Eighty-First Annual Report of the Board of Foreign Missions of the Reformed Church in America

The Fifty-sixth Year of Separate Action
Organized, 1832  Independent, 1857  Incorporated, 1860

MISSIONS
Amoy, China, 1842
Arcot, India, 1853
North Japan, 1859
South Japan, 1859
Arabia, 1894

Presented to The General Synod at Asbury Park, New Jersey, June, 1913
THE GATEWAY TO A HINDU TEMPLE
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ANNUAL REPORT, 1913

The Board of Foreign Missions respectfully presents to the General Synod its Eighty-first Annual Report, the Fifty-sixth of its separate and independent action.

The year has been a normal one from the home administration point of view. The attention of the Church at home has been called to its work in Asia through the medium of literature, by the visits of Missionaries at home on furlough, and by the Secretaries. Possibly more than in recent years has been accomplished by these personal presentations of the missionary enterprise, since the furloughs of more Missionaries synchronized in this twelve-month. The welcome which the churches have given to these messengers from the far-flung battle line has been very real and has greatly enriched the experiences which they will carry back with them to their respective fields of service.

The number of Missionaries now enrolled in the service of the Reformed Church is 140, being seven more than at the end of 1911, most of the additions having gone to the field which has waited longest for reenforcements—Japan. There has been unexpected movement among the Missionaries by reason of illness, while two of the Missions have been called upon to suffer loss by death, each of one of its members, the one rich in years and in service, the other young in years but rich also in the life he had lived and the service he had given. Mrs. John Van Nest Talmage passed to her reward after forty-seven years laden with gracious ministries. Mrs. Talmage, the widow of the great missionary to China, Dr. Talmage, who first went upon this service in 1847, survived him twenty years. Through much weakness in her later years, she continued her faithful service to the last and left not only helpful memories, but deep influences upon her colleagues, both American and Chinese. Dr. Sharon J. Thoms had given only fifteen years to Arabia, but they were full of missionary
activity and of ministries of healing. His early and accidental
death left in deep sorrow the Mission which he had served so
faithfully.

In the course of the year two stations were added to our
Missions as advanced centres of activity and influence. The
number of churches remained the same, three additional native
ministers having, however, entered upon the service of these
churches. Approximately 200 communicants were added to
the 45 churches, the total number now standing at 6,000,
nearly 145 more communicants having entered the churches
this year than last. It is interesting to note that the good
women who serve in the Missions have added 33 to their num­
er. The Boarding Schools—important nurseries for Chris­
tian training and leadership—are now 26, a gain of two in
the year, while the pupils in them have increased by 325.
The Day Schools have also shared in the increase, there
being nearly 50 in addition, with 300 more scholars. It is an
impressive fact that 12,225 Asiatic boys and girls are receiv­
ing a positive Christian impress in the 225 institutions main­
tained by the Missions, and that 135,000 patients have come
under the Christlike ministries of our 17 Hospitals and Dis­
pensaries.

There are furthermore large financial returns accruing each
year through these agencies both from the fees received from
scholars and patients, who are able to make contributions
toward the expenses involved, and from Government grants­
in-aid. Not less than $50,000 were probably received in this
way last year and applied to the further usefulness of these
institutions. In one Mission alone the sum received on the
field amounted to 60% of the appropriations of the Board
for the maintenance of its work apart from missionary main­
tenance. Similarly the contributions of the churches have
grown, this year by $2,250, or 17%. This represents the
gain on so much as comes to the knowledge of the Missions,
much the larger portion passing through the channel of the
Native Churches.

The Board regrets that the progress in spiritual things
illustrated in the Mission Fields is not similarly manifest in
all respects in material things at home, and that consequently it presents its financial report to General Synod with a deficit in receipts as compared with expenditures, for the second time in the last twelve years, the amount being about $17,800. There is a difference also of $28,500 between the total receipts of this year and last and of $20,000 in total contributions, both against the current year. When, however, these financial returns of the year are analyzed, as in a further paragraph of this report, it will be seen that there are factors of distinct encouragement in the situation.

1. These large diminutions in total receipts are entirely covered by the loss in receipts for special objects not included in the appropriations, $21,626.94, and by the loss in receipts on account of addition to funds, $12,078.57. Total, $33,705.51.

2. The most significant fact and one that calls for gratitude is the considerable gain in the collections from the churches, the real dependence in our financial receipts. The gain over the receipts of last year amounts to about $10,000, or about 6%, and is about $6,000 above the highest amount ever received by the Board from church collections alone. This manifest purpose of the Church not only to maintain its gifts but to advance steadily upon them is surely a cause for much satisfaction.

THE MISSION FIELDS.

It has become a commonplace to-day to say that the Asiatic World is astir and plastic. Great tides are running which should be taken at the flood and utilized in the name of God. Nations are re-shaping and new destinies are being determined. It is Christianity's day of opportunity and of trial. Only fifteen years ago the authoritative books on Asia proclaimed its stagnation,

Aloof from our mutations and unrest
Alien to our achievements and desires.

So high an authority upon Asiatic affairs as Mr. Meredith Townsend, the author of “Asia and Europe,” declared only a few years ago that some mysterious fiat of unrest seemed
to have fallen upon the yellow races, making them inaccessible to new principles from without and stamping all foreign missions, whether of politics or of religion, as futile and vain.

How short-sighted and inadequate was this view of impending conditions is clearly illustrated by the history which has been made during the year 1912 in each one of the countries of Asia where the Reformed Church is represented by strong, well organized and active Missions. We need but to mention their names to realize at once the truth of this observation: China, India, Japan, Turkey. It must bring to every member of our Church a feeling of solemnity and a consciousness of large responsibility to realize that we may have a share in remoulding the ancient civilizations which have grown up through millenniums in these countries.

Of the seventy nations mentioned in ancient history only two survive to-day. Of these one is scattered throughout the earth awaiting a final resurrection, and China is the other. One of the wise sayings of Confucius was: "You cannot carve rotten wood." Some individuals and some peoples are like rotten wood. There is not in them the material with which great characters may be built or upon which great republics may be erected. The Chinese, however, are apparently not of this type. They live within the same zone as we ourselves, which has been called the culture zone, where man has attained his highest development intellectually and morally and in which have flourished the great nations of ancient and modern times. There must be some explanation of the survival of this people through the vicissitudes and changes of forty centuries while others have passed away. The others sought to build up empires by force of arms and to perpetuate their fame by great monuments of stone. The Chinese were not of this sort. Their heroes have not been men of military renown, but rather those who have stood for ethical principles. China is indeed material upon which a strong and enduring Christian Republic may be built.

The rudiments of empire here are plastic yet and warm,
The chaos of a mighty world is rounding into form.
It is felt by many that America itself is directly responsible for the revolution that has taken place. As the French Revolution was largely inspired by America's success, so the Chinese Revolution was brought about and won by America's education. It is true in large measure that the Chinese graduates of American Colleges and Universities and the graduates of American missionary colleges and schools in China are the leaders of China to-day. The result has been that there is a remarkable change in the attitude of the people toward Christianity. It is no longer needful to argue that a Chinese can be at once a Christian, a reformer and a patriot. The sacrifices of Christians for their country have made this plain. Christianity is not only tolerated, it is now recognized as one of the religions of China, and, as a further result, among all classes there is a remarkable readiness to listen to explanations of Christian truth. Thus it is that the revolution has brought with it unusual opportunity for the Christian preacher and teacher. Of these opportunities our missionaries are fully aware and they are prepared to avail themselves of them so fast as the resources placed at their disposal by the church at home enable them to do so.

