Mohammedan Wonder.

The empire of the "Great Moguls" in India originated with Mahmoud of Ghuznee, the Mohammedan sovereign who made the first permanent conquest in India. This was in the year 1001; and during the eight centuries that followed, sixty-five Moslem rulers, including the powerful Timour, the great Akbar, and the magnificent Shah Jehan, tried to maintain their authority over the Hindu nations. The empire, however, showed considerable weakness and disorder until about 1520, when the Mongol chieftain Baber, a descendant of Timour, seized the throne and established that Tartar dynasty which continued to rule until it was finally overthrown by the British power.

The metropolis of the Mogul Empire in India was Delhi, except during the sixteenth and part of the seventeenth centuries, when Agra occupied this position. Delhi was a famous city before the Moslem conquest, but it was greatly enlarged and beautified by the Mogul emperors. At one time it was much the largest city in India, covering a space of twenty square miles, and making a population of two millions. It is now reduced to a circumference of seven miles, and its population to about two hundred and fifty thousand. Its

* Moguls is an English corruption of Mongols.
vast extent in its period of splendor is evidenced by its ruins, which are supposed to cover nearly as large a surface as London, Westminster, and Southwark. These ruins consist of marble palaces, pavilions, baths, gardens, and mausoleums; and they form one of the most striking scenes of desolation to be met with in the whole world.

THE PALACE AND THE GRAND MOSQUE AT DELHI.

Among the magnificent structures in Delhi, which were kept in perfect order until the recapture of the city by the British during the rebellion of 1857, were the palace of the Great Mogul and the Jumma Mosque. These were the most magnificent buildings of the kind in India. The palace was built by the famous Shah Jehan, who also erected the wondrous Taj Mahal at Agra, the most beautiful building now in existence in the world. The lofty embattled walls of the Delhi palace, its stupendous towers, surmounted by elegant pavilions, marble domes, and gilded minarets, formed altogether a remarkable assemblage of taste and magnificence.

Another wonderful object in the city was the Jumma Muejid, or grand mosque, considered by the Mohammedans the wonder of the world. It was the greatest of all mosques, and one of the very largest, if not the largest place of worship in the world. It was of the Byzantine Arabic style, built of white marble and red sandstone. From its lofty domes and minarets a splendid view of the city and adjoining country could be obtained. We present an engraving of this magnificent structure.

THE MOGUL EMPERORS WERE SCOURGES RATHER THAN BLESSINGS.

But notwithstanding the boundless wealth and the military prowess of the Great Moguls, and the architectural splendor of their palaces, mosques, and mausoleums, the greater part of them were so despotic, bigoted, and ferocious, that they were scourges rather than blessings to India. Their empire was sustained only by military power and despotic rule; and they made no effort to conciliate the conquered races, and they never realized from the military prowess of the Great Moguls, and the power of the Moguls was so crumbling to the iniquitous rule of the Great Moguls, and his equally guilty wife, were sent as convicts to an island off the coast of India; and many of the numerous princes of the royal house were executed, while the gorgeous palace in which the assassinations took place was reduced to a mass of ruins, except only the audience hall, the most beautiful that ever shaded the throne of any oriental potentate. The last, however, was despoiled of its most precious stones and gold and silver ornamentations. The Grand Mosque was desecrated. Soldiers cooked their food in the cloisters. The high-priest's throne was smashed in pieces, and every thing valuable carried off; and Delhi and India were freed, let us hope, forever, from the iniquitous rule of the Great Moguls.—Spirit of Missions.

Moral Accountability of the Heathen, and their Danger.

BY REV. T. J. SCOTT.

A REMARKABLE objection sometimes urged against the utility and propriety of the foreign missionary movement is that the heathen have but small moral accountability, and consequently are in but little danger. A recent conference report contained the statement that people sometimes urge, as an objection to doing any thing for the missionary collection, that “the heathen will be saved anyhow.” With the clear statements of the Bible before us, interpreted in the light of facts as they exist in the pagan world, it is difficult to account for the existence of so strange an opinion—urged at times honestly, no doubt, and not simply to parry the application for money in support of missions. Such an opinion is founded in ignorance, and full light should be flashed on the question till no such excuse for giving can honestly exist.

It would seem that some persons imagine the heathen to be in a state of infantile ignorance of moral distinctions, and that consequently they
stand in something like the relation of children to moral law—innocent because ignorant, and because innocent not in danger. Such reasoning leads to a sad apathy in thousands toward the heathen, whom they leave to perish in a criminality of fearful magnitude.

Paul was a grand and an inspired missionary. He had observed the heathen in all the sad reality of their condition. In his introduction to the Epistle to the Romans he deals with this very question, and his inspired utterances have no uncertain sound. He had a clear sense of duty toward the heathen: "I am debtor both to the Greeks and to the barbarians." Rom. i, 14. He was not ashamed of the Gospel, in which the righteousness of God is revealed, and his wrath against all ungodliness. God may be known from nature, hence the heathen in their idolatry and wickedness are without excuse, that is, they are guilty. Verses 16-21. Then he depicts their awful moral state in the remaining verses of this first chapter in a portraiture fit only for private perusal, and which can only be fully understood when read in the light of an experience among a pagan people.

