Our Chief is Gone.

Bishop Janea, the president of the Missionary Society of the Methodist Episcopal Church, has departed this life. Many a time we feared that we must lose him, so violent were the assaults of disease; but when at length the end came we were surprised. Albeit he blessed us so long with his presence, he departed so suddenly that it seems as if he departed all too soon. He was so constantly present and advising in missionary matters, so quick of perception, so comprehensive in his views, so ready and so wise to counsel, that the Mission Rooms feel lonely in his absence. How many times we will wish to call him to help us bear our burdens and plan our campaigns! But we will call in vain. He had been so long here at the center of our affairs that he knew more of them than any other out of the office. There is no one who can fill his place. The mourning for his loss will be as wide as the circuit of the san. Angelic ones from Africa, from the desert, from the far-off isles, from every quarter of the globe now greet him as a familiar friend. He was not disappointed when stepping into the river on this side, and, our faith assures us, he was not disappointed as he emerged on the other side, save as his soul was surprised at the unanticipated results of his devoted life, and the heightened rapture with which the Father on the throne inspired him. He has gone from our view, and, gazing after him, we cry, “O my father, my father!”

Living by Giving.

We extract from what Rev. C. F. Holbrook says in the “Baptist Missionary Magazine”:-

"Religion is life; and life will cease without exercise. A Church grows richer by giving its wealth. It grows stronger by the expenditure of its strength, just as the blacksmith's arm strengthens with every sturdy blow. Show us the Churches that have organized mission-bands, and sent forth missionaries to foreign lands, and we will show, by actual statistics, that they have received constant accessions of strength. For every new root striking into deeper soil, for every branch spreading out into clearer light and fuller sunshine, the parent tree has grown larger and healthier. On the other hand, Churches that have closed their hearts to foreign work have declined in numbers and strength. You will remember that Andrew Fuller saved the Church at Kettering from declension and extinction by enlisting its energies in the foreign field. While they worked for self, the Lord did not work with them. Fifty years ago thirty Baptist Churches in Maryland declared themselves opposed to missions, while two alone took a stand in favor of them. The two increased to thousands, while the anti-mission Churches diminished till they now number only seven or eight persons. Thus the Lord of the vineyard condemns the faithless owner of the buried talent. Twenty-seven years after its establishment the Sandwich Island Mission must have broken up and disbanded, had they not extended their sympathies and efforts to embrace others more destitute. Dr. Anderson, in a lecture on 'The Development of Modern Missions,' says, 'It is impossible for mission-Churches to reach their highest and truest prosperity without the aid of what is to them a foreign mission.' And it is equally true of our home Churches, that their only salvation from effeminacy and decay lies in a hearty espousal of the cause of missions. Confined within the narrow circle of home, sympathies grow weak, energies slacken; love loses its strongest stimulant, unselfish devotion; and faith lacks the vindication and confirmation which crown its conquests over barbarism. As the Chinese woman's foot, cramped and confined, and renders weak and nerveless her whole physical nature, so the dwarfing and narrowing of Christian sympathy and charity enervates the whole character. When ecclesiastical tyranny tried to mold the free thought of the Puritans by ritual and litany, and even to curb its expression by chains and prison-walls, it sought a broader field for expansion in the New World; and the remarkable growth of the principles attests God's approval of their exodus to a wider sphere. The
Gospel is like leaven; it leavens the whole lump. It is like the mustard-tree, which shall fill the whole earth.”

New Mexico.

Superintendent Harwood sends us his third quarterly report from La Junta, under date of September 4. He says:—

“Our congregations and Sunday-schools have averaged better here than ever before in summer time. We have had no accessions to the Church during the past quarter. Have baptized two children. I have been absent visiting the general work of the territory much of the time, and the work, of course, suffers loss from this fact. But, taking all into the account, we have much to encourage us. We are having our usual summer school vacation, but school will open again on the 18th of this month. Mrs. Harwood’s labors in school for six years have worn upon her general health, and she has gone east to try to recruit. I hope she will return in better health.

“Peralta.—The work at this place is still prospering under the able management of Brother Steele. He has just received five hundred dollars additional aid from the Board of Church Extension to finish up his church buildings. He has two helpers, and they are doing well. One of them resides at Manzano, and has quite a class at that place, forty miles from Peralta; also Sunday-schools. All are natives.

“Socorro.—Brother Matthieson is still doing well at this place. He also has two helpers. He has wanted to build three churches on his work, but his hands have been tied for want of aid. We have asked the Board of Church Extension for help, and still live in hopes of being aided.

“Las Cruces and Mesilla.—Rev. J. H. Roberts and wife are doing well at this place. She has opened a day-school, and it is quite a success. He has not been able to effect an organization yet, but is hopeful for the future. His congregations and Sunday-schools are very good.

“Silver City.—This place is one hundred miles west of Las Cruces, in the south-west part of the Territory. We have no one for that place yet, and no funds to run a mission, even if we had the man. The people are still anxious to have a preacher.

“Socorro.—Our good brother, Benito Garcia, native helper, is doing well at this place. He is a faithful brother. He has added three to his class during the quarter. He has good congregations.

“Cimarron and Elizabethtown.—Here we have had trouble, as I wrote you in my last. We have a man for the field, however, in the person of Rev. George Murray. Brother Murray and his family are now on the ground, and at their post. I think he will do well. He was at one time a member of the Colorado Conference, and was my presiding elder when the Southern District of the Colorado Conference took in this part of New Mexico. He was thrown from his buggy when traveling said district and severely injured, and laid up for several years. He went back to his friends in Ohio, and united with his former Conference, where he now holds a superannuated relation. I think he is just the man for the work, so far as experience is concerned. With God’s blessing, we hope he can bring light out of darkness and order out of chaos. He had taken work in Colorado under the presiding elder, but hearing of our wants in New Mexico, and, I suppose, remembering his former ‘obedient son in the Gospel,’ came to our aid.

“I have traveled considerably during the past quarter, and it has been mostly in the above-named work. I organized a class at Vermeyo of eight persons, all responsible, and a few of whom are persons of influence. This is decidedly the most promising class organization we have ever had in Colfax County. Brother Murray will reside at this place, Vermeyo. The people at Vermeyo are trying to put up a church building.

