods of the sea, and gods of the kitchen. Special prominence is given throughout all the East to the goddess of mercy, and perhaps, next to her and the god of wealth, the god of small-pox receives the greatest number of propitiatory offerings. In the latter case there is no religious impulse, unless a mere dread of the pestilence may be called by that name.—Dr. Ellinwood.

The New Press in Mexico.

Dr. Butler writes, January 29, 1876: “Your kind note about the 'Press' duly arrived, and a few days after, to our great joy, the press itself put in its appearance. In three days more we had it unpacked and together. The first words that were printed upon it you will find inclosed—the 16th verse of St. Luke's Gospel, chapter ii:—

'GLORIA EN LAS ALTURAS A DIOS,
EN LA TIERRA PASE BUENA VOLUNTAD PARA
CON LOS HOMBRES.'

It is evidently a magnificent instrument—works beautifully; and you may be assured that this iron missionary will do more for God and Methodism in the days to come than any two men you will ever send here. You should have seen the joy of my son, Edward, the director of your printing establishment, when it came. For more than three days he hardly eat a meal of food until he had it working. Poor fellow! he is just as fully and purely devoted to his part of the good work as John is to his. I thank God for two such noble boys to help me.”

New Guinea Customs.

BY REV. W. G. LAWES.

The dress of the people is soon described. The women are women of one garment, if indeed a leaf petticoat can be called a garment at all. It does not take long to put on, and is at any rate one garment more than the men wear. The little girls and women all wear this petticoat, which reaches down
to their knees. But in addition to this, they are all tattooed, and perhaps that helps to make them look decent and keep them warm. Very little girls are tattooed; as they grow bigger more is done, and so on until they have done growing, by which time their bodies are covered from head to foot. It does not seem to hurt them much. A little girl was here the other day whose face had just been done. She tried hard not to laugh, for it hurt her chin, but she made a very comical face over it.

The cars of boys and girls are pierced when they are very little. They have two holes in them, and sometimes more—one at the bottom and another at the top. If they can get some red beads to string and hang from these holes they are very proud. Then all their noses are pierced, too. If you feel your nose, you will find there is a nice place in the middle, just below the hard part, to hang a ring from or put a stick through. It is the middle, not the sides, that they pierce here. The girls do not generally wear them, but no boy would consider himself dressed without his nose stick. They sometimes wear a little piece of reed, but the proper thing is a white polished stone, a little bigger than a pencil, and about as long. The natives have had bad colds lately, but as they don't seem to be much in the way. All wear armlets between the shoulder and elbow. These are plaited and fit very tightly; but the full-dress armlet is a plain white circle made out of a shell. A canoe can be bought with one of them, and no girl does not generally wear them, but no boy would consider himself dressed without his nose stick. They sometimes wear a little piece of reed, but the proper thing is a white polished stone, a little bigger than a pencil, and about as long. The natives have had bad colds lately, but as they don't seem to be much in the way. All wear armlets between the shoulder and elbow. These are plaited and fit very tightly; but the full-dress armlet is a plain white circle made out of a shell. This is the most valuable thing the natives have. A canoe can be bought with one of them, and no young man can get a wife if he has not several of these to give her parents. The armlets do for pocket, and also for putting flowers and sweet-smelling leaves through.

They often paint their faces with charcoal, and also with yellow paint. A young man with his face painted, his hair done up chignon-fashion, two armlets on, and a long stone through his nose, is in full dress, and fit for any evening party. The men wear their hair long, but the women have theirs cut off quite short.

When any of their relatives die, the survivors go into deep mourning. They come out in a full suit of black, which always fits them well. They blacken their bodies, face and all, with charcoal. When they get up in the morning they reblichken themselves. If it is any one they care much about, they wear mourning for three, four, and six months.

A very intelligent looking young man and his wife were here the other day from a distant village. They were in the deepest mourning, and the woman had round her neck a string from which was suspended a little tuft of black hair, a little armet, a broken cocoanut cup, and a little broken cocoanut-shell spoon. These had belonged to her only little boy, who had died three months before. They love their children very much, but when they die they have no hope of ever meeting them again, for they do not know any thing about Jesus, heaven, or the resurrection.

The houses of the people are very funny-looking things stuck up on poles, like pigeon-houses, and standing half in the sea and half out. They are clean, but very comfortless—no mats, no chairs, table, beds, pillows, or furniture of any sort. A lot of nets hang all round the house inside, and outside a lot of fish, kangaroo, and turtle bones. A roll of mat is on one side; but this is the canoe sail, and is never used to sit or sleep upon. When a little baby is born they have no nice cot to put him in, but he is laid on a banana-leaf on the hard boards. When he gets a littler bigger he is put in a net-bag, something like a potato-net, only very nicely netted, and hung up. Baby is then gently swung to and fro, and so rocked to sleep.

No prayer ever goes up from these houses to our Father in heaven; they are prayerless houses. Those who live in them do not know how to pray nor yet who to pray to.