Then he reasons, (chap. ii, 2, etc.,) "We are sure that the judgment of God is according to truth against them which commit such things." God "will render unto every man according to his deeds." "Tribulation and anguish" upon the Jew and Gentile also. "As many [pagans] as have sinned without law [written] shall perish without law." Verse 12. The heathen have the light or prompting of conscience sufficient to make them subjects of reward or punishment. Verses 15, 16. Nothing can be clearer than the apostle's discussion of this awful subject, and his statements and conclusions are fully confirmed by the observations of modern missionaries. The sad conclusion of some, that all who do not hear the name of Jesus perish inevitably, is too sweeping. Thank God! we may believe that some earnest souls, even from the depths of pagan darkness, are—through a Saviour unknown—lifted to the glory of heaven. But with the inspired teaching just noticed before us, and the facts of paganism, what shall we say of the great mass numbered by figures we can hardly grasp, who "are all gone out of the way," whose throat is an open sepulcher, beneath whose lips is the poison of asps, whose mouth is full of cursing and bitterness, while their feet are swift to shed blood, "all guilty before God?" When Bishop Kingsley visited India, he sat one night till late listening to a picture of the depravity of the heathen in that country. At last the sight was too painful for the good man. "O, what a picture!" he said as he hurried to his couch to bury the sight in the oblivion of sleep. I will never forget my first intimate insight into the awful corruptions of native society in India. I was complaining of the low standard of moral attainment among some of the Christians when alone with a native preacher. Tears started in his eyes, and he remarked that such Christians are angels when compared with the mass of his countrymen. He then lifted the veil, and gave me a view of native society. It was awful. Every year's observation confirmed those statements and revealed more of the sad picture.

As a matter of fact, too, the heathen do know better. Nature, tradition, conscience, God's Spirit, these are sources of light sufficient to keep up moral distinctions with sufficient sharpness to make all accountable. The language and literature of pagans testify to the fact of such distinctions. Words are the signs of ideas, are the garment of thought. In the languages of the Hindus in India we find complete catalogues of words for vice and virtue—words expressive of every shade of moral thought and feeling. These words as surely stand for ideas in India as in the United States of Christian America; and the conclusion is inevitable, that those who use them are responsible and guilty, because transgressors. We should carry the Gospel to pagan people, because now, as ever, "it is the power of God unto salvation to every one that believeth." With its light and power the heathen have a greatly enhanced chance of escape from eternal ruin. It is simple matter of fact, that Gospel truth is improving, morally, not only the Christians of India, but all among the masses an improved moral condition may be soon.

How great is our responsibility in this matter! Dare we in the light of these facts withhold our money and effort for the evangelization of the pagan world? 

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A Grain of Mustard Seed.

BY REV. L. NIPPERT.

When our Church commenced her mission in Basel, Switzerland, sixteen years ago, the missionary had to appear before the proper authority. One of the most prominent citizens, and member of the city council, Mr. Daniel Burkhardt Farcat, examined very closely into the intentions and doctrine of the Methodist Episcopal Church. Being satisfied that there was no danger, the missionary got permission to make his abode in the city. This gentleman and his excellent family became more and more acquainted with and befriended the mission and the missionaries of our Church.

To-day we read in the Christlicher Volksbote aus Basel: "Last Sunday a great many friends came from various parts to Tratteln to attend the dedication of a "Union House," a stately building erected by the liberality of Mr. Daniel Burkhardt Farcat, of Basel. After the singing of several hymns, Rev. J. Spoerri (Methodist Episcopal) led in prayer. Then Mr. D. Burkhardt Farcat arose
and said he had been induced to build this house out of gratitude to God, who had given him a pleasant country-seat in that parish, where he had been residing with his family for more than thirty years, and had felt the necessity of such a "Union House." This is to be the meeting-place of the little Sunday-school; the Methodist Society, which for years has been holding its meetings in this village; the Christian Society, which has existed for one hundred and fifty years in this place; the Young Men's Association; and a Knitting and Sewing Society, conducted by a Christian lady. Jesus Christ the Lord is to be the corner-stone of this house. His sufferings, death and resurrection, and his living at the right hand of God, are the foundation of the doctrines to be preached in this place.

After the Director of the Christian Mission-house, near Basel, had finished speaking, Pastors Ruser and Echlin, of the State Church, addressed the congregation, and Rev. E. Achard, of the Methodist Episcopal Church, dedicated the building to the service of the living God.

Missionary Excerpts
GATHERED BY REV. W. T. SMITH.

The Commission Written on the Heart.—We are not left to infer our duty. We have but to open the New Testament and we read the great commission, "Go ye into all the world and preach the Gospel to every creature;" a command accompanied by the promise, "Lo, I am with you always, even unto the end of the world," and illustrated by the closing words of the sacred canon, "And the Spirit and the Bride say, Come," etc. But the Christian need not open his book; let him but open his heart, and he will find his commission. The first drop of grace let fall upon a human heart makes it a witnessing heart; it cries out, "Draw near, all ye that love God, and I will tell you what he hath done for my soul;" and the next drop makes it a missionary heart, crying out, "I have great heaviness and continual sorrow in my heart for my brethren, my kinsmen according to the flesh," and the third drop, multifarious, makes it a martyr heart, crying out, "I could wish myself accursed from Christ!" I could be crucified, as was Jesus, if by dying I could lead my fellow-men to God. But the Christian need not open his heart; let him but open his mouth, and forth will come the proof of his high calling; for he will, if he pray according to the Saviour's model, say, "Thy kingdom come, thy will be done on earth as it is in heaven." He will testify that he is apprehended to emulate the angels, to endeavor to spread around the globe the happiness, the obedience, and the anthems of the skies.—By. Thomson.

The Gospel Unique.—The Gospel we send to the heathen indicates its claim to deserved universality by its nicely adjusted claims on man's sensitive nature, interdicting alike austerity on the one hand, and all licentiousness on the other. Nor is it a less striking fact in the Gospel, that it presents moral perfection in God exactly adapted to raise the moral nature of man toward the same divine eminence. To facilitate this elevation, it embodies the abstract standard of excellency into practical life, making our "Living Head" our exact pattern. Its peculiarity is nowhere more striking than in its relations to human conscience. Its truths are so related to this faculty as to secure to it both activity and peace. Many a system has given it peace, but it was only in its slumber; others have roused it to activity, but only to inflict torment. The Gospel alone gives it activity by the overpowering motives to action; and peace, by its imparted purity. The Gospel should go to the whole race, because that alone can satisfy the moral sense of justice which is so shocked by the disorders of society. That alone unfalls the mystery by pointing to a retributive scene beyond this mingled allotment.—Dr. Dempster.