“I have circulated subscriptions at Cimarron, Elizabethtown, and Vermeyo to pay the debts of Brother Tolby, who was assassinated last September. I was quite successful, and lack only a small amount, provided it is all paid promptly. I will be able soon to settle said account and return the balance, but of course do not yet know what will be the balance. A few new accounts have been brought in. All will be right.”

Trade, Theft, Ignorance.

Iddah is the name of a town in Africa within the diocese of a bishop of the Church of England. It is a great trading center, and as you look down from the cliff you see the winding river dotted or almost covered with canoes in which traders are bringing their wares from all parts. Even the boys and girls who paddle the canoes have their bags full of Kola nuts, beads, or some other ware, which they try to exchange for cowries. The Mohammedan mailams or teachers in Iddah are themselves very ignorant. They do not attempt to teach the people, but make their living by selling charms—pieces of paper on which words of the Koran are written in Arabic. You may imagine that the people of Iddah were not very well instructed by their professed teachers when I tell you the king could not sign his name to the treaty Captain Trotter brought in 1841, but said, "A king never did any thing so servile as to write his own name."
Bulgaria.

Superintendent Flocken writes from Rustchuk:—

"I write to say, that up to this hour not one of our members anywhere in our mission has suffered from the war. Thank God! so far as I know, all our assistants have been enabled to remain at their posts, and go on in their work, that is, keeping together what the Lord had given us, and if we shall be able to do so for the next four months, we shall consider ourselves specially favored of the Lord, for an advancement in any direction is almost impossible under present circumstances."

Brother Flocken sends us, by the same mail with the above, his translation of the "History of the Church" into the Bulgarian. He also sends us the following letter from E. F. Lounsbury, addressed to this office:—

"A tour had been decided on for the early part of May, during which the various stations of our mission were to be visited, as well as several other towns of importance in the interior of our field; but this plan was not carried out on account of the insurrection which broke out during the early days of the month. From that time up to about July 25, reports of bloodshed, robbery, and various acts of rapine, have been coming in from the interior. The volunteers employed by the government for the purpose of putting down the Bulgarian rising, together with the general arming of the Turkish population, and also Circassians, have not only spread terror throughout many districts, but have made traveling dangerous in the whole province.

"During the last days of July, as there appeared to be more quiet, and in view of Bishop Andrew's expected presence with us in September, it was decided that Brother Gabriel Elief and myself should visit Pleona, Orchania, Loftcha, and Tirnova, Superintendent Flocken's time being fully occupied at Rustchuk. Accordingly we left Rustchuk on the afternoon of August 1. The next day we presented our recommendation from the authorities at Rustchuk to the governor of Sistov, and received his approval of our journey, but after leaving his room were recalled, and advised not to proceed without a policeman (zaptieh) to accompany us. One was promised to be in readiness at half past four o'clock the next morning, the time fixed for our departure. Wagon and driver, Turk, were secured, but on going the next morning to the 'konak' we found no 'zaptieh' ready, and after waiting an hour and a half we decided to start without one. As there was a hill to be ascended in going out of the town, we walked a short distance. We had only proceeded a little way when the driver stopped his horses and took his seat on the carriage; but on our attempting to do so he objected, whipped up his horses, and told us to follow him on foot. He paid no attention to the stopping orders, which were given, it is believed, with sufficient volume of voice to be heard if he had only possessed the sense of hearing in a very limited degree. This, or obedience for the time being, was not exercised; but a policeman was soon put in pursuit, who brought him to his wits and the 'konak' yard, where he was dismissed. Our brethren and friends in Sistov looked upon this occurrence as providential. They had endeavored to persuade us not to attempt the journey, as they considered the surrounding country unsafe—a man on the day of our arrival having had his horses taken while on the road five hours distant from Sistov, near the village of Yaedje; another had been robbed on our intended road to Pleona. These and various other reasons were given why we should not begin our journey. One, which was entitled to special consideration, was the fact, that not a single merchant was to be found in Sistov on the market day from the eight or ten larger towns and cities which find in Sistov a center through which their exports and imports pass.

"Having notified Superintendent Flocken of our failure to depart from Sistov, etc., and our intention to proceed on our journey by next boat via Nicopoli, and while waiting for it, we received notice by telegram to return to Rustchuk, where we arrived late on Saturday evening, August 6. By some it was thought that the road from Nicopoli to Pleona was safer than the one from Sistov to Pleona; but Superintendent Flocken, knowing the bad name it had in times of peace, knew that it could not have improved much in times of war, and hence called us to Rustchuk. Nicopoli is above Sistov on the Danube, and is seven hours from Pleona, while the former is twelve hours from Sistov.

"As you are well aware, the war with Servia, Montenegro, and Herzegovina still continues. I cannot vouch for the truth of the statement, yet it is reported that there are five thousand insurgents in the Balkans at the present time. Reports of outrages continue to come from the interior. In a letter received yesterday, and bearing date of August 3, Brother Voinoff reports that the district about Loftcha abounds in 'plunderers, thieves, and murderers.'

"There is no doubt but that manifold vengeance has been given to the Bulgarian people for their uprising; but what makes it especially sad, are the reports that the avenging Turk and Circassian have not spared innocent villages, neither old men, women, nor little children. The war-cloud hangs heavily over and around this country. When shall it be driven away? Heaven only knows.

"I am happy to report that none of our brethren of this mission have suffered personal injury as yet, although work has been interrupted and retarded,"
An Extensive Tour in New Mexico.

BY REV. THOMAS HARWOOD.

I have just returned from an interesting trip of inspection of our work in New Mexico, in which I visited all the occupied portions of our work and several unoccupied places, making a round trip of over eight hundred miles.

I found our work at Peralta, under the labors of Brother John Steele, in good condition. He is pushing his Church enterprise forward with commendable zeal. He is doing much of the work with his own hands. This is to be regretted, because there is so much missionary work to be done, and so few efficient laborers to do this kind of work. It would be a great saving to the Church, both in labor performed and in men furnished, if the Church would furnish money to improve her mission property, and thus save the time of her missionaries for their appropriate work. Brother Steele has had some accessions to the Church; has extended his work out into the interior somewhat, and has two helpers now. Both are local preachers—Brothers Ambrozia Gonzales and Juan Garcia. Brother Garcia once aided at La Junta, where he attended quite strictly to study, and was licensed to preach. His labors are mostly confined to Manuelita and a few adjoining places, under the supervision of Brother Steele. I preached at Manuelita, received six into the Church, administered the sacrament of the Lord's Supper, performed marriage ceremony, and secured a lot for Church building; also, ground for a cemetery, one hundred by two hundred and seventy-five feet.