The full details have recently been published of the Government Decennial Census of India, which is, in fact, a religious and social encyclopedia of conditions in that country. This census covers the decade 1901-1911. The general population during this period has increased 7%. The two active religions represented in the population, Hinduism and Muhammadanism, have increased respectively 5% and 7%. The first, Hinduism, with a momentum of 200,000,000 and a history of at least three millenniums, has not kept pace with the growth in population, while Islam, represented by 66,000,000 and having the advantage of fifteen hundred years, has increased by 7%, just the increase of the population; while Christianity, with but 3,000,000 adherents and one hundred years of life in India, has increased by 33%. The figures for the growth of the Christian population are divided among eight provinces. The growth in the Province of Bombay, so seriously affected in this decade by pestilence and famine,
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is the least in the column, being only 12%, albeit nearly twice that of the general population; while the highest in the column is that for the Province of East Bengal and Assam where the percentage of growth is 196. The most significant factor, however, is that which grows out of conditions in the Madras Presidency where the great bulk of the Christian population lives. Here the percentage of increase for the decade was 126. These striking figures follow upon those not unlike them for the previous decade when the Christian population grew 28%. The following deductions can clearly be drawn from the present condition of Christianity in India:

1. The Indian Christian community is no longer a negligible quantity. It represents, on the contrary, a distinct revolt and is a positive religious and ethnological wedge into the old conservative life of India.

2. The influence of the Christian community is increasing and is wholly disproportionate to its size.

3. The conditions are not unusual or temporary. There is, therefore, the promise of continued and increased acceleration.

4. The ideals of the Christian community in India are not only those of thought, but of action involving conduct and character.

In view of these facts it is not surprising that our missionaries in the ancient land of Hindustan are clamorous for all the support which the Reformed Church in America can give them.

Japan also has witnessed events of remarkable import, though not so clearly encouraging to the progress of Christianity. Three events of national importance have taken place within the last twelve months. The first was a Conference of the representatives of the three great religions of Japan, Buddhism, Shinto and Christianity, called by a Minister of Government. It was in itself a frank admission on the part of Government that the spiritual and religious condition of the people was of quite as great importance as their material status. It was again an equally frank recognition of Christianity, heretofore commonly regarded as
an alien faith, as one of the religions of the Empire and entitled to every consideration enjoyed by the others. It is safe to say that in the future the Christian propaganda will be carried on from a new and more advantageous standpoint. Our missionaries are no longer simply urging upon the Japanese the religion of Christendom; they are offering to explain to them more fully what their high governmental authorities have recognized as one of their own religions. The beneficent results of this change may not be apparent at once, but they will be felt more and more as time goes on.

The second event of great importance, the death of the Emperor, is closely associated with the third, the suicide of General Nogi. The people were plunged into profound sorrow. The Emperor was inseparably identified with all that is comprehended in the idea of New Japan. It will be hard for them to think of a New Japan with this particular factor left out. The Emperor ruled by divine right and the right was not at all questioned. As was inevitable, the people had insensibly grown away from many of the ultra-conservative and even idolatrous ideas associated with the Imperial House, but with the Emperor's death and in connection with his funeral these came back with a rush. In itself it was quite enough to bring to a standstill the forward movement promised by the Three Religions Conference. But there followed with tragic swiftness on the day of the Emperor's funeral the suicide of General Nogi. The bulk of the nation has so advanced in thought that the Japanese could no longer approve of suicide on any account other that that of directly saving life. In a few years this idea in all probability would have become fixed and would have been avowed, but under the great emotions aroused by this peculiar circumstance many were at once moved back whole years in their attitude toward this crime and few had the courage to come out clearly in disapproval. It doubled the reactionary influence of the imperial death and funeral. The clouds of hope that promised refreshing showers seem for the time to have vanished. The hearts of people as a whole are not as accessible as they were. The recovery may be more rapid than we think, but the
greatest patience and faithfulness on the part of God's servants are required. Our missionaries in this field, strengthened by re-enforcements, have set themselves to the task before them with courage and faith.

The Tripolitan and Balkan Wars, in which Turkey has become involved, have had an adverse effect on the work of our Mission in Arabia, even in this frontier province of the Empire. There have been no acts of violence. The seat of war is too far removed to arouse the passions at that distance, but sympathy with the Turks as representing Islam means bitterness against every thing Christian. While the ferment of ideas so prevalent all over the Continent of Asia cannot be said to have penetrated Eastern Arabia as yet, still it is true that ideas from the outside are gaining headway. Increased facilities of travel and the wider circulation of newspapers are the telling factors. At present the influence is strongly Moslem, the effect of which has been a noticeable tightening of the lines of opposition toward the Christian propaganda. On the other hand all the activities of the Mission have been intensified. A larger number than ever before of fully trained missionaries and their assistants are at work. The agencies maintained are better equipped and are affecting the people with a more constant influence. Best of all, they have faith in a Triune God Who never faileth.

**The Missions at Work.**

AMOY.

When the report of the previous year was prepared it was manifest that the Missionaries were solemnized by the anticipation of impending changes in the life of the people amongst whom they are laboring. The present report reflects clearly the spirit of courage and earnestness with which they are meeting the reality of the changes which have taken place and which have profoundly affected China. With a strange prevision they stated then their belief that the new Republic would undoubtedly accept many of the fundamentals of Christianity with regard to society and morals, if not its theory of
personal salvation, and that this changed attitude would thus give the missionary a larger field in which he would be accepted at face value and not at the discount of being a foreigner.

Already within this twelve-month has this prophecy been actualized. So deeply are the Missionaries at Amoy conscious of their present relations that they style their report for the year: The Reformed Church in America and its Relation to the Republic of China. The "awakening of China," they write, is already a well-worn phrase, but the Church in America has but dimly perceived its true value and her recognition of the real forces at work and of the effects which have already been produced is even more indistinct. They add their conviction that if the present report has any unusual significance it will be because it deals with the facts of the past year in their relation to the Reformed Church in America and points out more or less distinctly the relation of that Church to the young but great Republic of China. It also justly and significantly asserts that the responsibility of our Reformed Church in this situation is not something vague or indefinite, spread over the whole great land of China; but that, on the contrary, it is clear and definite and is simply the building up of the Church in the southern part of the Province of Fukien. For the Church in other provinces other American and European churches are responsible. This is our own work. Into this Church the Reformed Church should pour its richest spiritual life.

To make that opportunity clearer and our duty more definite the report of the Mission uses the experiences of the year in the South Fukien Church to show the present condition of that Church, as to what is being done intensively to develop and strengthen its spiritual life, what is being done extensively in evangelistic work, both by means of the Church directly and by means of the Hospitals, and also what is being done in educational work to prepare leaders for this Church.

The times, while thus deeply significant and encouraging, are not such as to lead immediately to the numerical growth of the Church. In this regard the statistics of the year differ
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little from those of other recent years. The Mission regrets that it cannot point with thanksgiving to a large increase in church membership. But it is far better that there should be no increase in membership than that the spiritual standards of the Church should be lowered. There are many mixed motives that may bring about changes in the midst of present conditions. It is well to lay carefully the foundation of church growth and permit nothing to take the place of positive Christian confession. However the statistics of the year in this regard are not without some gratifying evidence of progress. The organization of a new church, the third in Amoy City, is a most encouraging proof of the self-propagating life of the Church. It was begun as a Mission station, supported and managed entirely by the First Church of Amoy. The Mission has had no direct share in the establishing of this new organization. The financing of the work from the beginning has been entirely in the hands of the Consistory of this Church, several of the elders and deacons having transferred to this new church their membership that they might aid it during these early years of its existence. It has furnished an admirable example of a church giving of its means and its workers in order to the extension of the Kingdom. There have been three additions to the ranks of the native ordained ministry, while one has been removed by death after completing nearly fifty years in the ministry. Pastor Iap's work was finished and that work will be for many years to come an inspiration to other pastors in the Amoy field. His long life was one of clear, unwavering testimony to the Gospel of Jesus Christ. Grateful mention is made of his strong character and of his influence in building up the vigorous church organization in Amoy.