The Business of the Church.—"Now, then," exclaims the first and greatest missionary to the heathen, in a letter to the Corinthians, "we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God." This principle underlies the very existence of the Church, that those who are already "reconciled to God" should preach the "ministry of reconciliation" to those who are not. The Church is not a close corporation, as the ancient Pharisees supposed, its business in this world being solely to carry out the great commission. And no purity of orthodoxy or perfection of organization can make that a Church of Christ which refuses obedience. There may be every thing else but this—creeds, rituals, traditions, machinery, wealth, learning, numbers, architecture, music, millinery, and all manner of human upholstery as substitutes for a Church; but to take no part in the evangelization of the heathen is to be out of sympathy with Christ, and out of harmony with his plans. The true successors of the apostles are those who obey, "as much as in them is," our Lord's command, "Go ye into all the world, and preach the Gospel to every creature."—Dr. A. G. Haygood.

—The interest of man in man, always sublime, divine, comes from God, and God is love. There is nothing more magnificent than a heart loving a heart whose tastes, prejudices, customs and traditions are absolutely repulsive. Yet this is the missionary spirit. It "flings down its gold," equips
its men, prints its Bibles, sends its ships to heathen nations, to bestow upon those we have never seen, and shall never see, the blessings of the Gospel. The vast machinery and systematic method by which the Church is doing it is not the result of an accident, but of a mighty conviction that this world can be converted. It is an inspiration—a clear, strong faith that the conversion of the world is not the fancy of a bewildered brain, but a majestic possibility—a fact toward which the great ages have been silently but truly marching—a possibility fully warranted by the inherent forces and adaptation of the Gospel. When Christ left his disciples he requested them to tarry at Jerusalem, to be endued with power from on high. This power is in the Gospel still, and in the heart of the Church.—Dr. Hurst.

SUNDAY-SCHOOL AGENCY IN THIS WORK.—"I will ask your attention to this most interesting circumstance: I believe I have good ground for saying that at this time there are, in the United States and Great Britain, at least seven millions of Sunday-school scholars and one million of teachers and officers in those Sunday-schools every Sabbath, and that all those Sunday-schools are becoming conversant with this subject, and are beginning to make their contributions to missions, and are exerting their power already for the consummation of this purpose of heaven. In these millions of Sunday-school teachers and scholars I see that power which is to bring in, right speculatively, the universal dominion of our Lord and Saviour Jesus Christ. And if the Church will contribute of her substance to this interest, as worldly men contribute for the indulgence of their appetites, pride, and selfishness—if we can only have a corresponding benevolence on the part of the Church—a corresponding liberality in this department of duty and devotion—we shall have all the means, as well as all the men, that are necessary for the fulfillment of the great mission which Christ committed to us—to preach the Gospel to every creature.—Bishop Jukes.

The India Conference.

THE METHODIST MISSIONARIES of India closed their Annual Conference at Cawnpore last Tuesday after a pleasant session of nearly a week's duration. These Conferences, which are held each January in different places, are primarily for the transaction of business pertaining to the working of the Methodist Episcopal Church in this country. But the religious, social, and intellectual benefits derived from the gathering are by no means its least important or least pleasant features.

The review of the work done during 1875 afforded no little encouragement, inasmuch as progress and prosperity was manifest at every point. The number of male missionaries connected with the Methodist Episcopal branch of the great Indian Church of God amounts now to fifty-six. In addition to these are the wives of the missionaries, many of them doing most efficient service, and seven unmarried ladies sent out as teachers, zenana-workers, and physicians. Eleven names were added to the roll this year, eight from America, and three from this country. The total lay-membership in the churches now is three thousand five hundred and twenty-nine, about one thousand nine hundred and fifty of which are purely native, the rest being European and Eurasian. The adult native baptisms during the past year in North India were found to be one hundred and seventy-five, and the total baptisms of children and adults three hundred and eighty. Most of the native accessions took place in Budaun, Amroha, Moradabad, and Nynee Tal.

The prominence given by the Methodists to Sunday-school work is shown by the fact that they have in North India one hundred and forty-one such schools with three hundred and eighty-four officers and teachers, and seven thousand one hundred and forty-nine scholars—a gain of more than one thousand seven hundred scholars over last year, and of more than fifty per cent, in two years. If to these be joined the scholars in the South Indian work, there is a total of eight thousand three hundred and twenty-four. At a public meeting held during the Conference in the interests of this Sunday-school work, some encouraging facts were brought out with reference to conversions of heathen boys occurring in these schools during the year. In various places cases were mentioned of boys who gave amicable evidence of having truly believed on the Lord Jesus Christ in consequence of this instruction, although it was deemed best to delay baptizing them for the present. There was a strong conviction that the time had fully come for pressing, both at the throne of grace and on the hearts of the children, the matter of their immediately accepting the Saviour for the remission of sins. What is worked for with directness and energy will usually be accomplished; and though the results of such work can by no means be measured by what is immediately seen, nevertheless the danger of not expecting any present results should quite as strongly be guarded against. May the coming year see many clear instances of childhood conversion in these Sunday-schools among the heathen.

The subject of self-support, as many will be glad to know, is receiving continued attention at the hands of the above-mentioned body, and exhibits many signs of growth. Besides the twenty or more American ministers who are supported by the Europeans and East Indians among whom they chiefly labor, there are in Rohilcund six native preachers wholly supported by the native Christians.
to whom they minister, and some others partially supported. In Morababad Zilla alone Rs. seven hundred and forty were contributed during the year by native Christians toward the support of the Gospel. And in other directions the people, though extremely poor, and departing with difficulty from old customs, are exhibiting marked improvement in the line of benevolence and healthy independence of foreign aid. The instruction and exhortation steadily brought to bear upon them is producing marked effect. Many of the native preachers and catechists also are developing in Christian manliness and efficiency to a degree which promises great things for the prosperity of the work. It is coming to be better and better understood that the true policy is to throw responsibility upon them and trust them largely, with the expectation that this very responsibility and the mistakes made in its discharge will be the best of all educations.—Lucknow Witness.