Socorro is under the labors of Brother M. Mathieson and two helpers, and is doing well. There have been several accessions to the Church and Sunday-schools. Brother Mathieson takes in Escondido, Valverde, and several other points. At Socorro the corner-stone of our church building has been laid. The site is beautiful. Size, ninety by one hundred and fifty feet. The building will be thirty by fifty feet. Brother Mathieson says, with five hundred dollars from the Board of Church Extension, the help of the people at Socorro, and the blessing of God, they will put up a neat building. At Valverde two persons were received on probation, and a lot, fifty by one hundred and fifty feet, secured for Church building; also, ground for a cemetery two hundred and twenty-five feet square. With one hundred and fifty dollars from the Board of Church Extension, the aid of the people at that place, and the blessing of God, Brother Mathieson says he can build a neat little chapel, twenty by thirty-six feet. Of Brother Gutierrez, the assistant here, the superintendent says he is a man of much spiritual power. His report for last quarter shows actual work that even an American preacher need not be ashamed of. He preached twenty-six sermons, and held eighty prayer-meetings, besides reading and other work. Drinking native wines, smoking and chewing tobacco, and attending dancing parties, are very common in New Mexico. Especially was it so with Brother Blas. He says he does not know why it is, but for some reason, ever since his conversion to the Protestant faith, he has had no desire for any of these things.

At Escondido, another point on Brother Mathieson's work, and four miles from Socorro, we held an interesting service. Brother Mathieson was with us. We secured lot for Church and grounds for cemetery, one hundred by three hundred feet. The people there will build a small church twenty by thirty-six feet if the Board of Church Extension can aid them to the amount of one hundred and fifty dollars. This makes three Church buildings Brother Mathieson is preparing to put up during the present year. The Lord bless him, and we hope the Board of Church Extension will aid him!

At Las Cruces Brother J. H. Roberts is posted, and he is doing well considering the fact that his mission is new. His wife has opened a school, and it is so far quite a success. They have two scholars from old Mexico, El Paso. We predict for Brother Roberts a successful work. I preached for him once at Las Cruces, and once at Mesilla. The congregations were small, owing to the fact that small-pox was raging in both places, and the people were afraid to come out.

At La Junta our congregations have kept up very well. The school has kept up its usual interest. Mrs. Harwood and her sister have devoted their best of their energies to this part of our missionary work, and through the school our mission has had a twofold influence. We are arranging to build a chapel about twenty miles from here, at a place where we have a few Mexican members.

At Cimarron we are doing well under the labors of one of our helpers, Benito Garcia. Cimarron has always been a hard place, and apparently unfortunate. It was on this work Brother Tolby lost his life. And here his successor, Brother McMain, is lodged in jail for supposed complicity in the lynching of a Mexican who was supposed to be one of Brother Tolby's murderers. I have no sympathy generally with lynch law, and especially have I none in the case of ministers of the Gospel participating. Our calling is too high and sacred to come down to such work. Besides that, in a country like this, where Americans are so far in the minority, and the Protestant element so far below that, and where Protestant ministers are so liable to be misrepresented and persecuted, an act of this kind involves them in great danger. But I do not think it can be proved that Brother McMain was aided in the lynching. I suppose all he did was to gather up the men, with no other intention than...
to interview the Mexican, and see what he knew about the murder of Brother Tolby. It is likely that when facts were extorted from the Mexican that made it apparent to the crowd that he was really one of the murderers of Brother Tolby they became exasperated, and took the matter into their own hands, and thus the lynching.

We regret exceedingly the above-named troubles, but they came upon us, and we have done the best we could under the pressure, and hope that God may in some way bring order out of confusion and light out of darkness.

With the exception of our work at Cimarron, we have much to encourage us. We have secured by donation five church lots of good size, and grounds for as many cemeteries, and have under contemplation the erection of five houses of worship. These are all among our Mexican people. Our membership has increased, and the general tone of the work improves.

Items from Lucknow.

BY REV. E. CUNNINGHAM.

We count it a great blessing that none of us have been stricken down during the very extreme heat of this season. The Church at Lucknow has lost its native pastor, Rev. J. Rogers, who died about a month ago at Hurdui, whither he had gone for his health. He was a good man, and the Church sorely needed him.

There is no general revival in the district, but the missionaries and native helpers are faithfully prosecuting their work. There have been a few conversions at Allahabad, three or four in Cawnpore, and a household in Gonda. I hear that there are three or four inquirers who are awaiting baptism at Futtehpore, an out-station of Allahabad. The Church at Lucknow has suffered, not only from loss of native pastor but also from other causes—the contributions have declined, and some of the members have removed. The new church edifice has been pushed steadily forward, and will be ready for dedication by Christmas. It will be Gothic, cruciform, built of brick, seating about two hundred and fifty persons, and costing when completed, including site, about fifteen thousand rupees. The School Board will make a communication to you in July or August, explaining in detail all that has been done.

Allahabad has a fine English and native work, which is entirely self-supporting. The Rev. D. Osborn is paid one hundred and twenty-five rupees per month by the Church. His congregation is increasing, and the room is much too small for them. I think he could gather a congregation of three hundred had he room.

The "Press" in Lucknow is very busy, and the endowment and rents, with careful management and some assistance from home, will, Brother Craven assures me, eventually liquidate the debt pressing upon it.

The condition of the district with regard to self-support you will see below:

Roy Bareilly supports its missionary, Rev. J. T. McMahon, Allahabad supports its whole work. Cawnpore pays one hundred and fifty rupees per month to pastor's salary. Lucknow, English, pays one hundred rupees per month to pastor's salary, and fifty rupees for support of Sunday-schools. Lucknow, native, supports native pastor, forty rupees per month. Gondah supports native pastor, seventeen rupees per month. Other stations take regular collections, but the amounts being small are expended in local work. You will see that while we are doing so much we are still oppressed with debt.

Great Flood in Foochow.

BY REV. S. L. BALDWIN.

