



Missionary Advocate
1876

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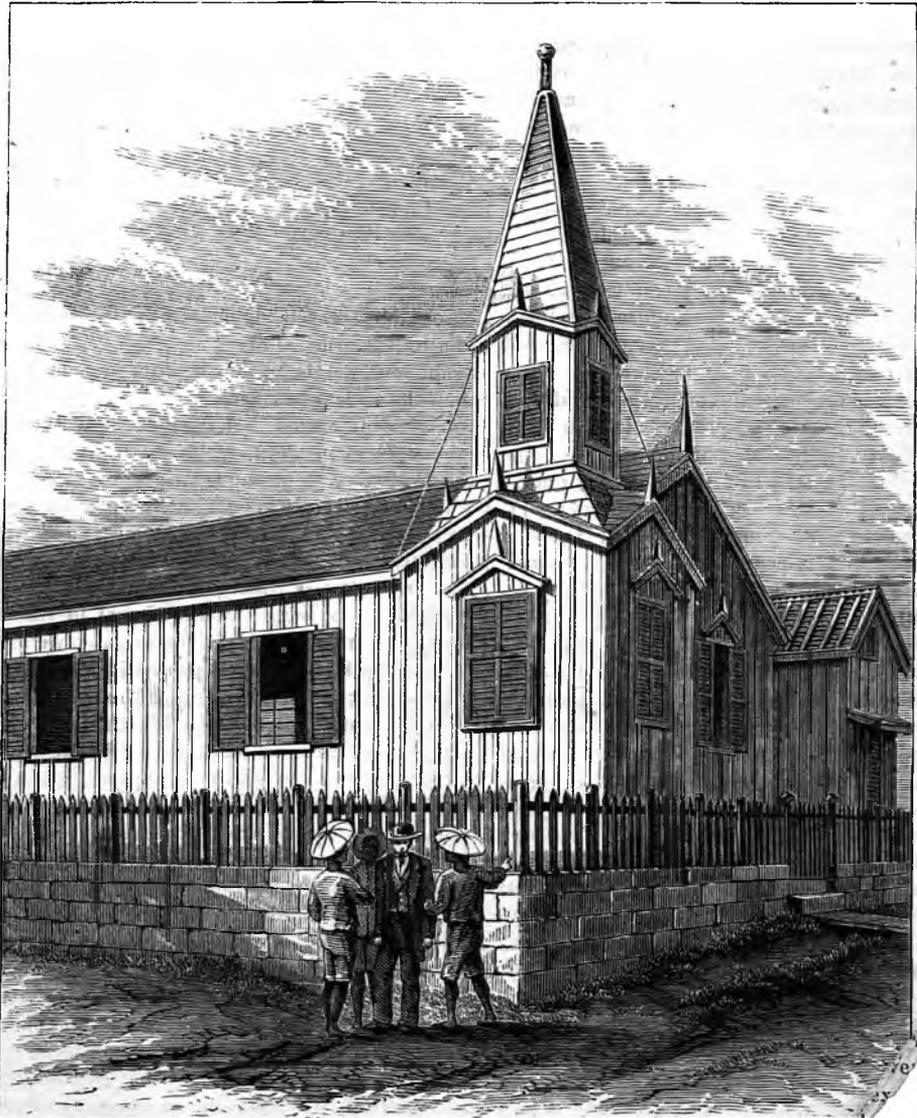
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25 Cents a Year.



THE BLUFF CHURCH.

First Methodist Episcopal Church in Japan.

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The Bluff Church.

FIRST METHODIST EPISCOPAL CHURCH IN JAPAN.

THIS church is situated in Yokohama, and was purchased in March last by our superintendent, partially completed, from Rev. J. Goble, of the American Baptist Mission. Being finished, we now have a neat church, (see cut on preceding page,) in almost immediate proximity to the mission premises occupied by Dr. Maclay and Brother Correll. It is situated on what is called "The Bluff," a portion of the settlement occupied by foreigners as a place of residence. It abuts on the boundary separating the foreign concession from exclusively Japanese territory, and brings our mission into as close contact with the natives of the vicinity as it is possible to come under present treaty. Rev. I. H. Correll is the pastor of this church, and the first services were held in it June 20, 1875. It is thirty-six feet by fifty, and will comfortably seat two hundred and fifty persons. Several services are now held here each Sabbath.

The congregations are good, and the prospect encouraging. There is a Sabbath-school attached to the congregation numbering about thirty scholars, from which our missionaries hope much. There is a school-house attached to the church on one side in which Mrs. Correll has organized a school, with an average attendance of twenty-five, and finds great encouragement in her work. There are three members in full connection, and two probationers. One of them promises to be a pillar in the Church. He is a man of one aim, one purpose, and that the study of the Holy Scriptures. Brother Correll says: "On Sunday, October 17, by the request of a gentleman residing in the heart of the native town, I opened a service in his house, which was a very interesting occasion. I fully believe it will grow in interest, and prove itself to be a grand opening.

"Some time ago I came in contact with a Buddhist priest with whom my teacher has been acquainted, and by the priest's invitation I went out to his temple on the 20th day of October, where I found a very interesting congregation waiting to hear the truth. What a change! Only a few years ago, to teach Jesus in these halls would have been a most hazardous undertaking; but now his teachings are sought after by those who stand out most conspicuously as teachers of these false systems of religion. Does not this teach us that Jesus already claims this people as his own? What says the Lord? Shall these hungry souls be fed, or shall they starve?"

Yokohama there are two appointments. The first is at the Furocho Chapel, and is in charge of our superintendent, Dr. Maclay. This is in a suburb of the native town.

Japan is fairly under way, and our prospects are before us.

Our Work in the Palatinate, Germany.

BY G. HAUSER, P. E.

I THINK it will interest your readers to hear something of the Palatinate, the home of Embury and Barbara Heck. Our mission has already existed there twenty years. A young man, Ernest Mann, from Pirmasens, was converted in Bremen, where he attended the meetings of Dr. Jacoby, the father of our German Mission. Not long after his conversion he returned home to tell his parents and friends of what the Lord had done for his soul, and God so blessed his testimony and labors that besides several members of his own family many other persons found the Lord and organized a little society, which has become since then the mother of eight other societies. Brother Mann was appointed for some time as local preacher in Pirmasens and the environs, and afterward as missionary in our conference. After his departure Pirmasens was served for a number of years by a local preacher who had been converted under Brother Mann. It first belonged to the Frankfurt, then to the Ludwigsburg, and at last to the Mannheim Circuits, till 1865, when a missionary was sent there by the conference. This missionary, however, was not allowed to stay there long, for the Government not being liberal, very soon ordered him to leave the country. In 1869 our conference again sent a missionary to Pirmasens, and since then the society has been well organized and our work has prospered. Here, also, like every-where in our German work, we have been obliged in the beginning to have our meetings in hired halls, which have not always answered our purpose; but now, since the number of our members and friends has increased, we are enabled to build a chapel, and have already collected about three thousand gulden. This being the first chapel in the Palatinate, we intend to give it the name either of Embury or Heck, and thereby to set in its birthplace a monument to our American Methodism.