The additions to the churches have been not inconsiderable, 121 having been received on confession of their faith. The comparatively recent development of Catechumen classes into organized Sunday Schools has been encouraging as one of the characteristic features of the year. The Sunday School is now a recognized part of the Church's activity, and there is a Teachers' Meeting held weekly for the churches of
Amoy City. The Church life is also expressing itself through the benevolences of the people, a clear manifestation of the reality of its life. There has been a gain of about $2,500 or nearly 30% upon the previous year. The average gifts per communicant member are equal to the sum total of a workingman's wages for a month, constituting a notable achievement, when reached even in most forward lands. In several stations, besides subscribing money to the Church and its benevolences, the church members subscribe a certain number of days in each week or month which they will give to direct personal evangelistic work. Self-support has always been one of the principal articles in the creed and practice of the Amoy Churches. Some of the church buildings that have been erected this year testify again to the earnest efforts that these churches make to provide for their own needs. The number of out-stations that are paying for part of their preachers' salaries is increasing, and altogether the churches are assuming more and more of the responsibility for these salaries. The churches now pay in full for all the salaries of ordained ministers. The aim is also to have them undertake full responsibility for the salaries of the preachers in the connected out-stations.

The past year marked the completion of fifty years of autonomous Church Government in Amoy. On April 4, 1862, the Classis of Amoy was organized as an entirely independent ecclesiastical body. Moreover it was a Union of the Churches of the English Presbyterian and our own Missions, and so was the first of the United Churches of the present day Mission fields. This completion of fifty years was fittingly celebrated by four days of special meetings participated in by representatives of Boards and Churches in China and England. The President and Corresponding Secretary of our Board felt obliged to decline the invitation of the Church to be present on this occasion. This self-governing Union Church has furnished ideals, methods and suggestions to other churches in the Mission fields of Japan and India as well as to other Churches in China.
The Hospitals have had a very successful year, those coming into helpful contact with them through treatments numbering 17,600, being 5,270, or 30% more than in the previous year. This is accounted for in large part by the completion and reopening of the New Neerbosch Hospital at Sio-khe and by the further fact that in Wilhelmina Hospital for women and children the number of in-patients increased by 50% over last year. Financially the record of the year is also very satisfactory. Neerbosch Hospital is largely maintained by the generous contributions of the West End Collegiate Church of New York, while friends in the Netherlands have continued their support of the entire work in Wilhelmina Hospital, sending out also and maintaining a thoroughly trained nurse. Hope Hospital has been able to secure enough money on the field to pay all of its running expenses. In addition, the Chinese from Amoy, living in the Philippine Islands, have given to the Hospital during the year the large sum of $12,350 (Mex.), which is to be used in enlarging the Hospital and in improving its equipment. A Government official recently visited Neerbosch Hospital at Sio-khe and left as an expression of his confidence and goodwill a donation of $1,000 (Mex.).

An important part of the work of the Hospitals is the training of students. In this way the missionary doctors are multiplying themselves and their graduates are widely extending their beneficent ministries. The plan is also being tried of sending the names of hospital in-patients to the preachers in the out-stations with a view to their visiting them on their return to their homes and endeavoring to bring them under further Christian influences. In all the Hospitals earnest efforts are continued to make plain to the patients the true meaning of this philanthropic work, which is to make men know Jesus Christ. They are regarded as an essential part of the evangelistic work of the Mission, a concrete exposition of the spirit of the Gospel and of the love and mercy of our Lord Who gave Himself unto the uttermost that men might be saved from sin and its consequences. The fruits of the work are found everywhere and often at unexpected times
and in unusual circumstances. A number of illustrations of the usefulness and influence of this ministry of healing are given in the report.

Just as the year closes the Board is informed of the generous purpose of the family of Dr. Elisabeth H. Blauvelt, who passed away during the year after a lingering illness following upon a very useful but brief service in China, to erect a Hospital in Tong-an as a Memorial to this useful life. Thus will each one of the principal stations of the Mission be well equipped for carrying on this most beneficent and useful work.

The educational work of the Mission has a three-fold aim, to evangelize those who come under its influence and who are not reached by the church, to conserve the growth of the church, and to train up leaders in all departments of the work of the Church. It is, therefore, a vital part of the life and work of the Church. The educational work of the Mission in boys' and girls' schools extends from the kindergarten through the Middle or High School and a share in the Theological Seminary. The kindergartens are a comparatively new agency in this field, there being three at present. It is the purpose of the Mission to maintain a Parochial School wherever there is a Pastor resident and Boys' and Girls' Boarding Schools in every principal station. The number of these schools has increased by 5, while 327 additional scholars are now under instruction in them. There are about 40 of such schools with nearly 2,000 pupils in them. These all lead up to the Middle or High School for which it is claimed that it now excels in scholastic standard every other school in South Fukien Province, its highest class being probably equivalent to the first or second year of our American Colleges. The spiritual life of the students is considered to have grown deeper and stronger, large benefits having come from a visit of the well known Pastor, Ding Li Mei. Another feature of the year has been the increasing self-support of these schools, the amount of receipts from school fees having increased in considerable amount.

A plan is on foot among the co-operating Missions to reorganize the Union Theological Seminary in 1914 on a wider
basis of co-operation and according to a higher grade, with fuller equipment and a more advanced course of study.

The material equipment of this department of the Mission's activities is undergoing substantial enlargement. Through the efforts of the Rev. Frank Eckerson, while at home on furlough, the much desired fund for the erection of a suitable building for the Boys' Primary School at Tong-an has been secured, while the Rev. P. W. Pitcher has made substantial progress with the China Education Fund designed to supply the necessary buildings and equipment for an adequate Middle School plant. The completion of this Fund of $10,000 is the most urgent single need of the Mission at this time.

The connection between the Church in the field and the Church at home is maintained by the Mission. One addition has been made in its regular working force in Miss Maude Norling, and one heavy loss has been sustained in the death of Mrs. Talmage, who for nearly fifty years moved in and out among the Missionaries and the Christian community, always a gracious influence. During the year, Miss Shepard became Mrs. Voskuil, while Mr. and Mrs. Day returned unexpectedly to America owing to the serious illness of the former. The Mission is looking forward with keen anticipation to the early addition of another to its numbers and to the return to the field of the three missionary families now at home. A formidable list of needs in money and in men is presented with the report, but with the statement that more than either the Mission needs prayer and faith. It is not by might nor by an army but by God's Spirit that the work set before it will be accomplished.

ARCOT.

The report of the Arcot Mission for 1912 presents many interesting and impressive facts, interesting because of their number and variety and impressive because of their bearing upon the educational and moral progress which have marked the inner life of the people of India. Colleges are being strengthened and new Universities upon a distinctly religious
basis are being definitely planned. A bill introduced by an Indian member into the Imperial Council advocated general compulsory education. Although not passed into law its introduction had a salutary effect. Other measures advanced by native legislators, intended to overcome evil social conditions, give proof of the moral progress of the country. Never before have the educated classes, especially the students, been so receptive of Christian truth. The meetings conducted by Messrs. Mott and Eddy in various student centres gave evidence of an unprecedented desire on the part of these young men to hear more of Christ. Over two thousand students sat for five successive evenings, though each lecture lasted one full hour, and listened to a presentation of Jesus Christ as the Savior of mankind.