The four days from the 10th to the 12th instants inclusive will long be remembered in Foochow as the date of the most disastrous flood that has ever occurred here. We expect great freshets in June every year, during which many houses on low lands near the river are flooded to some extent, and the water rises to within a foot or two of the flooring of the long bridge. But this time a mighty torrent swept over the bridge, rising more than a foot over it at the south end. Hundreds of houses have been swept entirely away, many boats were dashed to pieces against the bridge, vast numbers of people must have been drowned, and great quantities of property destroyed. On Saturday, Sunday, and Monday the river was full of floating timber, wrecks of houses, tubs, tables, benches,
coffins, and all manner of things. While we were at Church on Sunday afternoon a whole house with its tile roof intact floated down the stream, and was dashed to pieces against the bridge. As it passed the head of the island one man climbed out from an upper window into a banana-tree, close by the house in which Bishop Wiley lived when here. The other inmates were drowned. Had the bishop been living in his old residence last week he would have found its lower story turned into a bathing-house, with the water up to his nose.

We were not able to reach our church near the Tea Pavilion, in the southern suburbs, until Wednesday afternoon. We found that over two hundred people had taken refuge in it while the flood was at its height. The water had risen nearly three feet above the floor, reaching the under side of the seats, so that the people who were on them had only an inch or two between them and the water. The south wall settled considerably, leaving an ugly crack near the top. We ascertained that there were several hundred people in the immediate neighborhood who needed prompt help to keep them from great suffering, if not from starvation. We held a mission meeting, and decided on the immediate organization of a relief association. Hii Po-Mi was placed in general charge, with a number of our most energetic Church members as assistants. A committee was appointed to visit the region, ascertain who were really destitute, and give them tickets for rice, to be supplied at Ching Sing Tong. Brothers Sites and Plumb undertook the oversight of the work of distribution through this corps of native assistants. Brother Chandler and myself made an appeal to the foreign community for aid. A subscription started with one hundred and thirty dollars on it from members of our mission, to which the foreign community speedily added over one thousand dollars. This will supply rice to over one thousand people for about fifteen days, when it is supposed that the time of greatest need will have passed, and the people will be able to provide for themselves.

There is evidence that this action on the part of the mission, so nobly responded to by the foreign community, is appreciated by the natives, and will tend to an increase of kindly feeling toward foreigners among them.

On the afternoon of the 12th I rode with my family in a sampan from the residence of Messrs. Gilman & Co., across the paddy fields, into the back gate of Messrs. Jardine, Matheson & Co., and through their magnificent gardens up to the steps of their office. The whole lower part of the settlement could only be traversed by boat; and gentlemen paddled in their canoes across an island to the “Reynard Alps,” over hundreds of acres of growing rice, which was submerged to the depth of several feet.

I cannot learn that so high a flood has ever before been known here; that in the time of the Emperor Kien-lung, known as the great flood, having been about a foot less than this in height. The grand old bridge, eight hundred years old, stands well. Some of the side stones have been broken; but the piers all stand firm, and the people walk securely where their ancestors walked eight centuries ago. No accurate estimate of the loss of life and property along the whole length of the Min can as yet be made.

Spain and Portugal.

We have light from these Latin States through Missionary Moreton of the Wesleyan body. He dates at Oporto, June 14, in the “Missionary Notices”:—

“A run of nearly two hours by train brought me to the station, where a pony awaited me, which usually carries me over the eight remaining miles. Being in appearance and habits much like the stumbling beasts of Methodist circuit fame, I adopt with this steed the prudent plan of going at a slow pace, with this additional advantage, that I am able to converse with the attendant, who trudges or trots by the horse’s side all the way. Many a wayside sermon have I thus preached secure from the intrusion of persecutors; and on this occasion about two hours and a half passed rapidly away as I endeavored to preach Jesus, giving tracts also as I endeavored to preach Jesus, giving tracts also—

I left on Monday evening for Coimbra, whose famous university, founded by Jesuits, has become a focus of concentrated Liberalism. Here Mr. Rendell has been holding a weekly meeting in a private house with a few people; but as he has gone to Madeira I looked up those I could get at, and met them in the evening. This is but a small beginning, but I trust that it will, with care, grow and expand mightily. The students, however, are a curious set to deal with, ready for practical jokes and deeds of violence; and it depends, to a great extent, upon the stand they take whether Gospel agencies will be aided or retarded in that city for some time to come. The English lady in whose house the meeting is held, and who with her sister found the Saviour, on a visit to Oporto, at our meetings, works energetically, and will, I trust, soon see good fruit.
“Starting immediately after this meeting, I took the night mail for Lisbon, where I arrived soon after day-break, and made my way to the convent of the extinct order of ‘Mariamos,’ which our Presbyterian brethren acquired some two years since. I had come, at the invitation of Rev. R. Stewart, to attend the anniversary meetings of the English and Portuguese departments of the work, so I wormed my way up through the extensive premises till I reached his dwelling, and received a kindly welcome from him and Mrs. Stewart. During my visit I proposed collecting information about the various Churches at work in the city and neighborhood; but as my stay was short, and most of my time was taken up with Mr. Stewart’s Church, I could not attend any services elsewhere, except a union prayer-meeting on Saturday for Christian workers at the house of the Rev. J. G. P. Pope, the English chaplain. Here I met two ex-priests, one, Signor Pereira, having charge of the city church, or hall, and the other a recent accession; also Dr. Vinna, a member of the Municipal Camera, and also of Signor Pereira’s Church; Baron St. George Kantzow, the Swedish consul, who takes a very lively interest in the evangelical movement; two Spanish students from Seville, preparing for the work, and the master and mistress of the town school. Mr. Stewart and Signor Carvalho also went with me. I mention these names as illustrative of the happy feeling of union existing between many of the workers there. I wish I could say that all exhibited it; but perhaps that will come in time, and God grant it may! We also went to see Signor Miranda, another ex-priest, who has opened a place of worship on his own property, several miles down the river, just beyond Belém, and gives all his services gratuitously. A paid schoolmaster teaches there; and there is every reason to believe that the cause will flourish, as Signor Miranda appears to have considerable influence. I must not omit to mention that I visited Mrs. Roughson, a veteran in the work, whose strength and eyesight are now failing, after much toil and reproach for the sake of the Gospel. She began when no one else durst do anything, and for a long time stood alone; but it is permitted her, before she departs, to see a plentiful crop of agencies at work.