In the eastern part of the Palatinate, in Speyer and the environs, we have also a mission with one missionary and one assistant. Speyer, well known by the history of the middle age and the Reformation, was the place where the German evangelical party, which was then pretty numerous, but was still persecuted by the Roman Catholic creed, stood up for its rights and presented them to the German emperor, (1529,) an act which procured them the name of Protestants. Now in this very place our Methodist mission has been persecuted for these last ten years, and not, like them, by the Catholic, but by the Protestant clergy, who, appealing to a law more than one hundred years old, obliged the Government to forbid our meetings, so that our influence is almost cut off. Our brethren are only allowed to make speeches, but are not permitted either to offer up prayers or sing in their meetings;

so that by this means the services are deprived of the principal element in divine worship, and consequently lose much of their interest and sacred character.

About a year ago we sent an address to the king of Bavaria requesting liberty for our religious exercises, and two of our brethren went to Munich and had a personal interview with the minister, but we have not yet received an answer. We cannot make up our minds to leave this field on account of our members, who are truly earnest, and to continue our work here under the present circumstances is very difficult, and scarcely possible for any long period.

The consideration that twenty-eight years ago our work had the same difficulties all over Germany, and that by the Lord's gracious help we have now liberty every-where except in Bavaria, encourages us to hope that soon this last bulwark of religious intolerance will fall, and we shall soon be enabled to extend our work all over Germany to the honor and praise of our Lord Jesus Christ.

Appeal

On behalf of Fifty Millions of Men who are "perishing for lack of knowledge."

DR. BUTLER sends out a stirring appeal, from which we extract the following:—

"Three languages dominate this continent—the English, over Canada and the United States; the Portuguese, in Brazil; and the Spanish, over the seventeen States and nations that lie between them both. But how few there are who realize as they should the fact that, of all men who live on this hemisphere, the majority are still held in the dreadful grasp of the most superstitious and degraded Romanism on earth.

"Missionaries by the hundred (and blessed be God that it is so!) have been sent to the East and to "the Isles afar off;" while the great West with its millions has been apparently forgotten, and certainly neglected, until the fearful fact rises up before the Church of God to-day, that for the multitudes who use the living language which ranks third in extent and power over all Christendom, and on both hemispheres, there has been less done by Christian liberality than for any other leading language on this earth! And yet, until the great Americas, Central and South, are redeemed, this world cannot be saved.

"I ask the ministry and membership of the Methodist Church to look at the statistics herewith annexed, and then realize, if they can, what it means, when I call their attention to the fact that there are nearly fifty-one millions of their fellow-creatures in whose grand old language there was not to be found, only twelve months ago, one tract, or hymn, or book, or biography, or history, of all that Methodist literature which they appre-

ciate so much, and which they believe that they hold as a sacred trust for the enlightenment and salvation of the world.

"A recent calculation relative to the principal European languages shows that English is spoken by ninety millions of persons inhabiting Great Britain and Ireland, North America, the Bermudas, Jamaica, Cape of Good Hope, Australia, Van Dieman's Land, Newfoundland, and the East Indies; German by fifty-five millions, in their own country, Switzerland, Austria, Russia, Hungary, North and South America, La Plata, Australia, and the East Indies; Spanish by fifty-one millions, in Spain, Cuba, Mexico, the Republics of South America, Manilla, etc.; and French by forty-five millions, in France, Belgium, Switzerland, Canada, Cayenne, and North America.

"The following are the details of the Spanish portion, on both sides of the Atlantic, of the statistics of the Spanish-speaking nations from the Census of 1871:—

Mexico.....	9,176,052
Guatemala.....	1,180,000
San Salvador.....	600,000
Nicaragua.....	400,000
Honduras.....	350,000
Costa Rica.....	135,000
Venezuela.....	1,485,000
United States of Columbia.....	2,794,473
Ecuador.....	1,040,371
Bolivia.....	1,987,352
Peru.....	3,199,000
Argentine Republic.....	1,736,922
Uruguay.....	387,421
Chile.....	1,908,350
Hayti.....	572,000
Santo Domingo.....	136,500
Cuba.....	1,414,508
Porto Rico.....	615,574
South and south-west part of California, New Mexico, Arizona, and Texas, about.....	250,000
Total upon this hemisphere.....	29,168,523
Spain, (Census of 1867,).....	16,641,780
Philippine, Ladrone and Caroline Archipelagos, with the African Colonies, the Presidios and Guinea Islands.....	4,517,071
Total throughout the world.....	50,327,374

Martin Mission Institute.

THIS Institute was founded in Bremen in 1858, where it also prospered under the direction of its able principal, Dr. L. S. Jacoby, and the professors, Drs. Warren, Paulus, Riemenschneider, and Hurst, till, by the noble centenary donation of J. T. Martin, of Brooklyn, (N. Y.,) of twenty thousand dollars, a more suitable building, erected at Frankfurt-am-Main, Roederberg, the Institute opened there in 1868.

At present the following branches are maintained:—
 Dr. Sulsberger, professor, German-Hebrew, Geography, Tsagodik-En-

matics, and profane history—twenty-one lessons a week; by L. Nippert, principal, practical theology, Discipline, Methodism, English, Church history, Bible history, and dogmatics—sixteen lessons a week.

There are ten young men preparing for the ministry at present. Since the founding of the Institute no less than eighty young men have been sent out to preach the Gospel. The greatest number labor in connection with the German-Swiss Conference, and several in America.

Having no fund, the students are supported by the free contributions of our members and friends; but as the income is small we have to live very economical, and manage to make two thousand dollars pay all expenses.

By another donation of one thousand dollars, by Brother J. T. Martin, we have enriched our library with English and German books.

Having procured the lot (an acre and a half) and built the house just after the Austrian and Prussian war at a very moderate price, it is now worth as much again as the original price.

Missionary Items.

JAPANESE TRANSLATION OF THE BIBLE.—Dr. Maclay writes, that "with the approval of the members of our mission, I have continued to meet with the committee engaged in translating the Bible in the Japanese language, and as the sessions of the committee have been held in my study, it has been practicable for me to be present at nearly every session. My association with the committee has greatly helped me in my efforts to acquire the Japanese language, and possibly I may have contributed something to help forward the great work in which the committee is engaged. The great burden of the translation rests, of course, upon the Rev. S. K. Brown, D.D., of the (Dutch) Reformed Mission; J. C. Hepburn, M.D., LL.D., of the Presbyterian Mission; and the Rev. D. C. Greene, A.M., of the American Board Mission; and it may be not inappropriate for me, in this connection, to bear testimony to the ability, faithfulness, and perseverance they exhibit in the performance of their work. They richly deserve, and, I believe, will certainly receive, the sympathy and support of all who are interested in the evangelization of Japan. The committee has published St. Luke's Gospel. 'Romans' will soon be put to press, and 'Hebrews' now in the hands of the committee."