Missionary Items.

FRUIT OF THE WORD IN ROME. — One of the converts, when first presented with a New Testament, said, "Very well; it is the very size for me to make my cigarettes," and so he began to smoke it away. He smoked away all the evangelists, till he was at the tenth chapter of John, when it struck him that he must read a bit of it, for if he didn't there would soon be no more left to read. The first word struck home, and the man read himself into Christ.

A carpenter, converted by reading John's Gospel, put the little book into a frame instead of the Madonna, from which he could take it down and read it to his visitors.

A secret society of political conspirators, who sought to achieve their purposes by assassination, were in the habit of placing a Bible (as a blind) on the table in the room where they met for deliberation; and one night, when there happened to be little business to transact, and they were all rather sleepy, a member of the society opened the Bible, and saw a verse that went right to his heart. He soon returned to the book, and read more of it; and now he is a very earnest follower of the Lord Jesus.—Rev. J. Wall, of the Baptist Missionary Society.

CENSUS OF BRITISH INDIA. — Classified according to religion, the population of British India is divided into one hundred and forty and a half millions of Hindus, (including Sikh,) forty and three fourths millions of Mohammedans, and nine and one fourth millions of others, including Buddhists and Jains, Christians, Parsees, Jews, Brahmos, and Hill Men, of whose religion no accurate description can be given. Thus, nineteen of every twenty persons in India are of either the Hindu or Mohammedan religion, and there are seven of the former to two of the latter. The Christians in India number not quite nine hundred thousand, or less than one in two hundred, and of these some two hundred and fifty thousand are of European extraction. Three fifths of the Christians in India are in Madras, where they number one and three fourths per cent. of the inhabitants. In Bombay they form three fourths per cent.; in Bengal, one seventh per cent.; in Burmah, not quite two per cent.; in the Northwest Provinces, one fourteenth per cent.; and in the Punjab one eighth per cent., of the population.

ENGLAND AND THE SUZ Canal. — The purchase of the Khedive's interest in the Suez Canal by the English Government is thus referred to and commented on by a Jewish contemporary: "One thing may be noticed in connection with this event, that is, the part played in it by members of the Jewish race. Mr. Disraeli, of Jewish origin, is prime minister of this country, and we have no doubt that it is greatly to his foresight that the bold step taken by the Government must be attributed. Messrs. Rothschild, too, on whom was drawn the check for four million pounds, have thus once more had an opportunity of demonstrating their immense influence in the financial world. It is curious that a proceeding, which may be productive of considerable changes in the future of both Egypt and Palestine—countries so intimately connected with the history of the Jews—should have been carried out through the agency of members of that race. But in whatever light we look at the remarkable purchase, we see cause for nothing but congratulation."

SEED DEEPLY BURIED. — There is in China a remarkable people known as " The Nameless Sect." They profess " an old religion," which prevails more or less all over China, but especially in the province of Shantung. Disliked and persecuted by the civil authorities, they have for a long time endeavored to keep their beliefs and practices secret. Their religion is said to have come from the West, whence, also, they expect a deliverer. They do not worship idols. At the close of their religious services they have a meal, of which bread and wine form a great part. It is thought that they may be the remnant of the native Churches planted centuries ago in China by Nestorian missionaries, who are said to have preached the Gospel nearly a thousand years through Southern and Middle Asia with marvelous energy and success, and to have exerted a powerful influence in China for upward of six hundred years, from the seventh to the thirteenth century.—The Wesleyan.
day of the year 1888, or twelve years, you would not count four hundred millions, the number of China's population. They would form, hand in hand, a line long enough to reach to the moon, or to encircle the earth ten times at the equator. In this population there are about thirty-three thousand deaths every day.

A CHINESE TEACHER recently told a missionary that the Bible could not be so ancient a book after all, because the first chapter of Romans gave an account of Chinese conduct such as the missionary could only have written after full acquaintance with the people. The mistake was not an unnatural one, but it is a heathen's testimony to the truth of the Bible.

JESEUTS IN CHINA.—The Jesuits are having great success in China. Under recent treaties they have obtained possession of the large amount of property belonging to them two hundred years ago, and confiscated at their expulsion. From the profits arising from these possessions they are building, in Canton, a cathedral which is to cost three million dollars, and another quite as magnificent in Pekin; while churches said to be thronged with worshippers are rapidly going up in every important city of the empire. So says a contemporary, but upon what authority we know not.

BRAZIL AND THE JESEUTS.—The release of the imprisoned bishops in Brazil has been accomplished by a Jesuit scheme. "They instigated the emperor's daughter to vow that she would perform the most humiliating penances until they were pardoned, and accordingly she began to sprinkle sand deaths every day.

ALARMED.—A work has been published in Yeddo by a Japanese scholar attacking Christianity and criticizing the Bible. The writer expresses the fear that the "followers of this religion will increase in strength and influence more and more until they will lead the whole nation with them." His objections to the Bible are such as we are familiar with at home.

Among the Swedes.

A MOST interesting report has been received from Brother A. J. Anderson, from which we extract as follows:

REVIVALS.

"We have been visited with gracious outpourings from on high in nearly all of the town and city charges. The membership has been quickened, and a goodly number have been truly converted and united with the societies. I cannot give the exact number of accessions since last Conference, but I know it to be not less than one hundred and fifty on probation, and seventy in full connection.

SCHOOL OF THE PROPHETS.

"I mention with a glad heart that our small beginning of a school for young men called to the holy ministry, at present located in Evanston, is advancing in number and usefulness. The Lord has given us in W. Henschen, Ph. D., an experienced and competent teacher, and the 'North-western University' has generously appropriated two hundred dollars toward his annual support. Seven promising young men—some of them members of classes in the Biblical Institute—are now receiving suitable instruction for their life-work, and others are expected. It is more than probable that three of these brethren will enter the Conference next fall.