“My Sabbath labor was heavy, owing to Signor Carvalho’s sudden illness. I preached four times—twice in English, and twice in Portuguese—in the beautiful little church, which has been elevated to a better use than that to which it was formerly put. Like most Roman Catholic churches, its acoustic properties are excellent for singing, but wretched for preaching; but I hope they will overcome the difficulty in time. At the afternoon Portuguese service I assisted Mr. Stewart in the administration of the Lord’s Supper, which was attended by about sixty persons, twice as many having been at the previous service. The Portuguese work seems to be flourishing. One interesting aspect of it is that many private houses have been opened by the free-will of the occupants (not all members) for weekly services, and Signor Carvalho has more than he can fairly overtake in this way. Mr. Stewart cannot employ more laborers, and this may possibly lead to the starting of a Methodist cause in the capital. But more of this anon.

“A very interesting subject is at present engaging the attention of the public, that of Protestant burials in the general cemeteries. When Rev. A. de Mora was buried on the 8th of last month some influential people attended the funeral, and noticed that the out-of-the-way corner devoted to heretics was separated from the rest of the ground by an invidious paling that had no legal business to be there. In a day or two the ‘Jornal de Commercio,’ the principal paper of Lisbon, and a champion of liberty, made a furious onslaught on the unfortunate paling, and read the Municipal Council a lecture on its public duties. Not many hours passed before the paling was removed, and two burials which have taken place since have initiated a new state of things, namely, the mixture of graves without reference to religion, so that now the Protestant minister and the priest may perform their last duties to the dead side by side. This, however, provoked a pastoral from the patriarch, who ordered that, as the cemetery was now desecrated, (profana-do,) every grave dug in future for the faithful must receive a separate consecration. Now, as this is the prerogative of each parish priest, it involves his attendance for the purpose; but as priests in general perform no such duty for nothing, it follows that a poor man's funeral will frequently raise a serious difficulty. Hence the ‘Naöo,’ an extreme Ultramontane and Legitimist organ, published a sort of manifesto a few days since which occupied eleven columns, and was thickly strewn with insulting epithets, of which popery has always a large stock in hand for Protestants. The object of this long article was to stir up the patriarch and all good Catholics to demand the abrogation of the obnoxious regulation.

“IT remains now to be seen whether the Portuguese Government will be disposed to regard the cemetery as the priests ‘freehold,’ but meanwhile the Liberal papers, and notably the ‘Jornal de Commercio,’ have been replying and standing by the Protestants. There is a good feeling among the general public in reference to liberty of conscience, the country being sick of the narrow bigotry and persecuting intolerance of Ultramontanism. We are now prayerfully awaiting the upshot of this controversy, and trust that the result will be most favorable to the Gospel cause.”
Third Annual Meeting of the Japan Mission.

BY REV. J. C. DAVISON.

We have just closed another most interesting and profitable session of our mission, which convened in Yokohama June 30, and continued without interruption until July 5, save that part of the programme adopted for the evening of the 4th of July, which was changed to allow of our participating in the centennial tea-meeting, which was arranged for after our programme was adopted.

All the stations of our mission were represented, and encouraging reports submitted, notwithstanding the embarrassment under which the entire mission has been laboring from the beginning, namely, the lack of reinforcements sufficient to enable us to prosecute our work successfully according to the plan prescribed by the bishop and his counselors three years ago. We have asked each year for strong reinforcements, and, in common with the entire Church, have felt grieved to learn, not only that the condition of the treasury has been such as to deprive us of our needed help, but to realize, as the Church at home cannot, the loss to our work arising from the lack of strength to carry out our plans. Sanctified wisdom can, doubtless, devise safe and desirable plans; but no plan can execute itself. A fleet of staunch ships is a very beautiful sight; but with only a single person to each vessel little else can be done than to lie at anchor and be looked at—to attempt to venture to sea would be dangerous. Now, although we have a "Discipline," which we believe to be equal to any other set of rules ever utilized, and a Bible whose doctrines are as wholesomely expounded as by any other Church, yet how can these truths be known and believed except they be preached? and how can they be preached except some be sent?

Our superintendent, R. S. Maclay, D.D., refreshed and encouraged the mission at its opening session by an excellent sermon in Japanese founded upon the text, "Thy kingdom come." It was just what we all needed; for, although individually we felt that, on considering the results of our work during the year, it had been coming very slowly, yet after we had heard the sermon we felt like rejoicing even over small things; and when later on we came to collect our statistics, we found that the Holy Spirit had been watering where we had been sowing, so that we wondered even at what had been done, and felt thankful we had not been left altogether fruitless. How much more we might have done with a proper force in each field of course none could tell, and at the close of our session we returned to our work with the fact of our embarrassment still before us, yet praying that the Church might be able to relieve us as speedily as possible—for we must have help, and that right early. Our friends at home must be cautious about forming opinions of a people thousands of miles away, especially when their information comes from those who have never been among the scenes they describe. Many in America are wonderfully in error about Japan. They get certain facts, and infer that other certain conditions must necessarily follow; which is not always the case.

Had I space, and were I to speak fully upon the matter, I should have many pleasant and encouraging things to say of this people. The much said and written about Japan wheeling into line with civilized nations, and taking up her march to a glorious destiny, and all that, is very well so far as it goes. But let the Church, in particular, not suppose that because this is to some extent true, it follows that she has already or is about to wheel into the kingdom of God and his Christ without vigorous effort on the part of those who love God's kingdom, and are willing to see it planted firmly on this as well as on other soils. People come truly into God's kingdom as individuals, while they get into the list of civilized nations only as a nation.

There is no class of men more interested in the political welfare of this people than are those who are laboring for her spiritual good, and who, above all others, are bound to tell the truth whenever they open their mouths concerning her. We all believe that in the main she deserves credit for her efforts made toward establishing a higher civilization than she possessed before, but she is still heathen. We feel this every day in our work, and in our annual meetings we try to devise plans and seek counsel how we may best be able to bring the truth to their understanding and reveal the power of God in their souls.

Japan has lately cast off a feudal system which has been her curse for ages, and has transformed her national character in a manner such that the world has wondered; but many of her social evils with their terrible moral results are still uncanceled, and are likely to remain so until a moral power, emanating from a divine source, shall be brought to bear upon the conscience of the people to teach them the difference between selfishness and true nobility of life—between chastity and beastly corruption. To this end, if we are to succeed in our work, we must have not only the sympathies and prayers of the whole Church, but the personal aid of the best sons she has to give.