GOVERNMENT BLUE BOOK OF INDIA (published in Calcutta) says: "The labors of missionaries many forms. Apart from their special public preachers and pastors, they constitute a considerable body of educators. They are the authors of several dictionaries and grammars, and have written important works on the history and the system of philosophy; and

they have largely stimulated the native literature. The Mission presses in India number twenty-five. During the ten years between 1852 and 1862 they issued one million six hundred and thirty-four thousand nine hundred and forty copies of the Scriptures, chiefly single books, and eight million six hundred and four thousand and thirty-three tracts, school-books, and books for general circulation. During the ten years between 1862 and 1872 they issued three thousand four hundred and ten new works in thirty languages, and circulated one million three hundred and thirty-five thousand five hundred and three copies of books of Scripture, two million three hundred and seventy-five thousand and forty school books, and eight million seven hundred and fifty thousand one hundred and twenty-nine Christian books and tracts."

THE ARABIC BIBLE IN THE HEART OF AFRICA.—The *Liberia Advocate* has for its motto the words, "Christian Liberia the Open Door for Heathen Africa;" and a recent number of the paper contains a striking illustration of the proposition thus expressed. Some two years since the *Advocate* issued a circular in Arabic, addressed to the chiefs in the center of Africa, inviting them to come to Liberia for traffic, and offering them instruction in laws, civilization, and religion. The bread thus cast upon the waters was found after many days, and there came at last an answer from a Mohammedan in Futa Jallo who had never seen a Christian man, but had read the Arabic Bible. The printed book had gone into that country in advance of white men, in advance of newspapers and correspondence, and had found an attentive and interested reader in the heart of Africa. Perhaps, like another traveler of old, the treasurer of Queen Candace, this interesting man, though conversant with Arabic, may not understand all that he reads, and, like Philip, may be now waiting for a teacher to guide and to baptize him; but it is a most significant and encouraging fact, that these Scriptures, translated by Eli Smith, and carried through the press of the American Bible Society under the eye of Dr. Van Dyck, should have found their way to his hands; and, without a word of note or comment, should have gained such a place in his esteem.

PROGRESS IN CHINA.—Under the pressure of a political necessity for rapid communication, the Government sanctioned steps being taken for the erection of a telegraphic line between the capital of Fokien and Amoy, on the coast opposite Formosa; and under an equally imperious demand for coal to feed their war-steamers and transports, Li Hung Chang, the Viceroy of Pechihli, has obtained the Imperial sanction to work the coal mines near a place called Rung Ching, in the south-west of

that province, with foreign machinery. Already the order has been dispatched to England for the purchase of the necessary plans, and the engagement of engineers and skilled miners.

This important move has been made by the Chinese spontaneously, and solely for their own interests. How much it involves, they probably do not very clearly see. But with a telegraphic line in one province, and coal mines worked by foreign engineers and machinery in another, it is impossible that railroads should not quickly follow. China will then find herself compelled to move on. The obstacles hitherto opposed by "Fengshuy" will disappear at the word of command as suddenly and as completely as they have done now, not only as regards telegraphs, railroads, and mines, but in every other direction which progress may take.

TAMIL WORK IN MADRAS.—Rev. C. P. Hard says: "In the city of Madras the Tamil work, that is, public preaching and private endeavors to secure conversions, is receiving larger attention. This is the ultimate object. An English and East Indian saved Church should hasten all to the great work to which they are called. One of the principal speakers in this religious movement is now relieved from mid-week English preaching to give his strength to preaching in the evenings, with two assistants and any volunteers in Tamil, and Telugu, and Hindustanee. Three Hindus have lately been baptized in public. A summary for the past quarter is very encouraging. Thirty-five persons have been admitted into full membership after the opportunity of observation and of being proved six months; and forty men and twenty women, professing conversion, have joined on probation, which several others do weekly after having received salvation by faith."

THE AFRICAN PRINCE.—When Naimbanna, an African prince, arrived in England from the neighborhood of Sierra Leone, in 1791, the gentleman to whose care he was intrusted took great pains to convince him that the Bible was the word of God. He received it as such with great reverence and simplicity, and this was the way he stated the grounds of his faith in the Scriptures: "When I found all good men minding the Bible and calling it the word of God, and all bad men disregarding it, I then was sure that the Bible must be what good men called it—the word of God." Could there be a more simple, logical, and conclusive argument than this? If the Bible is a bad book, why do good men love and wicked men hate it?

"ONE OF THE HARDEST PROBLEMS," says the *Christian Weekly*, "that our foreign missionaries have to face is, What shall I do with my children? There are difficulties amounting almost, if not quite, to impossibilities of educating their children

adequately on heathen soil, to say nothing of the oftentimes injurious influences of climate, and the always dangerous contiguity of heathenism. The Basle Missionary Society treats this difficulty in a heroic way. It requires the missionaries to send their children home when three years of age, and then it takes charge of them, and educates them at its own expense, till they are fifteen years of age, aiding them then to go out into the world on their own account."

NATIVE HELP IN JAPAN.—Miss Schoonmaker, in a letter to the *Heathen Woman's Friend*, mentions the following incident: "There is in Yedo a Japanese gentleman, Mr. Tsuda, a friend of Mr. Soper's, living in the midst of the town; he is interested in Christianity, and will receive Christian baptism in the course of a month or two. He offers, rent free, a room, nicely fitted up, for establishing a school. I begin work out there next Monday, November 16. I expect to teach two hours each afternoon, Saturdays and Sundays excepted."

HINDU SUPERSTITION.—A recent fire having occurred at Jeypore, a story has obtained currency that "a shooting star having fallen upon the Maharajah of Ulwar, the court astrologer told his highness that to ward off the ill effects of so terrible an omen he must either kill four hundred cows or one hundred Brahmins, or destroy five hundred houses," and that his highness chose the latter alternative, and hence the fire.

THE BAPTISM is reported of a Brahmin of high position as an honorary magistrate at Nagpore by the missionaries of the Scotch Free Church. For some fancied violation of Hindu usages he has been out of caste for thirty-five years. But he remained firm to his old orthodox faith, and gave a village for the support of a Hindu temple only a short time before his hopeful conversion.

DEMOLISHED Buddhist temples in Japan have lately contributed to the erection of the best church in the country. The pews, pulpit, and communion-table of the Reformed Mission Church, recently opened, were made from wood that came from demolished temples. The edifice is seventy feet by thirty-six. The first sermon preached in it was by a Japanese.