'The 'North-western University of Evanston' has kindly granted us a free lease of a most desirable lot, where—in Evanston—a suitable Church edifice is now being erected, which will, when completed, be an honor and a blessing to Swedish Methodism in that beautiful town.

CHICAGO.

"At the last session of our Conference an assistant was given to the two pastors in Chicago, with special reference to missionary work on the south side in that city. The Lord has favored us in this new and important field; and although our friends are few and poor, we have found it possible to establish a center of operations by providing a house of our own. Lots have been leased in Chicago on very reasonable terms, where a temporary chapel is now being built at a cost of about one thousand dollars. It will be opened in a few weeks, and we are confident in the Lord that it shall be the birthplace of many precious souls.

"Our church in Rockford has become altogether too small to accommodate the increasing congregation. At the last quarterly meeting a committee was appointed, according to the 'Discipline,' to thoroughly consider the question of building a new church; and as the project is finding favor with the great majority of the members, I think the matter will soon be decided, and a new church reported from Rockford at our next Annual Conference.

JAMESTOWN.

Presiding Elder N. Norton reports as follows:

"Our Swedish Mission at Jamestown has been more prosperous during the past quarter than ever before. Nearly one hundred have professed conversion, most of whom have united with the Church. Brother H. C. A. Sedergren, the pastor, is abundant in labors, and God is abundantly blessing his labors."
**Editor’s Desk.**

**What are our Resources?**—Dr. Jutkins, presiding elder of Chicago District, has the following excellent passage in his circular to the district:—

“If a Church has twenty-five persons earning or receiving from any source an average of one thousand dollars a year, that Church has twenty-five thousand dollars of resources which are to be used as talents lent, and for which account is to be made. For many things, such as vicious indulgence, anger, pride, vanity, effeminate luxury, not a dollar of it can be used innocently. For keeping the bodies, souls, and spirits of ourselves and those dependent on us in the best health, and to furnish the best culture, our heavenly Father gives us ‘to enjoy’ to the measure of twenty-five thousand dollars. We are stewards to divide up and use this. What part of it shall be used in the cultivation of our spiritual life? Or, we and all we have are Christ’s; and he has a cause here for which the love of tenderest interest lay. What part of the twenty-five thousand dollars—which is not our own—should be set apart for this cause of Christ? Suppose we take the lowest legal rate—one tenth; then this Church of twenty-five producing members has two thousand five hundred dollars. If there are fifty in the Church receiving at the same rate, there is five thousand dollars belonging to the treasury of the Church. Or if the twenty-five receive an average of two thousand dollars, there is five thousand dollars; and so on, for any number and proportion of incomes, more or less. ‘But we are not under the law in respect to the tenth, but under the law of Christ, which leaves each free to say how much he will do or suffer for love of him who gave his life. And ‘if the mind be in us which was in Christ,’ we will not coldly calculate how much we ‘owe’ and haggle to reduce our ‘share,’ but we will study to see how little we can get along with ourselves, that we may have more to give to the cause of Christ.

“The number of producing members, and the sum of their incomes, is the measure of the resources of any given Church. If the members of the Church were as frankly loving with each other as the first Church in Jerusalem, this could be easily and certainly ascertained. Is it the spirit of Ananias and Sapphira that stands in the way? The portion which may be rightfully used in the care of the body will vary with the number of persons to be provided for out of a given sum. Where there is the most honest purpose to do right, there will be great differences of opinion respecting what this provision shall be, making patience and charity necessary. There is a true Christian human life—a use of the world without abusing it—which may be found by such as seek it by the light of the Holy Spirit.

“Whatever may be the resources, no matter how small, some part should be an offering. All over what we need to provide for the best efficiency of body and mind is used to the best advantage only when we use it in promoting the cause of Christ. If we hoard we lose it, and run a fearful risk of losing ourselves. If we spend in self-indulgence, we misuse God’s gifts in defeating God’s purposes. Perhaps the most dangerous and undesirable position for a Christian to occupy is when he has a large income. But few are called to it. The great mass receive little more, and many less, than will meet their legitimate wants, and what they pay is taken out of their comforts, or at least their conveniences. This is not a hardship if they have the ‘mind of Christ,’ and such as are ‘faithful in a little’ will come to have ‘much’ in good time.”

**The Advocates are Read.**—Brother Lewis, of Elk River, West Virginia, has sent us the following:—

“Allow me to express my sincere thanks for the copies of the Missionary Advocate that I have gratuitously received during the past year for distribution in our Society, and assure you that they have been discreetly distributed, with a good present and lasting effect. It has become a favorite Advocate with us. We hail its monthly arrival with great joy, read it with interest and profit, and much regret that it does not visit our mountain home weekly instead of monthly. Heretofore we have lacked interest for want of light in the great work; and though darkness is yet prevalent and the noble enterprise greatly unappreciated, yet, thank God! our people are awakening to its great importance. And to increase the interest in this important work and make plain our duty in this direction I conceive the Advocate admirably adapted. Its low price places it within the reach of all. Its splendid matter—editorial and corresponding—commands the respect of all, while it gratifies by giving a knowledge of what is done, and what our missionaries are still doing, and also shows what yet remains and speedily ought to be done. By this knowledge we are stimulated to action and urged to duty. I thank God that he ever put it into the hearts of our good people to publish the noble Advocate, and would earnestly solicit his blessing upon its publishers, and pray that his sanctifying power and influence may accompany it to every Christian home. Finally, to show our appreciation of it, I herewith inclose you the names of twenty-seven subscribers for the Advocate this year, over none for last year, and hope to increase the list.”
THE PRINCE IN INDIA.—The prince has been to India and returned.