Parents, you must be willing to say good-bye for awhile, and God-speed to your children. Young men, as you have no right on any account to bring a selfish ambition into the ministry, you must be willing to leave the clear sound of your home bells and come where dull chimes call deluded minds to chant vain repetitions, and still go-away with-
out the consolation of inspired prayer. Christian
brother and sister, if the cause of missions is God’s
cause, if it is right to support this cause at all, it is
your bounden duty to do all you can to accomplish
God’s work in your day. God is uniform and
punctual in the bestowment of his gifts as the
seasons come and go, and you should not forget
that the same and even greater sums are required
to carry on his work with the return of every year.

During the year just closed we have added two
new dwellings to our mission, one in Yokohama,
and one in Tokio. We have also added one new
church building at Nagasaki, besides opening sev­
eral new preaching-places at various points where
the work is carried on in houses rented of the
natives. At our previous meeting we had but four
baptized natives connected with our work; we
now have forty-nine. We had then only six pro-
bationers; now we have a membership of forty,
with thirty probationers. The pupils in school
then numbered thirty-four; they now number one
hundred and twenty-seven. There were then in
the Sunday-school only thirty pupils; there are
now one hundred and ten. The missionary collec-
tion this year amounts to seventy-four dollars and
twelve cents, besides five dollars and eighty-six
cents as collection for the poor. These are some
of the results of our year’s labor. And I cannot
close this letter without making mention of Miss
Schoonmaker’s work in Tokio, where she now has
a school of thirty-five pupils, in lieu of seventeen
one year ago. The success of her endeavors has
been truly marvelous, as seen on the day of exami-
nation, at which we were fortunate enough to be
present. Five members of her girls’ school have
been baptized by Brother Soper, and are now
members of his Church. As we reflect upon what
has been done in this line, we can only regret that
each station has not a similar auxiliary. We are
usually good health; all were present except Mrs.
Harris and Mrs. Soper. The mission was favored
with the presence of Rev. B. E. Edgell as fraternal
delegate from his mission in Foochow, China.
Universal harmony prevailed throughout all our
discussions, and we were greatly encouraged by
God’s blessing upon us, as from day to day the
claims of his service became apparent on reviewing
the demands of his work in our hands.

A Limit Reached.
The American Board of Commissioners of Foreign
Missions say, in relation to further progress in their
work:—
“ But a limit has been reached. The native
Christians, but recently brought to the light, often
poor, persecuted, and oppressed, are already doing
generously, contributing in some fields what would
be equivalent to twenty, and even thirty, dollars for
each Church member here; but beyond providing
as far as possible for their own schools and
churches, they cannot do much in the general
work. The best native evangelists, and therefore
the most efficient helpers of the missionaries, are
constantly drawn off to be pastors of churches, thus
cutting down the working force that might other­
wise be employed in pushing out into new fields.

“It is just here that retrenchment tells with such
fatal effect on the progress of the work. The ex-
perience of the past year shows that the salaries of
missionaries are so low, so graded to actual needs,
that any reduction here is impracticable. Home
expenses are at the lowest figure, less than eight
per cent. on the donations and legacies received.

The retrenchment comes, therefore, mainly on the
native agency, and the schools and seminaries
through which the native agency is prepared for
its work. Young men, carefully selected and
trained in the schools, tried in actual service, on
whom money and time and care have been ex-
pended, must be dismissed and sent back to their
shops and farms. The missionary is crippled in
his plans. The hope of doing a great work for
Christ in the foreign field, in view of which he
gave up home, and country, and opportunities of
honor and influence amid the comforts and privi-
leges of cultured society—this hope is blighted,
and he is left to do but a half, or even a fourth, of
what he might do if adequately sustained. I speak
not here of outposts, won at the hardest, given up;
of the deaf ear turned to the piteous calls for
teachers and preachers; of men and women just
roused to a sense of their need, and left to perish
in darkness and gloom; but of the missionary him­
self—of the fearful loss of power and opportunity
entailed on him.

“And then to dismiss students from the semina-
ories where, at an expense of only thirty or forty
dollars each per year, they are preparing to be-
come teachers and evangelists to their countrymen,
this is, if possible, harder yet, for it cuts off hope
for the future.”

Shall We Advance or Recede?

HAR what a missionary in Turkey says in an-
swer:—
“We clearly understand that if the Churches
become straitened in their resources, and are not
able to give as they have planned, we are to ar-
range our affairs accordingly; and if the straitness
proceeds to the extent of curtailing the necessaries
of life, we are to share in this, too. If one member
suffers all are to suffer.

“We know that the times are exceedingly hard at
home. So they are here. This country is passing
through a great crisis. Every department of busi-
ness feels the effect of it. The people, always poor, always oppressed, are reduced now to unwanted straits. The evangelical work, however, is full of encouragement. Retrenchment somewhere is doubtless essential, but where shall it begin— at home, or abroad; in the Lord's work, or in cutting off luxuries and other personal expenses? If God by his providence shuts us up to the necessity of serious curtailment here, we have nothing to say. If the distress shall increase to such an extent as to compel us to seek some means of supporting ourselves in this land, where manual labor brings from fifteen to twenty cents a day, we are ready to meet this too. But with a true view of stewardship—using our time, our talents, and our substance for the glory of God—has the financial embarrassment of God's people reached this extremity? Will faithful stewards sacrifice the interests of the Master while a single luxury remains? The retrenchment which will stand the test of the judgment, must it not be in the direction of personal expenditure rather than in those matters which affect the work of Christ?

"So far as I can see, the only hope for poor Turkey is in the Gospel. Without its renewing power, her future will be even darker than the present. The leaven has been introduced. It has already shown, by its effects on small communities—reforming, enlightening, educating them, and preparing them for civil as well as religious liberty—that it is able to transform the whole empire, and prepare it to become a civilized Christian state. And I am bold to say that no other power can purify the corrupt mass. The truth has never occupied a higher vantage ground than now. Education was never so effective as now. It is the time, not for a retreat, but for an advance all along the line. Shall we go forward or backward?"—[A. B. C. F. M.]

Defending and Diffusing Christianity.

A missionary in China writes:—

"A man of respectability and means came into the preaching-room of the mission, and said that he had never heard the Gospel, but had seen it. 'I know a man,' he said, 'who used to be the terror of his neighborhood. If you gave him a hard word he would shout at you, and curse you for two days and two nights without ceasing. He was as dangerous as a wild beast, and a bad opium-smoker. But when the religion of your Jesus took hold of him he became wholly changed. Now he is gentle, not soon angry; moral, and his opium is left off. Surely your doctrine is good!"