ITALY.—Rev. Dr. Vernon writes November 13: "We are all much encouraged and hopeful here. Our affairs prosper. We work not alone. Manifestly One above and beyond us concerns himself with his own work, and works with us more than our faith always realizes. The desert becomes brighten with life. Our faith claims that it is not far away."

THIRTY-TWO American single ladies, and other important missionaries in China. They have a mission-field from one to twenty, and average five years each in mission.

PEKING'S THANKS FOR A BELL.—The following was adopted by the Peking Mission, October 1, 1875:—

"Whereas, This mission has just received a handsome bell for our domestic chapel, the gift of Mrs. J. P. Newman:

"Resolved, That we convey to Mrs. Newman our hearty thanks for having 'done what she could' to aid us in calling men from darkness to light.

"Resolved, That we take this occasion to express our high appreciation of the kindness and good wishes that prompted this gift.

"Resolved, That a copy of these resolutions be sent to Mrs. Newman, and one to the MISSIONARY ADVOCATE."

SCOTLAND AND SWEDEN.—In the obituary notice of Rev. Dr. Lumsden, late of the Free Church College, Aberdeen, the following passage occurs: "During his ministry at Barry certain young Swedes came to the neighborhood to study agriculture. He soon became their friend and counselor, and in this way were formed his relations with a country which he repeatedly visited, and in many parts of which his name became a household word. He acquired such a mastery of the Swedish language as to be able to preach in it; and by oral communication, by a multifarious correspondence, and by the circulation of religious literature, he did much for the dissemination of evangelical truth among a people in whose welfare he was profoundly interested, and by many of whom he was regarded as a wise counselor and a faithful friend. From the king of Sweden he received the honor of knighthood, a distinction of which he did not avail himself at home, never having sought permission to make public use of it."

MISSING A CHILL.—A missionary agent addressed a congregation in Missouri recently and took a collection. Among those who came forward was a poor colored woman with her "mite" of ten cents. "Can you spare it?" asked the agent. "Yes," was the reply, "to-day I can. Yesterday I thought I mus' keep it to get medicine; but I done miss my chill."

SAD NEWS.—Intelligence has just arrived of the serious illness of Sia Sek Ong. His disease was typhus fever, and fears were entertained for his

JOHN VAN CLEVE, an old minister of Jesus and a member of the General Missionary Society, died in New York December 8, 1875. He was received into the Illinois Conference October 1, 1845, and had been in the itinerancy forty-two years. His wife, Mrs. Van Cleave, died in New York December 10, 1875.

The Indians.

MORMONS AT FORT HALL.—Wm. H. Danielson, an Indian agent at Fort Hall, on account of limited appropriations advised his Indians to go to the mountains to hunt, and he says:—

"I exceedingly regret sending the Indians out, especially at this time, for the reason that the Mormons have had their emissaries at work among them all the spring and summer. Large numbers have gone to Utah to get washed and greased, and have enrolled themselves in the cause of the Mormons. They are told that they and the Mormons are the chosen ones of the Lord to establish his kingdom upon the earth. They are taught to hate the Government, and to look with distrust upon its agents. Their whole influence is bad, and calculated to make the Indians hostile to the Government."

MICHIGAN INDIANS.—Agent Betts reports to Commissioner Smith as follows:—

"During the month I have visited the L'Anse, Outenoyen, and Vieux Desert bands of the Chippewas of Lake Superior for the purpose of delivering to them patents and annuity goods. I found them in a peaceable and improving condition. Their crops, which consisted principally of potatoes, were much larger than they have ever raised before. The delivery of patents was very gratifying to them, and I am confident will prove a benefit to them in many respects. It will remove from their minds certain fears that had been troubling them that the Government would never give them patents for their lands, and it will greatly encourage them to improve their lands. I confidently expect these results. The other Indians of my agency are in about the same state of peace and prosperity.

"I have great faith in agriculture as a civilizing agency for the Indians; and if I had my way of distributing moneys to the Indians, it should be all expended for agricultural and educational purposes. Your theory of obliging the Indians to do something in this way to entitle them to treaty funds meets my unqualified approval.

"I have to state, also, that I delivered a part of the three hundred and twenty patents issued to the Ottawas and Chippewas of Michigan during the month. This tribe have a very good prospect before them. The undisposed-of balance of their reservation, having been thrown open to homesteaders, was all taken up by them, and their example of labor will do the Indians good."

LAND IN SEVERALTY.—Agent Milroy makes the following important statements to the Department at Washington:—

"The Puyallup Reservation is much the largest and most important reservation in the agency. It contains over eighteen thousand acres, about two

thirds of which is good agricultural land. While Superintendent of Indian Affairs of Washington Territory I had all the reservations of this agency surveyed into forty-acre lots, and informed the Indians that each head of a family who would select a forty-acre lot, and improve and reside on it as a home, should have a deed from the Government. I find that most of the Puyallup, and many of the Nisqually and Chehalis, and some of the Muckle-shoot Indians have selected lots; and it will be seen by the accompanying report of the *Farmer* at Puyallup Reservation that eighty Indians there had improved farms. These Indians are clamorous for the deeds promised them, and are becoming suspicious that the promises made them by the Government will not be fulfilled. I most earnestly urge that the allotment deeds stipulated to be furnished them by their treaty—which expired on the 10th of April last—and promised them by me as superintendent, and by my predecessor in this office, be speedily forwarded to all the Indians whose names, together with the numbers of the lands selected by each, were forwarded to you by my predecessor some six months ago. If these deeds are not forwarded soon, the effect will be very deleterious and discouraging to the Indians; and if sent, will do much to encourage all the Indians to make efforts to obtain like deeds.

“Separate property and homes, with titles in severalty to the land on which each home is situated, is the only method of breaking up tribal relations, and of permanently benefiting and civilizing adult Indians to any extent. All of the Indians at this agency are self-supporting, that is, they manage to live in some way. But with most of them, especially those of the Muckle-shoot, Nisqually, Squaxin, and Shoal-water Bay reservations, where there have been no white people for many years—there never were any at the last-named reservation—the mode of living is generally squalid and wretched, mixed with drunkenness and debauchery. With the Indians of the Puyallup Reservation I can discover some progress, and also some improvement in their appearance and manner of living. If means could be obtained to increase the school on that reservation, and maintain it at a hundred pupils, that number of Indian school children could be readily obtained there. It would very greatly conduce to their progress in permanent civilization.”

Norway.