The physical conditions have not been as trying as in some previous years. Scarcity and epidemics, unfortunately so common in India, have disturbed local areas only, though these have been a serious hindrance in the communities affected.

The Mission remains true to the primary needs of evangelism. Four Evangelistic Bands have proclaimed the word widely over a very large area. More books and tracts have been set in circulation than ever before. An old Hindu, in conversing with one of the Missionaries, expressed the belief that soon a great change would take place in India when national religions would vanish and Christianity remain as the one true and universal religion. The Christian Endeavor Societies, so well organized in the Mission, continue to serve as a positive and effective evangelistic force. The Sunday Schools also show a gratifying increase of scholars both of non-Christians and Christians.

The Indian Church Board, as the agency primarily responsible for the administration of congregational work, has continued to justify itself through a second year. There are some infelicities that remain to be adjusted, but as the rules of the organization and the methods of accounting become more familiar, its large contribution to the building up of a self-governing and a self-supporting native church is becom-
ing manifest. It is the judgment of the Mission that the central Board and its subordinate circles have economically and efficiently administered the large sum of Rs. 58,000, larger by nearly Rs. 13,000 than in the previous year. Much the larger proportion of these amounts is a grant-in-aid made from the Mission Treasurer. However, the amount received on the field was nearly 20% of the total this year as against only 6% in the year previous. It is thus apparent that our Indian brethren, who constitute the majority on this Church Board, are admirably fulfilling the trust imposed upon them. The statistics give evidence of the further gratifying condition that it is not only on its material side, but in its educational and spiritual life also that the church is being edified under the nourishing care of this agency. No less than 40 Day or Church Schools have been added to those maintained by the Board, and the number of communicants received, 250, is nearly double that of the previous year, while ten new village congregations have been enrolled and there is a net increase of 450 to the total Christian community. During the year the Jubilee of the first village received under Christian instruction by the Arcot Mission was joyfully commemorated.

The educational work maintained by the Mission has become, by natural processes, an important and conspicuous part of its life and growth. The Theological Seminary with its substantial endowment and its strong staff of instructors renders a real service to our own and other Missions. The Principal, Dr. Wyckoff, is preparing a Bible History in Tamil for advanced classes and adapted to Indian students. He has also in preparation a skeleton Theology for the lay classes in the Seminary. Besides maintaining this institution for the training of preachers and pastors the Mission has a large share in the Union Theological College at Bangalore for advanced instruction in which five Missions are associated. The foundation stones for the new buildings of this Seminary were laid during the recent visit to India of Dr. Mott and Dr. Horton of London. The prospects for the large usefulness of this Union Theological College are bright indeed.
Voorhees College at Vellore has had a conspicuously prosperous year. The class entering the College was the largest in the history of the institution, the total number of students in this department being 65% higher than last year. In the Secondary classes there are 200 more pupils. The Bible work is more effective than ever before and the Y. M. C. A. has risen to new activity. The Christian Hostel is filled to overflowing. The total strength of the institution now approaches 1,150.

The High Schools at Tindivanam and Madanapalle also report distinct progress. The attendance at the former has almost reached the high water mark of 400 students, of whom about 25% are Christian, while of the latter it is reported that the work has gone forward with a marked degree of efficiency and that there is more loyalty to the school and an increased attendance. In connection with the Tindivanam High School the unique circumstance is reported of the Muhammadan community having entered vigorously upon the plan to erect a Hostel near the school in order that the members of this community may have the benefit of this Christian school and come under its Christian influence.

The Arcot Industrial School has had a strenuous year in establishing itself in its new home at Katpadi. The developments since this removal would seem already to have justified this change and the school seems about to enter upon a new career of usefulness.

The Boarding Schools of the Mission now include nearly 650 pupils, of whom only 225 are girls. This disparity is being keenly felt and plans are forming for the opening of a separate High School for Girls as a necessary complement to the present educational equipment of the Mission.

There are nearly 9,000 boys and girls now receiving their education in our Mission Schools, constituting at once a large opportunity and a large responsibility. This work is maintained at a comparatively light cost to Mission funds since the income from local sources—from Government grants and school fees—amounts to the large sum of $21,000. When the income for medical work is added the total rises to $24,000.
about 60% of the amount appropriated by the Board for the entire work of the Mission apart from missionary maintenance.

The Medical work of the Mission, always a large part of its service to the community, continues its beneficent life. The old historic Hospital at Ranipettai feels increasingly the inadequacy of its buildings and equipment. The Mission looks forward eagerly to the time when the "Scudder Memorial Association" shall have accomplished its generous purpose of contributing the funds for an entirely new medical building as a Memorial to Dr. John Scudder, the first medical missionary to India and the founder of the Missionary Family of that name.

The Mary Taber Schell Hospital for women and children at Vellore, with not yet a decade behind it, has already outgrown its present accommodations. It has ministered to 5,000 more out-patients this year than last. Though still so young it begins to feel the great need of enlarged equipment.

The new Mary Lott Lyles Hospital at Madanapalle was completed during the year and entered upon its beneficent work, its treatments swelling the total number not a little. At this station the new Union Mission Tuberculosis Sanitarium has been opened also and thus the ministry of healing will spread far from this center.

Still another hospital, the Mary Isabel Allen Memorial, has been introduced this year into the life of the Mission and the Station of Punganur, with a promise of large usefulness.

In addition to these Hospitals there are Dispensaries in out-stations that are contributing not a little to the relief of suffering and to the evangelistic power of the Mission. The total number of treatments for the year was about 72,000, while the operations performed numbered over 2,000.

Women's work again forms a separate and very substantial portion of the Annual Report. It is distinctly impressive, both in its character and its presentation. The Ladies of the Mission, with the loyal and generous support of the Woman's Board, sustain with vigor a work which in variety and effectiveness rivals the general work of the Mission. The
three large station Boarding Schools, the 18 busy Hindu Girls' Schools and the Training and Industrial Schools constitute indeed a substantial part of the educational work of the Mission, while the three Hospitals for women and children and the several Dispensaries are the larger part of its medical work. The direct contribution of the Ladies to evangelism through their Zenana and Bible Women is indeed considerable. Attention is justly called to the significant fact that Indian women are becoming willing to step to the front and share in the responsibility of congregational work, leading some of the meetings and giving of their time and means. They are becoming both more domestic and more intelligent, their vision is being broadened and they are realizing that they have a part in the evangelization of India. This is truly notable progress in India.

The Personnel of the Mission has undergone considerable change. Two of the Senior Missionaries have left for their furloughs while another Senior member of the Mission has resumed his labors on the field, as also one of the ladies. This Mission has also enjoyed visits from representatives of the Boards.

NORTH JAPAN.

There is a jubilant note that runs through the report of the North Japan Mission. It is occasioned by the large reinforcement which it received during the year. For various reasons the Japan Missions have not shared in the results of the Forward Movement of recent years. Between 1907 and 1911 no additions to the missionary force of the Mission in the North were made. Since then the working force of this Mission has been practically doubled, when withdrawals are taken into consideration. In the year reported upon six men and women went out for the first time, one returned after an absence of many years and one other resumed her work, somewhat unexpectedly, having previously returned to America on account of illness. So welcome have these recruits been made that one of them was entrusted with the prepara-
tion of the report for the year, though only a full year upon the field. In the midst of their joy the Missionaries are very conscious of the loss sustained by Miss Winn's withdrawal it is earnestly hoped, only for a season. She has for twenty years labored with great faithfulness in lonely and isolated stations, thus endearing herself greatly to the Missionaries and the Japanese alike. The report also notes with much regret Miss Thompson's departure, though only to another field in Japan. She had completed twenty-five years of valuable service in connection with Ferris Seminary.