The late President Wayland once said to a pastor earnestly and vigorously engaged in preaching a series of sermons on "The Authenticity of the Bible," "My dear brother, the sinners in your congregation need life, not light." The world to-day needs life more than light. And were we more fully enlisted in the work of giving the Gospel to the destitute in the great outlying world of heathenism; were we seeking, by more persistent zeal and prayer, to multiply the number of converts from the ignorant and besotted millions of idolaters, more quickly and surely would we in that way put to flight the skeptics and scoffers in Christian countries. The successes of Christianity are its most potent defenses. Bring the Gospel of Christ into men's hearts, and we shall not need to preach sermons and print books for men's heads on the divinity of that Gospel. Nothing is more convincing to unbelievers than the results of our religion, as seen in the conversion of ungodly men, and in their subsequent holy lives. "When unbelief was rampant in high places in England in the last century, two men set themselves, by different methods, to prove the truth of the despised religion. One, Bishop Butler, took his pen in hand to prove, by the most vigorous logic, its analogy with the course of this world, and therefore its truth; while the other, John Wesley, went out into the highways and hedges to show that it had a divine power to raise the lost, the most ignorant, and the most vicious." Which, he who defended Christianity, or he who sought to diffuse its saving power, was the more successful worker in the good cause? Thousands can bear a clear and convincing testimony, from deep personal experience, to the power of the Gospel, who never heard of Bishop Butler's "Analogy," and who could not appreciate his logic if they were to read his book.—Missionary Magazine.

Power of Example with the Heathen.

In the account of the Moravian settlement in Greenland a very striking instance occurs of the powerful influence of preaching by example. During the first year the brethren had obtained but a very imperfect knowledge of the language, and no visible fruits had sprung from their increasing labors of love. Toward its close the small-pox broke out among the natives in an awful manner, and the Moravians on this occasion accommodated as many of the invalids as their houses would contain, surrendering to the afflicted even their only sleeping-chambers; and thus, though unable to make themselves distinctly understood by words, they preached by their conduct, and not without effect. One man, who had always derided the brethren, and who would not believe the truth; while the other, John Wesley, went out into the highways and hedges to show that it had a divine power to raise the lost, the most ignorant, and the most vicious." Which, he who defended Christianity, or he who sought to diffuse its saving power, was the more successful worker in the good cause? Thousands can bear a clear and convincing testimony, from deep personal experience, to the power of the Gospel, who never heard of Bishop Butler's "Analogy," and who could not appreciate his logic if they were to read his book.—Missionary Magazine.

— Missionary Advocate.
Japan.

The Annual Meeting of our missions in Japan commenced in Yokohama June 30, and continued until July 5. All the stations were represented, and encouraging reports were submitted. The brethren see much land to be possessed, and cry out for more men. Superintendent Macfay opened the session with a sermon in Japanese on "Thy kingdom come," which had a happy effect on the minds of ministers and friends who heard it. With all the encouraging signs in Japan, the missionaries do not entertain the thought that the City of God is to be built without trouble.

The success of the mission, and the assured favor of the Head of the Church, may be inferred from the following facts: Two parsonages have been built during the year. One new church building at Nagasaki, and several new preaching-places, have been opened. At the previous annual meeting there were but four baptized natives; there are now forty-nine. There were only six probationers; there is now a membership of forty, and thirty probationers. Pupils in school last year thirty-four; now one hundred and twenty-seven. Last year in Sunday-school only thirty, now there are one hundred and ten. They have a missionary collection of seventy-four dollars, and a collection for the poor. Miss Schoonmaker's pupils have increased from seventeen to thirty-five.

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Domestic Missions.

Or one we are informed that they will need to receive missionary money, though they have been able to furnish themselves with a bell this year.

Another has secured a church and parsonage this year, but will, they say, need to have better help next year, as they have only had a "supply" this year, and they also expect more missionary money.

INCIDENTS.—Connected with some very west settlements, the elder says they sell out and move to the cities, or further west, and are succeeded by people of foreign birth, and therefore some appointments require to have continued aid. Here is a circuit reporting fifty cents. Here is another in a southern field, and two hundred and twenty Sunday-school children; has been a mission eight years.

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"Lift Up your Eyes."

The apostles were twelve in number, and had no pecuniary resources, so far as we know; yet they evangelized the world in their day. There are now two thousand two hundred ordained Protestant missionaries at work among the heathen, and the amount contributed annually for missionary purposes, by all societies in Europe and America, is more than one million pounds sterling—five million dollars. The following statistics are carefully compiled by Dr. Grundeman, the author of "The Classical Atlas of Missions:"

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[A Picnic in India.]

I was invited to a school treat given to the Sansitali girls and infants. At the time appointed we went to Mr. Cole's bungalow, and found all the children assembled. Each was provided, not with a mug or cup, but with a brass plate, or with a plate made from a plantain-leaf. They sang several hymns for us, but all the time they looked impatient for the feast to begin. Soon two men appeared carrying—what do you think? Hot cakes and buns, but a native bedstead, on which was placed a clean mat piled up with rice; then some women came in carrying on their heads large earthen vessels filled with curry, which were placed on the veranda. The children stood up and sang "grace," but would not begin to eat. On being asked the reason, they said they had not had water given them to wash their hands.—Juvenile Instructor.

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Report of the Mission Committee

Adopted by the Conference of Germany and Switzerland, held in Zurich July 15, 1876.

Although our work the present year did not enjoy that general revival we had the past year, the Lord has abundantly blessed it, and it has taken a much firmer footing. Taking care of the old stations, on many circuits new appointments were taken up; and many more could have been taken up if it had not been for the want of men and means.

On account of the small appropriation which the Missionary Board made, owing to the pressure now...
prevailing in the United States, and the increase of our expenses arising from the extension of our work during the past year, too heavy a drain has been made upon our financial resources. We have now come to the point that, without the greatest detriment to our work, we cannot expect for the present greater contributions from our congregations. Some congregations might have done better, yet most of them only by great effort contributed what they did, while many were not able to reach the sums apportioned them.