DEDICATION AND REVIVALS. — Superintendent Hausen writes from Christiana, Norway, November 24, 1875:—

“Our new chapel at Stavanger was dedicated yesterday. The day began with storm and rain, but toward nine o'clock in the morning it cleared up, and the sun began to shine, and we had a fine

day. By ten o'clock all the seats were occupied, and when the service commenced there were more persons present than could be seated. The service began by the choir singing, ‘Great is the Lord.’ A sermon was then delivered on Exodus xx, 24, attended by reading the formula prescribed in the Discipline of our Church. During the service the greatest silence and attention prevailed among the hearers. At three o'clock in the afternoon we had a service for children, which was attended by many nice and attentive little hearers. In the evening we had again a meeting, when our chapel was crowded, and on which occasion nine persons were received into full membership. Great and earnest attention was shown by the large crowd of persons during the service, and especially during the solemn act of receiving the new members. Thus the first day in our new houses of worship was spent. The Lord greatly blessed our souls. For the little society at Stavanger, as well as for its friends, who are not so very few in number, it was not only a festive day, but a day that will be remembered with thanks to God for a long time. And not only we who live now, but our children and children’s children, will, by the grace of God, have reason to praise the Lord that the work has been begun to which, in the providence of God, this house owes its existence.

“Our church is a nice little building, light and cheerful, sixty-five by thirty-six feet, and about twenty-six feet from the floor to the ceiling. It has galleries on both sides, and seats for six hundred persons. The interior is fitted up like the home churches. May God bless us in this new place of worship with much grace, and may it become a place where many souls are to be brought to the Lord our Saviour!

“Brother C. N. Haage writes from Holland: ‘On considering how greatly God has blessed my soul, and what great things he has done for several of the people around me during the short time I have been here, I must say, “Bless the Lord, O my soul, and forget not all his benefits!” Our precious Saviour has awakened several souls out of their slumber, who now grieve for their sins and are anxiously seeking forgiveness through the atoning blood. Some have already obtained that peace which passeth all understanding, and are now rejoicing in the love of God and in a living hope. Our meetings are well attended both at Holland and at Eidesberg. The children of God greatly rejoice at this, and are eagerly drinking of fountain of grace that will make them fit to holy life and die a happy death. Every time we assemble in the name of Jesus we experience that the Lord is among us and is working by his word to the strengthening of our faith, that our hope is enlivened and increased. The Lord has, indeed

than we have expected, and our future prospects are bright and promising. All honor and praise and glory to the Father, Son, and Holy Ghost. Amen.'

"*Hadeland*.—This is a parish up in the country where there is a large establishment for the manufacture of glass. The Lord has lately been speaking powerfully to many hearts in this place. Several persons have been raised up from the death of sin to a life of righteousness, and are now working zealously for the spreading of the kingdom of God. They have hired a spacious room, where they are now holding regular meetings every week. Brother Wahlstrom, one of our missionaries, and Brother L. Petersen, one of our exhorters, are working there with great blessing.

"It may indeed be said that God is blessing the labors of all his servants at all our stations, and souls are saved through the whole field. May God help us to be humble and faithful, and we shall then see still greater things!"

Conversion of the Jews.

"THE JEWS," writes a thoughtful French author, "attract at the present day, to a greater degree than at any previous period, the attention of the world. During the last two thousand years iron barriers have separated this imperishable race from all the nations among whom they existed. In contradistinction to that law of assimilation which blends into one society the diverse elements of conquered nations, the Jews alone have been, as it were, a stagnant pool, whose waters will not mingle with those of the streams which surround it. The cause of this long melancholy history with no vitality is written in the Old and New Testaments. It is the mystery of God's justice—the most remarkable and significant of all events recorded in the annals of humanity.

"But with the Jews of our day there has arisen a new situation, evidently transitory—they float between the past and the future. They do not wish for Christianity, and they pursue with an implacable zeal those few among them who have believed this revelation. Yet every where there is, as it were, a shaking of the bones among Israelites. From every quarter of the globe where they are dispersed they are agitating and aspiring after a new order of things. The present time is evidently a transitory state between the immobility of the eighteen centuries and a future regeneration, which can only be effected by the Gospel. The political emancipation of the Jews is but a step towards a higher emancipation still. Under the shadow of the synagogue the materials of a new world are springing up and already begin to break through scarcely out of the ground, are beginning to breathe life."

"The progress of the Jews as a nation is

one of the strongest arguments that can be offered for increased prayer and liberality and effort on their behalf—not at a future time, but now; and it is a striking and instructive ordering in the providence of God—of Abraham's God and ours—that Christian prayer and exertion for their salvation have been coincident with their commencing national elevation. The Jews claim that there is no example in history of any crushed nation rising so rapidly as they have done, during the last half century, in wealth, numbers, and influence. On the recent Great Day of Atonement—the 9th of October—their absence was noticed by the secular press as affecting the London Stock Exchange; and in one foreign city the Exchange is stated to have been closed last year on that day. Through the one true Atonement, many Christian hearts pleaded for them at the throne of grace on that long day of their bitter sorrow for sin. And it may well touch our sympathies to read their own dark account, written the day before, of a whole people together "yearning for reconciliation."

"To-morrow," they wrote in their leading periodical—"nay, ere the light of to-day shall have given place to the darkness of night, one thought and one hope will unite the scattered 'myriads of Israel'—the thought of Divine mercy, the hope of winning the Divine pardon. Wherever throughout the earth's wide expanse our brothers in faith are dwelling, the same noble purpose, the same glowing fervor, shall animate each heart. Time and space will be annihilated, and the girdle of a sympathy which is born of a common religion will pass around the globe, and make the whole of Israel kin, united at the feet of God. Every aspect of life will be illumined by the golden sunshine that is shed upon the heart by the day's glorious teaching. In different houses of prayer, in many different and distant lands, the same assemblage will be seen, the same mingling of sunny youth and snow-crowned age, the same blending of all the most opposite types of human character, welded together on this day alone of all the year by the one magic charm—the yearning for reconciliation.

"The members of the Church are respectfully and earnestly reminded to pray for Israel on their own Sabbath—every Friday evening or Saturday morning.

"Poor nation! whose sweet sap and juice
Our scions have purloined and left you dry;
Who by not keeping once became a debtor,
And now by keeping lose the letter:
O that my prayers—mine, alas!—
O that some angel might a trumpet sound,
At which the Church, falling upon her face,
Should cry so loud until the trump were drowned;
And by that cry, of her dear Lord obtain
That your sweet sap might come again!"

—Free Church Record.

Editor's Desk.