During the year Rev. E. R. Miller completed his fortieth year of service as a Missionary in Japan, which event was duly commemorated by the Mission and by the Church of Christ in Japan by the adoption of resolutions expressive of the high regard in which he is held and the deep appreciation of his valuable missionary service.

The report also notes with satisfaction the presence in the field during the year of a number of visitors, representatives of the Woman's Board and of the membership of the Reformed Church.

The work of the Missions in Japan falls into two general departments, the Evangelistic and the Educational, since the responsibility for congregational work is assumed by the Church of Christ in Japan.

The Evangelistic work seems to have been fairly sustained and, it is anticipated, will soon profit by much increased activity in view of the participation in it, as soon as the language is measurably acquired, of the new members of the Mission. There are certainly many opportunities for this participation in the stations abandoned through the weakness of the Mission and in the innumerable villages which have not been reached in the past.

The Izu field to the South West of Tokyo rejoices in the dedication of a new church at Mishima and of the resultant increased strength and activity, while attention is called to the need of sympathy and sustaining prayers in behalf of evangelists stationed in isolated places in this field, where Christians are few and where the sentiment of the community
is still so largely out of sympathy with their purpose. Their position is necessarily a very difficult one.

In the Shinshiu field there is occasion for special encouragement in the residence at Matsumoto of Mrs. M. N. Wyckoff, whose presence and activity have evidently meant much in the revival of Christian work among the women and children of that place. In this and in other stations of this field successful work is also being carried on among factory employees and among the blind.

The Morioka-Aomori field to the far north commemorated in the year the twenty-fifth anniversary of the beginning of missionary work in that region. Grateful recognition is further given of the fact that in this anniversary year the work in Morioka is more flourishing than it has been for some time. This station has had the great advantage of the devoted and earnest work of Miss Winn and the Rev. Mr. Ito, and the valuable assistance of the latter's daughter. Promising work is also being sustained in two important out-stations of this field, Ichinoseki and Miyako, while Aomori, which has been quite rebuilt since the disastrous fire of 1911, has the advantage of the service of a recent graduate of the Theological Department of Meiji Gakuin, and now awaits the residence of one of the missionaries who have recently joined the Mission.

The Educational work of the Mission gathers about the two institutions, Ferris Seminary at Yokohama and Meiji Gakuin at Tokyo. Ferris Seminary sustains well its high ideal of training Christian women for service and for life in Japan. It has a unique place as a pioneer in the educational work of Japanese women, having completed thirty-seven years of regular work. The total enrollment of this year is 206. Of these 85 are Christians, 23 having been baptized in the year. Twenty-one pupils graduated, all of them being Christians. At the Commencement exercises the Governor of the Province and the Commissioner of Education were present. The former spoke with appreciation of the work being done and urged the graduates to strive to live up to the privileges they had enjoyed, which had been so eminently adapted to
fit them for the responsibilities of their future career in life. The Teachers and students of the Seminary maintain an active evangelistic agency through eight Sunday Schools which aggregate an average attendance of about 300 pupils.

The Meiji Gakuin at Tokyo, in the maintenance of which our missionaries co-operate with those of the Presbyterian Mission, contributes to the general Christian education of the young manhood of Japan through its Academic Department and to the training of leaders for the Japanese Church through its Theological Department. The enrollment in the former is 300 and in the latter 21. With a view to accomplishing its object of creating a positive Christian impression upon the minds of the students, there have been changes in the staff of the Academic Department so that almost the entire staff is now Christian. It has been difficult to accomplish this in view of the limited supply of such teachers. A new missionary residence on the campus has brought the missionaries themselves into more direct touch with the students. The students themselves have formed an organization with a view to improving the spirit of the school. Moreover efforts are being made to bring the Theological Department into closer relations with the Academic students so that they may exercise a strong Christian influence. As a result, in part, possibly, of these efforts, 18 of the students made public profession of the Christian faith and united with the Church in the year.

The Christian Education Association of Japan, with the earnest and active co-operation of the missionaries is making a vigorous appeal for the establishment of a Christian University in Japan. Similarly the necessity for at least one institution of higher grade and superior equipment than any of the existing Mission Girls' Schools has been felt by many of those engaged in women's education. This has led to a concerted plan looking to the establishment of a Union Christian College for the women of Japan.

The report closes with a statement on behalf of the members of the Mission of the increasing realization as the years go by of the exalted privilege of being permitted to have some
part in the work of the evangelization of Japan and of encouragement in the growing interest which the Japanese co-workers are taking in the Christian redemption of their own land.

The statistics for the year show slow and steady progress in almost all the items that go to make up the report. There has been an addition of one each to the number of stations occupied by resident missionaries and of out-stations where regular work is maintained. The missionary force has been considerably strengthened as has already been seen, while twelve have been added to the native agency. There are 127 more communicants, 14 more boarding pupils and an addition of 350 to the Sunday School scholars. The native contributions seem to have diminished slightly.

SOUTH JAPAN.

A pathetic note characterizes the report of the South Japan Mission for the year. The same conditions of poverty in the matter of re-enforcements noted in the Mission in the North have prevailed in the South with the important exception that the end is not yet in the latter field. Since 1907 the only additions sent from America to this Mission have been two ladies and one of these has already returned to America invalided, while one of the other lady missionaries has been separated from the Mission for a time by illness and still another is not returning after her furlough. The courage of the Missionaries, so few in number, in the face of large opportunities, and their careful and resourceful planning in the effort to cover their large field with a force so inadequate call forth admiration and sympathy. The Board rejoices in the fact that two Missionaries are now under appointment to join this Mission this fall.

The report drawn up by the senior member evidences a grasp of things Japanese that is convincing. Attention is called to the events of the year of national importance, the Three Religions Conference, the death of the Emperor and the consequent suicide of General Nogi, the overthrow of mil-
itarism, with the resignation of the Saionji Cabinet, and the
Korean Conspiracy Trial. The significance of each in its
relation to Japan at large and to Christianity in particular
is impressively pointed out.

The Evangelistic work of the Mission is faithfully nour­
ished from the centers of Kagoshima, Saga and Oita. In the
first, Kagoshima, “Sunday Schools” are vigorously maintained
on the several days of the week as well as on Sunday. A
new Sunday School building was completed which has greatly
facilitated the work. A Bible class was also maintained here
for normal students during the early part of the year but was
discontinued later. The Christmas season was the occasion
for an unusual expression of Christian life and of apprecia­
tion of the faithful work of the lonely missionary, Miss
Lansing, at this station.

In the Saga field, Mr. Peeke keeps up his vigorous leader­
ship in evangelistic work. Sasebo, a large and populous
naval port, is a most promising out-station. Twelve adults
and eleven infants have been added to the church by baptism.
The congregation has given clear evidence of its earnestness
and the appeal is a strong one that the Board make a grant
toward the erection of a church, a building lot and par­
sonage having already been secured. But the Board has felt
unable thus far to render this assistance. Karatsu, a famous
coal port, is another out-station having large and promising
possibilities, as is also Kunome, a prosperous manufacturing
city where a church organization of twenty-seven members
was recently effected. Saga is the capital of the Ken and
the residence of the missionary, who, in his work here, is
greatly assisted by his wife. An interesting experiment is
about to be carried out in this field by a Japanese Pastor who
has long desired to work out a plan for itinerant country
evangelism.