"It is too soon," says the *Lancet*, "yet to reckon up all the results of the prince's tour, or even to calculate how much benefit has been rendered by it to the cause of missions in this country. But some things occurred which can hardly fail to be beneficial. The replies made before starting to the addresses presented by the two Church of England Societies, and the reply to the Native Christian Deputation in Tirnvelly, contained words of encouragement and approval to the cause which, on account of the source from which they emanated, will have influence with many. And the fact that every thing connected with India has suddenly become fashionable at home because of the prince's presence in the country, draws increased attention to the work done here for Christ. The prince has also shown some regard in his travelling arrangements to observing, where it was convenient, the rest of the Sabbath, and has been seen in some of the Christian Churches of the land. This fact will be noted by many close-watching observers from the ranks of the heathen, and will tend to confirm them in the idea, not always easy to impress, that eating beef and drinking brandy is not the whole of the religion of the English.

"One other mark of favor to the work of the missionaries, should be chronicled in connection with the prince's late visit to Lucknow. At the inauguration of the Northbrook Memorial, the only natives admitted by ticket to a place of advantage in the Hallidency, besides the survivors of the faithful Sepoys, and the Taluqdars, were the native Christians of the two missions which have been laboring here since the mutiny. Including the heathen children from the Mission Sunday-schools, who made a fine show with their banners, and the missionaries themselves, who stood with their converts, about a thousand persons were drawn up for the inspection of the prince. On his return from laying the stone he stopped his carriage, listened and the aggregate contributions of the societies for 1875 to be $5,584,970. This is a glorious record, big with still greater promise for the future.

"A LAM OF OAYE, THE WORD CARRIER," is the title of a beautiful illustrated quarto paper published by the Dakota Mission, and edited by the indefatigable missionary to the Sioux, Rev. John F. Williams. It entered upon its fifth volume with the year 1876, and the February number contains wood-cut heads of Moody and Sankey. We are most happy to see the enterprise that prompts this publication in this important mission among our aborigines.

CONVENTION IN CHINA.—The missionaries of China, imitating those of India, have called a convention like to that lately held at Allahabad. It will meet on May 10th, and remain in session a fortnight. An extensive programme has been prepared.
Returned Missionaries.

REV. T. S. JOHNSON, M.D., after an absence of fourteen years, makes a visit to his native country that he may settle a son for his education, and then, with his wife—who has been in this country for two years—return to their life-work in India.

REV. J. D. BROWN, wife, and daughter, have returned from India because of the utter prostration of Brother Brown from paralysis. Rarely has a missionary been spared by his associates with so much sorrow as was this dear brother.

REV. MR. HOSKINS and wife, Rev. Mr. Cherrington and wife, with Miss Dr. Swain, will probably be here before this note reaches our readers. All these left Calcutta February 1, 1876. Brothers Johnson and Brown arrived in New York March 21.

In Memoriam.

WILLIAM B. SKIDMORE was one of the thirty-two lay members which constituted the first Board of Managers of the Missionary Society of the Methodist Episcopal Church. They all were chosen on the evening of April 5, 1819. During the nearly sixty years which have elapsed he has regularly attended the monthly meetings and the meetings of the committees to which he was appointed. At its meeting on the twenty-first of March, his absence being noticed, it was reported that he was dangerously ill, and immediately the secretaries were instructed to address a letter of sympathy to the family. On the evening of the twenty-second of March he fell on sleep, and is henceforth numbered among the “good and faithful” servants of our Lord who have been welcomed to their heavenly home. He has, indeed, been “faithful” for a longer period in connection with our Missionary Society than any member ever connected with it. In his departure we lose the last member of the original organization, lay or clerical. “The righteous shall be had in everlasting remembrance.”

“Work of the Woman’s Foreign Missionary Society in India.”—A pamphlet of fifty-seven pages octavo is on our table, giving a very full account of this good work. The recital is full of interest and encouragement.

News from the Frankfort District, Germany.

BY G. HAUßEB, P.B.

Receive, first of all, thanks for sending us so regularly the Missionary Advocate. We are always glad to get it, and thereby to hear how the work of the Lord is progressing on the different missions. We are encouraged by the reports of victories which our Lord grants to our brethren, and feel bound to offer up thanks to our common Head. Here, in Germany, the Lord also blesses our labor this winter, and shows us that he has not yet forgotten to be gracious to his people. The kind of revolution which is taking place at present in the political and social, is not less felt in the religious development of our people, and it is not possible to say what dimensions it may take in future. We do not only mean that the Government, by its new laws, is drawing the line closer between itself and the Church, and often taking away many liberties which the latter enjoyed before; but we are speaking of the great change which has taken place in the feelings of our people and in their views, which were more than one hundred years old, and reached back even into the middle age. Formerly the pastor of a village was considered as the oracle of the place, and his words were the rule of the family and of the parish; but now this is different; the people think for themselves, and give free expression to their views by the press. As an illustration of this change, let me relate here a few of the facts which we have lately experienced:

A whole parish demanding our pastoral work.—In a village in Reinpreussen a pastor had for some years past not dealt fairly with his parishioners. The people finding this out appealed repeatedly to the Church authorities, but without success. In consequence the whole parish resolved unanimously not to attend the services held by this pastor, and have carried out this resolution with a consistency which is remarkable. Every Sabbath the church is opened at a regular hour, the bells are tolled, but nobody attends the service except the sexton, an old pensioned pastor, and the pastor’s maid. The head men of the parish invited us, and Brother Nippert, C. Weiss, and I went and made an arrangement with them, by which we have undertaken to preach twice on a Sabbath, baptize the children, and do all the pastoral functions. The Lord has blessed the work of our brethren, for several souls have found peace, and others are awakened. This news having spread in the neighborhood, our brethren have been called upon to preach in the surrounding villages, and with success.

An Israelite has opened his house for the preaching of the Gospel.—Two of our brethren went to a village, and took much pains in seeking a hall to preach in. At last they found one, a dancing saloon. The brethren preached and sang Sankey songs, which pleased the people well. They intended to continue to preach there, but the saloon-keeper refused to give his hall a second time. They again went about and tried to find a hall, but in vain. Some weeks ago one of these brethren again passed this village, and had to wait two hours at the depot. Here, in a back room, he and his wife, who accompanied him, sang some of
Sankey's songs. An Israelite, who had attended the first meeting in the dancing saloon, was greatly interested in the singing, and offered his house for the preaching of the Gospel. So now Christians come and hear the Gospel in a Jewish house, by the minister they refused to receive.