DR. MALCOLM, in the preface to his interesting volumes of travel among the missions, thus pungently puts the question of relative duty between those who go and those who send: "Could you have stood with me over the graves of Swartz, Carey, Boardman, or Heber, or could you stand beside the departing ship, where weeping parents give up dear children to many hardships, and to be seen no more, how would your sacrifices appear in the comparison? What are you doing for the spread of Christianity which compares with these, or with the widow's mite, which was 'all her living?' O! examine this matter. The blood of the heathen may be on your soul. Have you properly satisfied yourself that it is not your duty to go to the heathen? Are you sure you are not required to give more to this cause? If it be the duty of some to go abroad, and of others to give up their sons and daughters, what ought you to do? Must the whole body of Christians do their duty? or will the services of a part excuse the remainder? Either those who go on missions are egregiously misled, and might without guilt have remained at home, enjoying all the sweets of civilized society, religious privileges, and family intercourse; or you are fatally deluded in supposing that you acquit yourselves of all obligation by paying a paltry dollar or two per annum or per month. What shall be said, then, of those who do not contribute toward spreading the knowledge of God and truth among the nations so much as the price of a gewgaw, or a ribbon, in a whole year? O Lord, lay not this sin to thy people's charge! Let thy Church arise and shine, that the Gentiles may come to her light, and kings to the brightness of her rising."

Give the Best to God.

BISHOP STEEN, in a speech at Oxford, has set forth in the following expressive terms one of the great hinderances at the present time to missionary work: "One looks at a large meeting, and one sees a number of people who all say that missions are good, and that they are glad that men and women should be found to employ themselves in them. But if a son or a daughter, a sister, or brother offers to go, every machinery of entreaty, of threat, of endearment is at once put in action to stop them. Does a person of any capacity volunteer, every one says, 'You must not go; you are useful at home; you are needed here.' And then, with strange inconsistency, people turn round and say, What a very inferior lot of men missionaries are! We are an inferior lot, but we have put your stay-at-homes to shame, and poor as the instruments have been, their work has been great and glorious. But

what are you doing when you keep back your friends and relatives? You keep them back from God. You keep them back from a life of usefulness. You keep them back from a glorious death. You keep them back from a high place in heaven. You rob your own family of a special honor. You do what in you lies to maintain the devil's kingdom untouched, and to stop the progress of the word of God. I have stood by the death-beds of those who had given their lives to this great cause, and I have been obliged to ask myself whether it were worth the sacrifice, and I know that it is. Compare this life and death with that. When I first left England some of my friends bemoaned our parting as final, and so it was, not because I had died in Africa, but because they died at home. One spends his whole life in trying to defer the inevitable end, but it comes. Another lives for eternity, and his life is as God wills. We know that brave men are not in more real danger than cowards are, and so it is in life."

Silent Influences.

A WRITER in the *Friend of India* says: "Let us bear in mind, also, that the Gospel is like unto leaven which a woman hid in meal, and who did not regard the leaven as unsuccessful because she could not see it working, but waited. We cannot deny it to be the case with the Gospel in India to-day, that there is silent influence at work. Truth is undermining the vast structures of falsehood. Light is quietly penetrating into the dark recesses of heathendom—recesses that have never heard the tread of the footstep of God's servant, but into which the word of God has found an entrance, and is also being known and felt to be the power of God unto salvation. It would remove our feeling of despondency if the bright side of the picture were looked upon with thankfulness to God. The Israelites saw no signs of the walls of Jericho falling until they had encompassed them for the seventh time, but they were not discouraged on that account. So let us, in the midst of the present inquiry, be encouraged in the contemplation of the sure success of the Gospel in India. Could we but get at the effects of the sale and distribution of hundreds of thousands of copies of the word of God—effects beyond the reach of our daily ken—the conclusion would be, the success is far greater than we dared to anticipate."

Missions to Christian Lands.

EXTRACT from a speech of Rev. F. W. Macdonald at the Wesleyan Missionary Anniversary: "It is a rather discouraging thing in the history of Christianity, that in the present day a considerable part of Christian Missions should be undertaken within

the sphere of Christianity itself; that after more than eighteen centuries have passed away, and systems of idolatry and heathenism have been swept away entirely, there should still be the necessity for active aggressive work in spreading the Gospel and kingdom of the Lord and Saviour Jesus Christ. One might be allowed sometimes to cherish the lovely but unrealized vision of a Christendom that was as a city compact within itself, undivided by strife, undisfigured by gross and monstrous evils, that had nothing to do but conquer the world for Christ; but it has not been granted yet, and some of the most pressing labors of the Christian Church lay in propagating the Gospel within the geographical limits of a Christendom that is more than a thousand years old. I have sometimes seen in the fields crops so thin and poor that it was considered the best husbandry to plow them into the soil and sow the field again; so there are vast, wide-spreading tracts of Christendom where the spiritual harvest is altogether so lean and poor that perhaps there could be no better husbandry for generations to come than to plow it into the soil again, and sow the seed once more over the field whose furrows have been turned up afresh to the light of day. A generation or two ago, if our fathers had undertaken any considerable evangelical work on the continent of Europe they would have met almost every-where the force of a strong hand—the temporal power of the papacy, a power which endeavored to limit the boundaries of the people's intellects and prevent the incoming of the light and the knowledge of the Lord Jesus Christ. But that hand which for centuries has been heavy upon the people, and made it harder for them to know and love God—that hand that has increased the burdens of the poor, is now like the hand of the old king referred to in the Bible, a hand so far withered that he to whom it belonged could not pull it in to him again, and in that respect the tide of history will not flow back."

Rome.

THE WALDENSIAN CHURCH.

THE *New York Observer* has a correspondent who affords much light on the state and prospects of Protestantism and freedom in Italy:—

"Religious liberty may be said to be at last established in Rome, for I have myself seen on a wall in one of the public squares a notice of two lectures given by one of the ministers of the Waldensian Church against clericalism and rationalism, which remained there untouched for at least six months. If any disturbance occurs it is immediately punished by the public authorities, and in fact no difficulty has been made in the Protestant churches for some time.

"The afternoon lectures given in the Waldensian Church, Rome, by the pastors, Mr. Ribetti and Mr. Bosio, in the spring, attracted more people than the church could seat. The speakers refuted the doctrines and false assertions in regard to Protestants made by the Jesuits in Lent, and were always heard with profound attention. Sunday in Rome is not the Sabbath, the Lord's day or the day of rest, but the "festa;" and the population in fine weather being almost all in the streets on Sunday afternoon, are attracted to enter by the notices of the service and lecture, the open doors, and the singing.

"This church has one hundred and three communicants, and in general about one hundred and fifty attendants. The two Sunday-schools have seventy-five pupils, the three day-schools one hundred. These day-schools, which are conducted with great economy by excellent teachers, inculcate pure evangelical and Protestant doctrines, not less than the Church itself.

"SUPERIOR SCHOOL FOR GIRLS.

"There is also a superior school for girls, which has just been opened under the care of a most accomplished lady, Miss Dalgas, from the valleys of Piedmont. The expenses of this school will be sustained by an English mission, and it is hoped that it will gradually gather in a few of the daughters of Roman families, or at least of foreigners residing in Rome.