The Oita field lies along the Southern coast of the beau­
tiful Inland Sea of Japan. It is in the care of Mr. Pieters.
Beppu, the youngest of all the important towns in this field
and the most recent to be opened as an active center of Chris­tian work, seems also in many ways to be the most interest­
ing out-station. The town has a Christian Mayor, who does not seem to be so active in his religious life as the other resident believers, who have engaged in united and earnest effort. A prosperous Sunday School has been started. The work of this field naturally centers in the capital city of Oita where the missionary family resides, Mrs. Pieters sharing in the work among the young especially. There is great need for the possession of suitable property in this important town, the Mission at present owning neither land nor buildings. There has been some response to Christian effort in the fact that ten persons have been led to a public confession of faith in Christ.

The work in Oita has been marked this year by the establishment of an entirely new missionary agency, directed specifically and exclusively to the simple proclamation of the Gospel. This is the work of evangelization by newspaper advertising as carried on by Mr. Pieters. A sum having been contributed for the purpose by friends in America, an office was secured on a business street, and arrangements were made with local newspapers for space which was paid for at advertising rates. In this space were published brief articles on fundamental religious questions, the object being to excite the interest of the reader and lead to further inquiry. In the same way an offer was constantly kept before the public to send Christian literature free by mail to any one asking for it. The results of this striking experiment, in the number of inquiries received and the amount of literature distributed and in a wider attention drawn to Christian teaching are carefully set forth in the report and will well repay further reading. It may also be added here that the attention of those in other mission fields has been drawn to this plan of newspaper evangelization and that it is being carefully watched by many missionary leaders.

As with the Mission in the North the educational work of this Southern Mission also gathers about two institutions, both at Nagasaki, Steel Academy for boys and Sturges Seminary for girls. These institutions have completed twenty-five years since their formal opening. Steele Academy has
had an unusual year under the Acting Principalship of Mr. Hoekje, unusual in the large improvement to its property, in the changes in the teaching staff and in the unprecedented number of students, the maximum of 258 being reached, the limit of the school's present capacity. The religious life and work have not been all that could be desired. Although ten boys were baptized, this is a decline from the number of the preceding year. Of the 24 graduates of the year 9 were Christians.

Sturges Seminary under the faithful and loving care of Miss Couch has enjoyed a normal year in the number of pupils in attendance and in the work done. During the year three pupils and one graduate united with the church but the greatest joy of the year was the baptism of a teacher who had been with the Seminary for ten years. During the year a plan of momentous importance to this institution has been decided upon, the sale of the property at Nagasaki to the Methodist Mission and the removal of the school to Shimosoneki, with a view to uniting with the Presbyterian Mission which removes its girls' school from Yamaguchi for the purpose. The question has been carefully discussed in all its bearings by the Mission on the field and the Boards at home, and the strong recommendation of the Mission has been approved by the Boards. The Mission realizes that transplanting is an operation attended with many risks. But it is their hope that they may be able to gather up everything that is precious in the history and in the spirit of Sturges Seminary, which has taken so large and useful a part in the life of the Mission, and incorporate it in the life of the new Union School, making the change a step in the growth of a more extended service. They expect that by the joining together of what is characteristic and most excellent in themselves with the best that their Presbyterian friends can offer, new power and new efficiency will result. It is hoped that all will be ready for the opening by April 1, 1914.

In the detailed report of the work of the year there is evidence of distinct progress on the whole. The Mission has assumed responsibility for an additional station. It is aided in
its work by a slightly increased native agency. The companies of organized believers have increased by two and the number of communicants by 100. The contributions have also grown somewhat.

No one can read the report without seeing the word opportunity written large on every page. It is clear that our representatives in this part of Japan have but begun the evangelization of something over a million souls that in the Island of Kyushiu look to this Mission to make plain to them the things of God.

ARABIA.

The work of the Arabian Mission goes steadily on although the workers are not cheered by the outward growth of the Kingdom which they so desire to advance. There is, however, no thought of discouragement or suggestion of weariness. The gloom has not settled on their souls. They understand the nature of work amongst Moslems and are content to abide God's time. The field is the same, but occupied more completely and more securely. An important out-station—Zobeir—has been added.

The force at work has undergone some changes. Dr. and Mrs. Zwemer, who have been so closely identified with the Mission from the beginning and who have done so much to keep its interests before the Church, have left the bounds of the Mission to reside and labor for Muhammadans in Cairo. They will retain their relations with the Board at home and the Mission on the field, but their work will be carried on in connection with the American Mission of the United Presbyterian Church in Egypt and the Nile Mission Press. In their transfer to this important Moslem center the benefit of Dr. Zwemer's many activities will not be lost entirely to the Arabian Mission and it is hoped that he may be able to occasionally visit the field. In the course of the year Dr. and Mrs. Van Vlack and Mr. Haynes arrived on the field, augmenting the University of Michigan representatives and the Mission Force. Messrs. Shaw and Haynes are carrying
FOREIGN MISSIONS.

forward their plans for the establishment of a business on definite Christian principles and one that shall create an atmosphere and influence helpful to the Mission. Miss Schafheitlin has also arrived on the field after a year of special preparation in the Hartford School of Missions.

Just as the year closed the Mission was called upon once more to mourn the loss of one of its number in the midst of his days and of large usefulness. Dr. Sharon J. Thoms died suddenly at Matrah on January 15, 1913, through an accident brought about by his effort to hasten the completion of plans for the more effective continuance of his medical work. Thus is the Arabian Mission called upon to mourn the loss of the sixth of its members, who, in the short period of less than a quarter of a century, have died in active service. Dr. Thoms had given about fifteen years to Arabia, entering upon work in that country in 1898. He had rendered important service by commencing and establishing medical work in both Bahrein and Maskat. There was an additional pathos in the fact that he was planning to erect a hospital, the funds for which had been supplied, and thus to put the Matrah Medical work upon a solid basis just as he had done in Bahrein. He was greatly beloved by all his associates and his loss will be sorely felt in the circle of the Mission as in its large medical work.

The Medical Work carried on by the Mission is constantly assuming increasing proportions as was to be expected in a Moslem and pioneer field. Its place of importance among the agencies of the Mission, its equipment and its influence all show signs of marked progress during this year. The Hospitals at Bahrein and Busrah maintain a very busy and useful life, each sustaining a strong women's department. They are attracting to themselves patients of influence and are receiving payments in return for such service that very much enhance the resources for larger service among the destitute and needy.

The other principal stations of Maskat—Matrah and Kuweit—have also carried on important medical work, though in temporary accommodations thus far. Both have the prom-
ise of well equipped hospitals, the funds of generous gifts of individuals being in hand. The hospital at Kuwait is now under construction, while the plans for the erection of one in Matrah have been long delayed by the inability of the Missionaries to acquire a suitable site.

The strongly evangelistic cast of all this medical work is very evident in the separate reports. This is in very truth a powerful Christian agency in this distant Moslem field. So much is its influence felt among the Moslems themselves that it is attracting definite opposition from them in the importation from India of Moslem doctors and the commencement of medical work under Muhammadan auspices in Bahrein and Kuwait, “Our enemies themselves being judges.”

In regard to its Educational work the report reminds us that school work in Arabia still has to face the fundamental problem of getting children for the schools, a problem resting upon religious and economic grounds. There is no demand for educated men. The few wealthier families find their way to India, attracted by the larger and better equipped advanced Muhammadan schools already established there, while the many poorer classes care little for education. The schools opened at Bahrein, Maskat and Kuwait have led an uncertain existence. The plans at Busrah are more elaborately laid, because of special opportunities in this large station and of special funds contributed by friends specifically for the establishment and maintenance of a Boys’ and a Girls’ School at Busrah. The first has been opened with an attendance of 50 boys. A curriculum has been adopted which includes primary and secondary work and contemplates industrial and commercial departments. Everything is now in readiness for the opening of a Girls’ School also, which will include a kindergarten department.