Ten pounds sterling given for the building of a board chapel on the frontier of Baden.—In my last correspondence I mentioned that in the kingdom of Bavaria we are forbidden to sing and pray in our meetings. Well, our brethren after having waited a long time in vain for an answer from Munich, have at last begun to sing and pray again as they did before, and have as yet not been disturbed. But there is now another question. We have in Speyer and the surrounding villages a goodly number who not only wish to attend our meetings, but who would like to have the sacraments administered to them by us. This, however, is at present a difficulty, as we fear thereby to draw upon our work serious disadvantages, and we have, therefore, invited them to come to Mannheim, the nearest town to Baden, where we have also a society, and where we have full liberty. This, however, could only be the privilege of some few who could afford to pay the traveling expenses. Now, to enable all our members to attend the Lord's Supper, and to have their children baptized by our minister, we have thought of building a board chapel on the other bank of the River Rhine, as this river separates Speyer from the Baden frontier, and thus our members would only have to cross the bridge to go to church. An English lady, having been informed of this plan by Brother Weiss, has given ten pounds for this purpose. We hope, however, soon to get an answer from the Bavarian Government, by which full liberty will also be given us in this country.

Nine new Stations on one Circuit.—One of the ministers of my district wrote to me lately that he has begun to preach in nine new places, and intends to begin in more still if his strength permits. This good man goes into a village, distributes tracts from house to house, and asks whether any body would be willing to give him a room to preach in, just like in ancient Methodist times. When he thus gets a room, he has it published by the village crier, who goes about the streets with a bell. God bless him and his work!

Missionary Advocate.

Norway.

As we go to press we have word from Superintendent Hansen:—

"We have reports from our different stations that the work of God is gaining ground, and many who formerly were 'darkness' have this winter become light in the Lord.

"Our financial condition is at present very depressing all over the country, so that many of our people are without work, or working for very scanty pay. Owing to our spiritual progress we find it necessary to build large meeting-houses, which we have great difficulty in doing under the present circumstances; still it is our intention to build four new chapels in the course of the year.

The clergymen and schoolmasters of the State Church throw many hinderances in our way, by which a great deal of our work is either fruitless, or the fruit is drawn into that Church. Last year a request was made to the Storting, (the Parliament,) and the resolution was passed to grant a salary for a minister to counteract the dissenters at a place where their work seemed to be advancing rapidly. And lately a call to the authorities has been made in one of our public papers to send another minister to a certain parish (Holland) to work against the Methodists, who else would draw a great part of the people to them, and thereby deceive many dearly-purchased souls. There are, however, so many conflicts at present within the State Church that we hope better times are coming. Two of their clergymen have given up their occupation as priests in the State Church for conscience' sake, being no longer able to perform the duties connected with their office.

The late Rev. John Sunday, (Shaw-wun-dais.)

John Sunday was a chief of the Ojibway tribe of North American Indians, and had grown to manhood and succeeded to the headship of his tribe while still in heathen darkness. It is believed that the Rev. William Case was the honored instrument of his conversion. John Sunday was accustomed to illustrate the suddenness and decisiveness of this event by allusion to the deer of his native forests, stricken down by the fleet arrow of the huntsman. He often said that until his soul was filled with peace through believing in Christ, he did not remember ever having shed a tear. As a warrior chief, it would have been accounted a shame to weep. But now he wept for joy that the "Great Spirit" had filled him with heavenly radiance. At this time he could neither read nor write, but at once began to learn, and became diligent in acquiring knowledge, and particularly in the study of the Bible. In the year 1839 he was admitted on trial as a Wesleyan minister, and labored earnestly for the well-being of his tribe, for whom he made many sacrifices.

He was one of a noble band who were trophies of the power of the Cross, and fruits of Wesleyan Missionary enterprise. Forty years ago John Sunday visited England, partly in the interest of his tribe, and partly in the interest of Wesleyan mis-
The simple recital of his conversion, and the work of grace among his people, thrilled the numerous audiences which he addressed, and did good service to the cause of missions; and he and his fellow-chiefs enlisted the sympathy and effort of the distinguished philanthropists who formed the Aborigines' Friend Society of those days. He had the honor of being presented to the queen, and was introduced to the leading public men of the time. He did not, however, become vain; and the long interval which has elapsed has been occupied by patient, fruitful service in his Master's cause. The graces of the new birth were deeply implanted within him, and were developed in the meek, loving, and consistent following of Christ to his life's end.

The last twenty-five years of his life and ministry were spent in labors and prayers among his own people on the Indian Reserve, in the township of Alnwick, on the Rice Lake, Canada. During his final illness he was very happy in the prospect of going home to God, and died in the faith and hope of the Gospel, "in a full age, like as a shock of corn cometh in in his season."—Wesleyan Notices.

Drowning an Idol.

A group of missionaries encountered on a journey an immense procession, following an idol which was about to be unconsecrated and cast into the Ganges. A deafening noise of drums and shouts made the missionaries hope the procession would quickly pass. To their surprise the mass of the people stayed and gathered round them, the musicians alone following the image. The crowd conducted them to a good, elevated platform, and then forming themselves into a circle, listened attentively to the message they had to deliver. All was still for awhile, but ere long back came the noisy drums and the empty frame-work without the idol, now floating in the Ganges, when, to the surprise of the preachers, the most respectable of the crowd sent orders to stop the beating of the drums, lest the missionaries should be disturbed.

Who do You Love Best?

They call me "Little Chatterbox"—
My name is Little May;
I have to talk so much, because
I have so much to say.
And, O! I have so many friends—
So many!—and, you see,
I can't help loving them, because
They every one love me.
I love papa and my mamma—
I love my sisters, too;
And if you're very, very good,
I guess that I'll love you.
But I love God the best of all—
He keeps me all the night;
And when the morning comes again
He wakes me with the light.