"Never was the ancient motto of the Waldensian Church more strikingly illustrated than now in Rome. It is truly '*lux lucet in tenebris*'—'a light shining in a dark place;' and although the darkest hours of the night are passed, and the gray of the morning streaks the sky, the hours are tedious, and the time seems long.

"WALDENSIAN PLACE OF WORSHIP.

"The venerable Dr. Stewart, of Leghorn, who has preached in Italy thirty years, and is entirely identified with her missions, succeeded in collecting from generous friends in Scotland a large amount of money with which he purchased, last year, a place on the Corso for the use of the Waldensian Church in Rome. It is on the corner of the Corso and the Via Caravita, and is a building four stories high. It is used by the pastors for residences, and some of the lower stories are rented for stores. With the money received from the rent of the lower stories has been rented, in another street, a hall which was formerly the Chamber of Commerce of Rome, and belongs to Prince Sciarra.

"VISIT OF THE WALDENSES TO THE EMPEROR OF GERMANY.

"Mr. Weizecker was one of the committee of Waldenses who visited the emperor of Germany in Milan, and his account of the meeting is very

interesting. He writes for a religious paper published in Florence that they received a most cordial greeting from the emperor, who advanced toward them with a benevolent smile, and said, 'My ancestors were much interested in your little evangelical colony, and protected it in the calamities which it suffered. I also will always do what I can for you.' He then asked the name of each of the six members of the committee, who were all men of fine and cultured appearance. One of these was educated in Berlin, at one of the schools founded in favor of Waldensian students by Frederick III., the father of the present emperor. The address of the committee, to which the emperor listened with marked and courteous attention, expressed sentiments of esteem and admiration for the powerful monarch whose wonderful successes have blessed Italy as well as Germany. 'If,' it continued, 'in former times we had been admitted to an audience with your majesty, it would probably have been to implore your powerful intercession from some hard persecution, or some mitigation of the severe laws which our people have suffered for so many centuries; not, however, from the will of our sovereign, but from a malignant influence which it was not always in their power to evade. We present ourselves before your majesty with sentiments of profound joy, and with hearts full of gratitude to our government and sovereign for the entire liberty which we enjoy. But not less do we feel our obligations to the Hohenzollern dynasty, of which your majesty is the most glorious representative, for the lively interest which it has constantly shown to the Church of the martyrs for truth in Italy. The Waldenses will never forget the intervention of the great elector in favor of their fathers when they were under the fire of persecution, or his generous offer to give them a home in his States when they were driven from their native soil.' The emperor's response expressed his pleasure at receiving the address, and his continued sympathy for the Waldensians. 'During the remainder of my reign,' he said, 'which will now not be long, I shall continue to exert myself for you, and I hope the celestial benediction will rest upon what I shall do.'

"Mr. Wizecker says: 'The simplicity and kindness with which the emperor treated us were such that we could scarcely believe that we were in the presence of the sovereign of one of the most powerful monarchies in the world, and we went away with hearts filled with gratitude toward Him who turns the hearts of kings like streams of water.'

"The Emperor William is a devoted Christian, and during his visit to Milan went to one of the Protestant churches of that city; but this visit was passed over in silence, or with a simple notice by the newspapers of Italy, although every other movement of his was chronicled with great prolixity.

"MRS. GOULD'S SCHOOL.

"The school of Mrs. Gould is still continued in the Via Arcione, but the life is gone with her, and it is saddening to see the children come to the Waldensian church with their crape badges upon the arm. The doctor is as yet uncertain what he will do with it, and it is thought that the expenses of last year, which were heavy, while the receipts were less than usual, will leave a debt.

"AMERICAN UNION CHURCH.

"The American Union Church in the Via Condotti was opened two weeks ago, and will be this winter in charge of the Rev. Mr. Longmuir, an eloquent minister, who has spent several winters in Rome for his health, but having now recovered is able to preach again. This church, where Americans of all denominations meet on the common ground of love to Christ, will be pleasantly remembered by many travelers. Its pulpit was last regularly filled by the Rev. Mr. Waite, who returned to the United States; and after his departure the Rev. Dr. Vernon, who is president of the American Methodist Mission in Italy, preached there when his numerous other duties would permit him to do so."

Seamen's Cause.

FATHER TAYLOR'S BETHEL, of Boston, has not been unvisited, but, after the manner of the old time, many a son of the ocean has become a child of God during the year last past. A letter from Chaplain Wilson, now before us, has much encouragement in it. We trust his faith will not fail.

OUR NORWEGIAN MISSION in Brooklyn, N. Y., has been of untold good to many a sailor during the past year. Among numerous incidents of rich interest, Pastor Peter related the following:—

"The mate of a Norwegian vessel attended the preaching and became deeply awakened, but before obtaining the 'sense of sin forgiven' he had to sail for Liverpool; from that port he wrote the pastor, that having one evening gone up into the 'main top' to pray, he there received the joyful assurance that his sins were all forgiven!"

Three other seamen attending the preaching were deeply convicted, and remained for prayer after public service. One was joyfully assured that his sins were blotted out for Christ's sake. His shipmates continued to seek for the same "pearl of great price;" they sailed together in the same ship, and cleaving to each other and to the Lord in prayer, the two penitents obtained peace. They were but eight days out when a terrific storm arose, during which one of the three was swept overboard and lost!

"Save, till all these tempests end,
All who on thy love depend;
Waft our happy spirits o'er;
Land us on the heavenly shore."

He Left It!

We are indebted to the *St. Louis Christian Advocate* for this "poor capital" item:—

"They told Lord Erskine that a certain man was 'dead, and that he had left £200,000.' His lordship replied, 'That's a poor capital to begin the next world with.' And he was right. What a failure was that man's life! He got no good of his £200,000 in this world, and did not get himself ready for the next. What did he do? What is the grand result of his life, of his toil, of his anxious days and sleepless nights? He raked together £200,000. What did he do with it? Kept it as long as he could. Why did he not keep it forever? He died. What became of it? He left it. To whom? To those who came after and to the squabbles of courts. If any good to the world ever came out of this £200,000 no thanks are due to him. He kept it as long as he could, and left it only because he could not carry it with him. There was not room enough in old Charon's boat for him and his £200,000. If he had only 'converted' it, as bankers say! And it was 'convertible' into the blessings of the poor, into the sweet consciousness of having done some good while he lived, into the good hope of perpetuating his influence when he was dead and gone. But he did none of these things. He raked it together, kept it, died, left it, and it made his last bed no softer.

"We know a man worth half a million, and with no children. Why don't he build a monument?—not of marble, that will crumble; not of brass, that will tarnish. The Khedive, Mohammedan though he is, has set a good example. Do good with money if you would build an imperishable monument. The man who left his '£200,000' had no gift of usefulness, but such gift as lay in his money. That he would not use. 'Failure' is not the right word here. It was a sin! for it is a sin not to do good; it is a sin to bury money in the ground, to lock it up in vaults, to waste it on one's self. 'Take, therefore, the talent from him. . . . And cast ye the unprofitable servant into outer darkness.'"