Our missionary collections amount to 5,888 mks., ($1,412 gold.) Although we have collected 886 mks. more than last year, yet we are about 367 mks. behind to make up the $1,500, or 6,230 mks., apportioned unto us. Our whole collections for the past year amount to 153,696 mks., 10,394 mks. more than the preceding year.

We count now ten thousand two hundred and twenty-four members in full connection and on probation—an increase of six hundred and ten on the past year.

Notwithstanding the many obstacles which are in our way, we look hopefully to the future. To gain the whole world for Christ is the command given. The greater part of this labor is committed to the Methodist Episcopal Church, and to us for Germany and Switzerland.

Missionary Items.

The General Committee of the Wesleyan Missionary Society said, at their last July meeting: "It is absolutely necessary that an institution be established in Madras for the thorough theological instruction and training of native ministers." They determined to ask the Conference for a suitable second minister to Madras.

ITALY.—"The Queen of the Adriatic"—for so Venice is called—a city of one hundred and forty thousand inhabitants, is now occupied by a missionary of the Methodist Episcopal Church.

Superintendent Vernon says: "A few of our members from Bologna had gone there some time ago, and the ground seems favorable. And there is scarcely a place in Italy which will elicit more sincere sympathy and interest for its budding Church than matchless Venice, unique in character and history—alone among the cities of Italy for its beauty, its republican political history, and its associations with the reform of the sixteenth century."

AFRICA.—A letter of July 21, from Rev. J. H. Deputie, of Mount Olive, Liberia, refers in sorrowful terms to the lamented Brother Dennis, and in very forceful language pleads for men and means to educate their youth, and especially a class of the native converted youth, to become the future teachers and preachers among their people.

The sale of the Wesleyan "Centenary Hall," London, seems to be determined on—probably for more convenient quarters. One thousand pounds were appropriated for the completion of the front of the Wesleyan Mission Chapel in Rome.

For the Boys and Girls.

The African Boy Kong.

On the north bank of the Yaltucher River, about two miles from its mouth, in the midst of the thick bush, is the little village of Mosam. There are snakes and leopards in that bush, and when the little boys and girls from the village go there in search of wild fruit they have to keep a sharp lookout that they are not bitten by the snakes.

It was in this village that the hero of this story was born, about the year 1866. I say about, because people do not keep dates there as we do here; but when they want to know how old a child is they count on their fingers how many farms they have made since the child was born.

Well, the boy was born, and they called him Kong, because that was his name. It is the custom in that country to call every first boy by that name, and every first girl is called Bwoy. Kong looked and acted like all other African boys, as far as I know. Whenever and wherever his mother went, to the farm or to other villages, Kong went, for he was tied to his mother's back, this being the custom of the country.

One day, when little Kong was large enough to run about and get into mischief, his father took him to the Purrow-bush and gave him to the Purrow-devil. Now the Purrow-devil is not that cloven-footed evil spirit that you children dread so much, but a man, one of the chief officers of the society. He took little Kong, anointed him all over with oil, and rubbed him with what they call "Icash," a kind of white clay, and he said his name must be Contam. He is now returned to his mother with his new name.

Shortly after this Kong's parents heard that some missionaries had come to Shengay, about one day's walk from their place. These missionaries were from America, and had come to teach children to read books and to sabba (know) God. The parents thought they would like little Kong, or Contam, to learn to read books and to know God; for you must know that they were both heathen at this time, and knew nothing about God. The mother had visited Shengay and attended the meetings held by the missionaries; so she urged that little Kong, or Contam, should be given to the missionaries altogether. The father brought him and gave him to them, and, knowing that missionaries are not Purrow-men, he supposed that
## MISSIONARY ADVOCATE

### 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, _______.

### ACKNOWLEDGMENTS

The following moneys were received by the **Treasurer** of the Missionary Society of the Methodist Episcopal Church to September 14, 1876.

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<td>Bend S. S., Erie Conf.; receipt of fourth year beginning January 1, 1877</td>
<td>$40.00</td>
</tr>
<tr>
<td>Ettington, Erie Conf.</td>
<td>$22.65</td>
</tr>
</tbody>
</table>

The following moneys were received by the **Assistant Treasurer** of the Missionary Society of the Methodist Episcopal Church to September 14, 1876.

<table>
<thead>
<tr>
<th>Location</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>J. A. Savage and wife, Trinity Church, Indianapolis, S. E.</td>
<td>$10.00</td>
</tr>
<tr>
<td>Estate of George Ebenezer,</td>
<td>$477.00</td>
</tr>
<tr>
<td>Ivy, Miss. Soc., Cortland, Cent. N. Y. Conf.</td>
<td>$50.00</td>
</tr>
<tr>
<td>Estate of Robert Stockwell, S. C. Soc., less $44 cash</td>
<td>$8,956.00</td>
</tr>
<tr>
<td>Unexpended appropriation to North Pittsburgh District</td>
<td>$20.00</td>
</tr>
<tr>
<td>Pittsburgh Conference, returned</td>
<td>$20.00</td>
</tr>
<tr>
<td>Long Green Ch., Balt. Conf.</td>
<td>$28.00</td>
</tr>
<tr>
<td>Baltimore Ch.</td>
<td>$29.00</td>
</tr>
<tr>
<td>Great Falls Ch.</td>
<td>$46.75</td>
</tr>
<tr>
<td>Lumberville</td>
<td>$50.00</td>
</tr>
<tr>
<td>Brooklandville</td>
<td>$60.00</td>
</tr>
<tr>
<td>Elyria, Washington Conf.</td>
<td>$100.00</td>
</tr>
<tr>
<td>Scio, E. Gen. Conf., Ch. coll.</td>
<td>$11.61, S. S. coll.</td>
</tr>
<tr>
<td>Ottawa, No. Kansas Conf.</td>
<td>$17.45</td>
</tr>
<tr>
<td>Monroe, Des Moines Conf.</td>
<td>$5.00</td>
</tr>
<tr>
<td>Fayette-st. Ch., Baltimore</td>
<td>$1,500.00</td>
</tr>
<tr>
<td>New Windsor, N. Y. Conf.</td>
<td>$3.50</td>
</tr>
<tr>
<td>Ringwood, W. Va. Conf.</td>
<td>$21.29</td>
</tr>
<tr>
<td>S. S. Miss. Soc., Gloucester City</td>
<td>$5.00</td>
</tr>
</tbody>
</table>

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