Buffaloes Guarding a Boy.

Here was a Malay boy near Singapore who was employed by his parents in herding some water-buffaloes. He was driving his charge home by the borders of the jungle, when a tiger made a sudden spring, and, seizing the lad by the thigh, was dragging him off, when two old bull buffaloes, hearing the shriek of distress from the well-known voice of their little attendant, turned round, and charged with their usual rapidity. The tiger, thus closely pressed, was obliged to drop his prey to defend himself. While one buffalo fought and successfully drove the tiger away, the other kept guard over the wounded boy.

For the Boys and Girls.

A Chinaman's Forbearance.

Recent California paper says: "A gentleman who comes down Pine-street each morning has given us an incident which came under his observation on Wednesday last. A Chinaman had set down his basket to rest himself near the corner of Mason-street. Three well-dressed boys, aged from twelve to fifteen, came along on their way to school. Unable to resist the temptation to commit a crime, they each stole what vegetables they could take conveniently in their hands—principally tomatoes—ran off a short distance and pelted the Chinaman, besmirching his clothing and damaging his little stock. The gentleman went up to the Chinaman, and said to him, 'Why do you stand still and permit such a thing? Why did you not throw one of those rocks and punish the young rascals?' What was the reply of this heathen? 'Me no punishee him now; bym-bye we alee go up here,' pointing heavenward; 'God punishee him for me alee same.' Astonished at the reply, the gentleman asked 'John' where he learned that. 'O, me go Sunday-school and mission-school. Good teach-erman show me how I makee good man.'"
Bequests and Devises to the Missionary Society.

Persons 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.

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 to 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 March 13, 1876.

<table>
<thead>
<tr>
<th>Description</th>
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<td>Mofett estate, $504.03, less $20.15, com. and exp.</td>
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<td>Devotion-st. E. B, Fond du Lac, Wis.</td>
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<td>St. Paul's M. E. Church, New York</td>
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<td>Elmwood, Cent. Hl. Conf.</td>
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<td>Eastport Church, N. J. Conf.</td>
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<td>St. Mark's Church, Staten Island, New. Conf.</td>
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<td>Ip, Second St., Cleveland, Ohio, 0. S. for exp't to Europe.</td>
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<td>Lyman Bennett, Esq., Troy, N. Y.</td>
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<td>John, Miss. Soc, Central St. E. N. Y. Conf.</td>
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<td>New Windsor, N. Y. Conf.</td>
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<td>Nastrarsity, First St. E., New York, N. Y. Conf.</td>
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<td>Springfield, N. Y. E. Conf., ch. coll. $25, S. S. coll. $15</td>
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<td>Eighteenth-st. Church, Brooklyn, N. Y. Conf.</td>
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<td>Mt. Vernon, N. Y. Conf.</td>
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<td>St. Paul's M. E. Ch, New York</td>
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<td>Locktown, R. S. Penn. Conf.</td>
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<td>Vernon and Glenwood, New. Conf.</td>
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<td>Woodbury and West Hills, N. Y. E. Conf.</td>
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<td>G. A. Kingsbury, for Miss Marchon, Nynoe Tai, India.</td>
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<td>Jermyn, Wm. Conf.</td>
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<td>Wright M. B. S. N. Y. E. Conf.</td>
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<td>Witen., N. Y. Conf.</td>
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<td>North Newburgh, N. Y. Conf.</td>
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<td>Harmonville, N. J. Conf.</td>
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<td>Chatham, Rut. Conf.</td>
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<td>Estate Miss Mary Clark, deceased, Rockleigh, Va., (to part)</td>
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<td>Peasack, New. Conf.</td>
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<td>American Bible Soc., for Germany $5,000, for India $1,500</td>
<td>$6,500.00</td>
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<td>Delano, Minn. Conf.</td>
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<td>Miss Elizabette Wynn, Wm., Germans Ch., Brooklyn, L. O.</td>
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<td>North Sing, N. Y. E. Conf.</td>
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<td>St. John's M. E. Church, New York</td>
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<td>&quot;Unknown,&quot; Edwardsville, S. W. Germ. Conf.</td>
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<td>Sarnemester, M. E. S. Brooklyn, L. O.</td>
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<td>Jacquetown and Cookstown, N. J. Conf.</td>
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<td>Eighteenth-st. M. E. Church, New York, N. Y. Conf.</td>
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<td>First M. E. Church, White Plains, N. Y. Conf.</td>
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<td>Estate of Thos. Brooks, Lyons, N. Y. Conf.</td>
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<td>Baptist So. S. B. Miss. Soc., Wn. Conf.</td>
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<td>Shumskin, C. Penn. Conf.</td>
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<td>Institute of Gen. Europe, Ch.</td>
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<td>St. John's Church, New Rochelle, N. Y. Conf.</td>
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<td>Ellwood, W. T. White, Troy Conf.</td>
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<td>West Joplin, St. Louis Conf.</td>
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<td>S. S. Dearing, for postage on certificate, etc.</td>
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<td>Bicentennial Missionary Society, M. E. Church, Brooklyn, N. Y.</td>
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<td>Rockaway Circuit, N. Y. E. Conf.</td>
<td>$50.00</td>
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First Place M. E. S., Brooklyn...................................................................... 65.00

N. B.—It is the purpose of the Secretaries hereafter to make acknowledgment in these columns, in as detailed a form as the parties may deem necessary, of all payments into the Treasury, provided the money is not detained till Conference time, when the pressure upon our columns would be too great, but forwarded promptly soon after collection. We solicit prompt and, if necessary, frequent remittances. To insure the acknowledgment in detail, a statement in the form desired to be published, and on a separate sheet of paper, should accompany the remittances, and be marked thus: " For Publication." This arrangement will obviate the necessity of the usual acknowledgments in the Church papers.

MISSIONARY ADVOCATE.

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