For the Boys and Girls.

How much a Negro Boy Wanted a Bible.

THE Rev. Dr. Philip, who labored successfully for many years as a missionary in South Africa, gives the following pleasing incident in reference to a negro boy's anxiety to possess a copy of the holy Scriptures: "On one occasion, after having given a Bible to a negro girl whose mother had been left a widow with three children, a boy about ten years of age, her brother, pleaded very hard for one for himself. Agreeably to a rule I had laid

down, to give but one Bible gratis to a family, I refused to give him one without money. After retiring a little he returned, with a skilling, (three-pence.) Informing him that I could not give him a Bible for that sum, he went away, and returned with another skilling. Finding this was not sufficient, he again tried to obtain more money, but in this he failed; making a fourth attempt he succeeded, and obtained another skilling. He could do no more. His resources were exhausted, and he knew if he did not now succeed he must be without a Bible. Under this impression you would have been affected to have seen this interesting boy in an imploring posture, with his arms extended, holding his skillings in his open hand, and the tears in his eyes, while he pleaded for a Bible. I could no longer resist his importunity. On inquiring how he procured the money, I was told that he got one skilling from his mother, and one from his brother, and that he pledged some playthings for the other. I gave him a Bible, and returned his skillings; and he could not have appeared more happy than he showed himself on this occasion if a crown had been put upon his head."

Lights for All.

JESUS bids us shine
With a pure, clear light,
Like a little candle
Burning in the night:
For the world is darkness,
So we must shine,
You in your small corner,
And I in mine.

Jesus bids us shine
First of all for him;
Well he sees and knows it,
If our light is dim.
He looks down from heaven
To see us shine,
You in your small corner,
And I in mine.

Jesus bids us shine,
Yes, for all around;
O! what depths of darkness
In the world are found!
There's sin, there's want, and sorrow,
So we must shine,
You in your small corner,
And I in mine.

Chinese Children as Property.

THE CHINESE think very much of their children as pieces of property, and are often kept from hurting them for fear of making them less useful. They hope that the sons will grow up to work for them, earn money, support and take care of them when they grow old; so that taking care of a little boy is considered like putting money into a bank to get good from in old age.

Girl Babies in China.

THE moment it is discovered that a female child has entered the world, the cry goes forth, "It is a girl! be quick, bring the water, and drown it!" Sometimes the murderer does not even take the trouble to see that there is sufficient water to quickly end the tragedy, but casts the innocent little babe into a tub in which there is so little water that its death-struggles are prolonged for hours.

The other day my nurse remarked to me, "I am the oldest of six sisters." I looked at her in utter amazement, and exclaimed, "Six sisters! I never heard of such a number in a Chinese family. I didn't suppose there was a family in the empire so afflicted. How is it?" She laughingly explained how her father worked away from home, and never happened to be at home when the girls were born, "And," said she, "my mother loved them, and couldn't endure to kill them. When my father came home he would fly into a great rage, and say, 'What! another girl? so many already, and still another!' Then he would scold my mother dreadfully. But mother didn't care, and saved the little girls all the same, and he didn't dare kill them when several days old. So there are six girls of us and one boy, and all are living." They will know better when they become Christians. O, how earnest we should be to save them!

Bequests and Devises to the Missionary Society.

PERSONS disposed to make bequests to the Society by letter 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 *Bequest* 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 Dec. 13, 1875.

Pennington Point Circuit, Cent. Ill. Conf.	\$15 00
Prince William Circuit, Va. Conf.	20 00
Mrs. Susan Taitman, Gilman, Iowa, Up. Iowa Conf.	5 00
"A friend to Missions"	5 00
Cypress Hills, N. Y. E. Conf.	10 00
Wood's Mills Class, Antwerp, N. N. Y. Conf.	16 00
Red Creek, Cent. N. Y. Conf., (in part)	20 00
First Place S. S., Brooklyn	27 11
Dover S. S., Now. Conf.	25 00
St. John-st. Ch., New Haven, (in part)	65 00
"A friend," Shelbyville, Ill.	10 00
Estate of Lydia Coleman, (dec'd.), of Greenland, N. H., for Missions in India	258 26

Brighton Cir., S. Ill. Conf.	\$10 00
Juv. Miss. Soc., Uniontown, Balt. Conf.	44 00
Gorsuch M. E. Church, Washington, Balt. Conf.	2 00
Juv. Miss. Soc., Tabernacle M. E. Ch., Camden, N. J. Conf.	16 44
Lansingburgh M. E. S. S., Troy Conf.	102 25
Premium on life insurance for T. B. Wood, S. Am., ret'd.	28 17
Mrs. Annie A. Stevens, Mt. Union, Penn.	20 00
Mrs. E. M. Hagans, Elmhurst, Ill., for Indian Missions	25 00
David A. Watts, Esq., Chauncey, Ill., for For. Missions	10 00
Philip Phillips, Esq., (from Melbourne, Australia.)	100 00
Towsontown, Balt. Conf.	25 00
"J. B. M."	30 00
W. P. Corbitt, (note)	1,000 00
Mrs. Huldah Matthews, Windham Center, N. Y.	600 00
St. Paul's S. S. Miss. Soc., Elizabeth, New. Conf.	65 00
Fine Bush, N. Y. Conf.	11 00
Hanson Place M. E. Church, Brooklyn	160 00
Estate of Hannah Ludington, (dec'd.), of Addison Township, Pa., for Foreign Missions	800 97
Pittsburgh Conf. Miss. Soc.	877 64
Boonville, New. Conf.	2 05
Frankfort, N. N. Y. Conf.	100 00
Sixty-first-st. M. E. Ch. Miss. Soc., N. Y. Conf.	100 00
Martinsburgh M. E. S. S., Balt. Conf.	23 44
"Widow's Mite," for Home Missions	1 50
Rev. C. Stringer, N. W. Ind. Conf., for Church in Italy	5 00
Master Frank Gee, Lafayette, Ind.	1 00
Miss Mary Baggs, Indianapolis, " " " " "	5 00
Miss Anna Baggs " " " " "	5 00
New Mexico Collections	45 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 remittance, and be marked thus: "FOR PUBLICATION." This arrangement will obviate the necessity of the usual acknowledgments in the Church papers.

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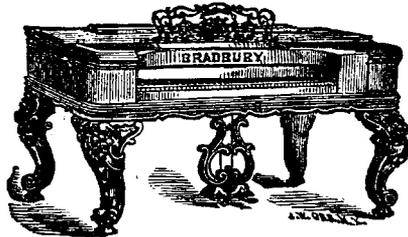
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