The Ladies of the Mission sustain a vigorous work for women and children in all the principal stations and in the two out-stations of Zobeir and Amara, in addition to their medical work in the Hospitals. They visit the women in their homes and gather the children together for instruction. Naturally the outward results are as yet not conspicuous,
and indeed heavy disappointments are sometimes felt, as in the present year. Many indirect results, however, are seen and of its value there can be no question.

The Bible work carried on by the Mission is that about which the greater part of the evangelistic activities center. It is in itself the means of much direct appeal. It is thus at once cause and effect in the general progress of the work. Thus the 20% advance in Scripture sales means more than simply that much more business. Better and wider tilling makes wider sowing profitable. It is significant that this advance in Scripture distribution was largely accomplished “on the road” rather than “in the shops” and that the purchasers are increasingly Moslems.

The Apostolic “Church in the Home” is still an actuality in the Arabian Mission. Few can realize what these services in the privacy of the homes mean to those who live constantly in the depressing atmosphere of an overwhelmingly proud Islam. During the year the first celebration of the Lord’s Supper in Kuweit was observed. With the exception of a chapel at Bahrein and one under construction at Busrah there is no church building or organization in Arabia. The report closes with a triumphant note: “Let us see where we stand. We have a larger number than ever before of fully trained missionaries. Our band of helpers is larger, of a higher standard with better qualifications, because of long training. Our agencies are better equipped and we reach more people and with a more constant influence. And best of all we have faith in a Triune God.”

MISSIONARIES AND THEIR MOVEMENTS.

The number of missionaries in the service of the Board at the end of 1912 was 140, including the representatives of the University of Michigan. Of these, thirty-eight are ordained and seventeen unordained men; forty-one married and forty-four unmarried women.
INDIA

• REV. JOHN H. WAHNSHUIS

• F. MARMADUKE POTTER, M.A.

JAPAN

• MISS HENDRINE E. HOSPERS

• REV. STEPHEN W. RYDER

ARABIA

• MISS MINNIE C. HOLSHAUSEN
RETURNED TO THE FIELD.

The following missionaries returned to their fields of labor after furloughs in this country: To China, Rev. and Mrs. H. J. Voskuil; to India, Rev. L. B. Chamberlain and Miss A. B. Van Doren; to Japan, Miss Jennie M. Kuyper; to Cairo, Rev. and Mrs. S. M. Zwemer.

RETURNED HOME ON FURLough.

From China, Rev. H. J. Voskuil, Rev. and Mrs. P. W. Pitcher and Rev. and Mrs. D. J. S. Day; from India, Rev. and Mrs. E. C. Scudder and Rev. and Mrs. J. R. Duffield; from Japan, Miss M. L. Winn and Miss Jennie Buys; from Arabia, Mr. and Mrs. D. Dykstra, Dr. and Mrs. C. S. G. Mylrea and Mrs. M. C. Vogel.

RESIGNED.

The Rev. and Mrs. J. R. Duffield who joined the Arcot Mission in 1910, returned to America in the spring of 1912, owing to the illness of Mrs. Duffield. They have since felt constrained to resign from the service of the Board very much to the regret of the Arcot Mission as their short residence in India gave promise of large usefulness.

NEW MISSIONARIES.

The following new missionaries entered upon their missionary service in the course of the year: Miss Maude Norling, in China; Rev. N. H. Demarest, Miss May B. Demarest, Miss F. E. Dick, Rev. and Mrs. David Van Strien and Rev. and Mrs. L. J. Shafer in Japan; Miss Gertrud Schafheitlin in Arabia.

NEW APPOINTMENTS.

The Board has continued its effort this year to strengthen the Missions in Japan. The Mission in the North having received considerable re-enforcement last year the appointments this year have been designated to the Mission in the South. They are the Rev. Stephen W. Ryder and Miss Hendrine E. Hoppers. In addition to these, two missionaries
have been appointed to take the place of retirements from the Arcot Mission, namely the Rev. John H. Warnshuis and Mr. F. Marmaduke Potter. The Woman's Board has also undertaken the support of Dr. Hilda M. Pollard in connection with the Mary Taber Schell Hospital in the Arcot Mission. Two trained nurses are also under appointment to the Missions under independent support. Miss Willemina Murman, who joins the staff of the Wilhelmina Hospital, Amoy, under the support of the Netherlands Committee, and Miss Minnie C. Holzhauser, who goes to the Lansing Memorial Hospital at Busrah, Arabia, being supported for the present from funds raised on the field in connection with the medical work of that station.

OFFICERS AND MEMBERS OF THE BOARD.

The membership of the Board during the year has undergone only one change, that occasioned by the death, on Dec. 17, 1912, of the Rev. Dr. Abbott Eliot Kittredge, D.D. A member of the Board for ten years, Dr. Kittredge bore his share in its councils cheerfully because he loved the work and brought to all his thought of it the same strong personality that wrought in his pastoral work. A visit to the Far East in 1910 brought him in closest contact with operations on the field and into helpful fellowship with our missionaries. On his return many a home church was strengthened in faith and zeal by the testimony which he bore to the progress of the Kingdom in Asia. He will be missed from the councils of the Board.

The Rev. Frank Eckerson has continued his invaluable service to the Board as Acting Home Secretary, which service, by his own earnest wish, terminates with this fiscal year, in order to his return to the field. His willingness to respond to the urgent request of the Board that he take up for a time the work of this office, his quickness of apprehension of its duties and its opportunities, his readiness of resource, his ceaseless visits among the churches and his effective presentation of the foreign missionary enterprise of the Church will leave an indelible memory of encouragement and of inspiration.
The term of the following members of the Board expires with this session of the General Synod:

Rev. E. B. Coe, D.D., Mr. John Bingham,
Rev. John G. Fagg, D.D., Mr. C. H. Harris,
Rev. E. P. Johnson, D.D., T. G. Huizinga, M.D.,
Rev. J. H. Oerter, D.D., Mr. V. H. Youngman,
Rev. J. H. Whitehead.

Provision will also need to be made for membership in the class 1911-1914 in the place of the Rev. A. E. Kittredge, deceased, and in the class 1912-1915, in the place of Rev. E. J. Blekkink and James B. Mabon, resigned.

DISTRICT COMMITTEE.

The District Committee has continued to render valuable service in matters of counsel pertaining to the interests of the Board in the bounds of the Particular Synod of Chicago. The Western District Secretary has had the advantage of conference with this Committee at its monthly meetings as also has the Board. The visits of the Secretaries into the territory of the West have also been much promoted by the co-operation of the District Secretary and Committee when advantage has been taken for conference with these leaders in the work of the church while in the neighborhood of their residences.

The Rev. W. J. Van Kersen, the District Secretary, has been abundant in his labors and most watchful of the interests of the Board among the churches which are increasingly responding to the opportunities for expressing their interest in the foreign missionary enterprise of the Church. To Mr. Van Kersen have been entrusted the itineraries of Secretaries and Missionaries when in the territory covered by his office, the translation and publication of literature both in the English and Holland languages, the presentation of the work of the Board through the newspapers of the Church and through his many addresses to churches.
FOREIGN MISSIONS.

The Board desires once again to express its appreciation of the co-operation and service of its colleagues in the Western field and of the District Secretary.

THE HOME DEPARTMENT.

VISITS TO THE CHURCHES.

This department throughout the year has been under the vigorous leadership of the Rev. Frank Eckerson, the Acting Home Secretary, as already stated. He has probably visited the churches both East and West more thoroughly than has any other one representative of the Board in the same period of time. In addition to innumerable visits to churches throughout the Particular Synods of the East he has made two trips among the churches in the Particular Synod of Chicago, accompanied in each instance by the District Secretary. This visiting among the churches has been much promoted throughout the year by the hearty co-operation of the missionaries at home on furlough. They have been unwearied in their journeys and unfailing in their response to opportunities that offered for placing the work of their respective Mission fields before the churches and societies both East and West. Owing to these visits on the part of the Home Secretary and Missionaries probably the work of the Board has been presented to a large number of churches, Sunday Schools and societies than has ever been the case in any one previous year. It has also been the aim to reach churches hitherto less frequently visited by these representatives of our foreign missionary work.