The women do most of the work; they fetch water, get firewood, cook the food, plant bananas, weed the plantations, and often manage the canoes and go fishing. The men make the nets, mats for sails, and go hunting and fishing. Besides this, they smoke and sleep. The last two they can do splendidly. I often see a man and his wife coming from inland, the woman carrying firewood, bananas, etc., in a bag hung from the top of her head; on the top of all a child sitting, and sometimes a smaller one in front or on her side. And what does the good husband carry? He trots behind, and carries a spear!

There is one thing every boy and girl, man and woman can do, and do cleverly, too—they can all steal, and do it whenever they can get a chance. They steal things that are of no possible use to them, just for the love of stealing.—Juvenile Missionary Magazine.

Bequests and Devises to the Missionary Society.

PENSONS disposed to make bequests to the Society by will are requested to observe the following form:

I give and bequeath to "The Missionary Society of the Methodist Episcopal Church," incorporated by the Legislature of the State of New York, the sum of ; and the receipt of the Treasurer thereof shall be a sufficient discharge to my executors for the same.
## Missionary Advocate

**Form of a Deed of Land to Said Society.**

I give and devise to "The Missionary Society of the Methodist Episcopal Church," incorporated by the Legislature of the State of New York, the following lands and premises, that is to say:

- to have and hold the same, with the appurtenances, to the said Society, its successors and assigns, forever.

### Acknowledgments

The following moneys were received by the Treasurer of the Missionary Society of the Methodist Episcopal Church to Feb. 12, 1876:

<table>
<thead>
<tr>
<th>Location</th>
<th>Amount</th>
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<tbody>
<tr>
<td>North Carolina Conf.</td>
<td>$155.79</td>
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<tr>
<td>St. M. E. Church, New York</td>
<td>$130.00</td>
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<tr>
<td>Boston, C. N. Y. Conf.</td>
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<tr>
<td>Bow, N. Y. Conf.</td>
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<td>Church of the Epiphany, Portland, Ore.</td>
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<td>Estate Sherman Terrell, Killian, O., $1,050, less cash $2.80</td>
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<tr>
<td>Dalton, Troy Conf.</td>
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<td>Kansas City, M. E. Conf.</td>
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<tr>
<td>South Arrow, N. Y. Conf.</td>
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<tr>
<td>Sheffield Bay, N. E. Y. Conf.</td>
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<tr>
<td>Sharon, Troy Conf.</td>
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<tr>
<td>Williamsburg, C. N. Y. Conf.</td>
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<td>Champlain, Troy Conf.</td>
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<td>Twenty-seventh M. E. Ch., New York</td>
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<td>&quot;J. E.&quot;</td>
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<tr>
<td>Boston Highland, N. Y. Conf.</td>
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<tr>
<td>Bedford-st Ch., New York, of which $20 is for China</td>
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<td>Bush S. S., Miss. Soc., New York</td>
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<td>Gettysburg, C. Penn. Conf.</td>
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<td>Miss. Soc. of Genesee College and Gen. Wm. Sents, Lima</td>
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<tr>
<td>&quot;A Friend&quot;</td>
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<td>Lewistown Circuit, Va. Conf.</td>
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<tr>
<td>&quot;A second mother&quot;</td>
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<tr>
<td>&quot;Bloomer Lights&quot; of Sparkmarsh, for India</td>
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<td>Chester M. E. S. S. Conf.</td>
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<td>Poughkeepsie, N. Y. Conf.</td>
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<td>Proceeds of sale of Isabella Mission Farm, Mich</td>
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<td>South Carolina Conf.</td>
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<td>Upham's app. to Port Royal Dist., S. C. Conf., ret'd</td>
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<td>Boston, C. Penn. Conf.</td>
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<td>Estate of Thomas Bowers, deceased</td>
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<td>First Place S. S., Brooklyn</td>
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<td>East Newark, N. Y. E. Conf.</td>
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<td>Jamaica, N. Y. Conf.</td>
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<td>East Hartford Circuit, Balt. Conf.</td>
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<td>Frederic City, Ohio</td>
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<td>Interest on the Allen Fund</td>
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<td>Bequest of Walter Tozer, S. W. Ind. Conf.</td>
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<td>Grace M. E. Church, Baltimore</td>
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<tr>
<td>Mayfield Circuit, Troy Conf., for India</td>
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<td>Frederick, Circuit, N. Y.</td>
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<td>M. G. Kenny, Rochester, III</td>
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<tr>
<td>Deal on Terre Haute and Richmond H. Stock, from estate of J. Nelson, deceased</td>
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<td>Georgetown, N. E. Y. Conf.</td>
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<td>Lagrange Bluff, Seymour, Conn</td>
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<td>A. W. Lowndness, Seymour, Conn</td>
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<tr>
<td>Narragansett Church, Brooklyn</td>
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<td>St. Mark's Church, States Island</td>
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<td>Lawrence S. S. Conf.</td>
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<tr>
<td>Jay Miss. Soc., Cortland, C. N. Y. Conf.</td>
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<tr>
<td>West Texas Conf.</td>
<td>$114.55</td>
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