CLASSICAL MISSIONARY AGENTS.

These faithful representatives of the Board in the various Classes have continued their unremitting labors throughout the year. The usual fall Conferences were held in the West and in the East. Each year these become more practical in their nature and consequently more informing and helpful to these representatives of the Board in the Classes. The Board
desires to record its appreciation of this voluntary and fruitful co-operation on the part of the Classical Missionary Agents.

**INDIVIDUAL CHURCH RESPONSIBILITY.**

It is very gratifying to recognize the increasing signs of individual church responsibility as shown by the readiness with which single churches are undertaking the support of missionaries upon the field. The Board not infrequently finds itself embarrassed with more requests for assignments than it has missionaries available for such separate support. For several years all the new missionaries have had not only their support on the field, but increasingly the expenses of their travel and their work, assumed by single churches.

**LITERATURE.**

The usual literature has been prepared by the Board, but this has been again distributed to an unusual extent among Churches and Sunday Schools under the well directed efforts of the Home Secretary. The Report of the Board was made unusually attractive and available for use in the churches by the introduction of a large number of illustrations and the addition of an admirable index. This made it both attractive and easily drawn upon for material for addresses by ministers and leaders of missionary meetings.

**PERIODICALS.**

"THE MISSION FIELD."

There is general recognition of the fact that *The Mission Field* increasingly aids the missionary work of the Church by its presentation of its progress. It has been much improved in matter and in setting again this year, the increased circulation having risen to more than 7,500, giving ample testimony to a general appreciation of its value. This magazine must necessarily be a charge upon Mission funds, as is the case with all similar periodicals, for the reason that the subscription rate is made low in order that it may be
brought within the reach of all church members. The Board is grateful to Mr. W. T. Demarest, the Managing Editor, who carries with so much success the burden of this periodical.

"NEGLECTED ARABIA."

This quarterly periodical, representing the work of the Arabian Mission, has also undergone some change in the past year, appearing with a new cover and with many valuable articles prepared by the missionaries on the field, illustrating the progress and the difficulties of the work in Arabia. The quarterly issue has recently been increased from 4,000 to 5,000 in order to be distributed through a still wider constituency.

DEPARTMENT OF YOUNG PEOPLE’S WORK.

This Department remains under the active direction of Mr. H. A. Kinports, who calls attention in his report to two outstanding events of the year in which the Department was vitally interested.

The first was that of the nation-wide Home Mission Campaign which culminated in a week of services in the interest of Home Missions held during the latter part of November.

The second event was the Livingstone Centenary celebration. The pastors, Sunday School superintendents and leaders in young people's societies were all circularized, with the result that the Department was flooded with all kinds of requests for literature. Never probably in the history of the Church has so much interest been aroused in an educational campaign as in the one which commemorated the birthday of this great Missionary to Africa.

Helps for the use of pastors were sent upon request to over 200 ministers of our Church, while approximately one-half of this number of programs for use in young people's societies were sent to interested leaders; also 200 superintendents used the leaflet containing brief stories from "The Life of Livingstone."

A special program appropriate for Easter and Livingstone Day in the Sunday School was used by 162 Sunday Schools,
20,000 copies in all being circulated. The Sunday Schools were invited to make a special offering in behalf of the Tong-an School of the Amoy Mission. To assist the children in gathering these offerings 20,000 envelopes beautifully colored, appropriate to the Easter season, were sent upon request to the schools which thus observed the day. The result of this united effort was most encouraging. Over 200 Sunday Schools participated. The result in dollars and cents was about $4,500. Mr. Kinports bears cordial testimony to the effective co-operation of the Home Secretary in bringing about this happy result and rejoices that the children of our Sunday Schools have made possible the erection of a building in China, the country to which David Livingstone at first dedicated his life.

The material for both of these campaigns in November and in March was prepared by the Missionary Education Movement to whose efficient service and co-operation the Church is becoming increasingly indebted.

The Department has continued the publication of the Quarterly Missionary Leaflets, 59,000 copies having been circulated without any cost to the Boards. It is a pleasure to know that thousands of the boys and girls in our Sunday Schools are receiving their first missionary impressions through these lessons.

Following the plan of the previous year, the Department arranged for a Missionary Education Conference at Albany. Addresses were delivered by local pastors and Board representatives. The program brought together a large company, sixty-one churches being represented, some of the delegates coming from great distances. It was the most inspiring and successful Conference held within the past few years. The results were immediate in the stimulation of missionary interest in the Sunday Schools, in the organization of Mission Study Classes and in quickened interest in young people's societies and an eagerness for the Livingstone material. In addition to the activities noted above, the Department arranged in co-operation with the Home Department of the Board for Men's Consistorial Dinners, which were unusually
effective in the arousing and deepening of missionary interest. The Secretary concludes that this has been a good year full of blessed activities and of far reaching results.

FINANCIAL.

RECEIPTS, B. F. M.

The receipts of the Board for its regular work were $178,100.48, of which $151,585.96 were from collections, $21,143.31 from legacies (less expenses and legacies applied to special work) and $5,371.21 from interest on invested funds. Beside these amounts $34,463.03 were received for special objects outside the appropriations. The total receipts of the Board, therefore, for all purposes, were $212,563.51. Among the special objects were the gifts of $4,582.19 for the Tong-an School, $1,263.35 for the China Education Fund, and additions to permanent funds as follows: John Neefus Educational Fund $3,000, C. L. Wells Memorial Fund No. IV, $2,500, Scudder Memorial Fund $1,643.67, Security Fund $2,762.50, Amoy Hospital Endowment, $2,463.26, from the Estate of Josephine Penfold Fund in trust for the Woman's Board, $5,000. We have also received from the Netherlands Committee for the Wilhelmina Hospital at Amoy, $1,240.

RECEIPTS, ARABIAN MISSION.

These were, from collections, $32,824.41, including $1,850 from the Students' Christian Association of the University of Michigan. There were received $565 from legacies and $165.22 from interest on invested funds. In addition there were received for special objects outside the appropriations $9,720.33 (including $4,827 for the Security Fund and $2,817.06 for a residence for a medical missionary at Kuweit), or $43,274.96 for all purposes, regular and special.

The receipts of the Board and of the Arabian Mission taken together furnish the grand total of $255,838.47, showing a decrease of $28,430.89 from the corresponding receipts of the previous year. These receipts have charged against them
for collection and administration, including interest on bor­rowed money, 8½%, or omitting this item, 7½%. Putting these figures into the usual tabular form we have:

Receipts.

For the regular work of the Board:

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<th>Description</th>
<th>Amount</th>
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<tr>
<td>From Collections, etc</td>
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<tr>
<td>From Legacies, net</td>
<td>$21,143.31</td>
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<tr>
<td>From Interest on Funds</td>
<td>$5,371.21</td>
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<td><strong>Total</strong></td>
<td><strong>$178,100.48</strong></td>
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For special objects outside the appropria­tions, including interest on special funds: $17,093.60

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<td><strong>$34,463.03</strong></td>
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$212,563.51

For the Arabian Mission:

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<tr>
<td>Collections</td>
<td>$32,824.41</td>
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<td>Legacies</td>
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<td>Interest on Funds</td>
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<td><strong>Total</strong></td>
<td><strong>$33,554.63</strong></td>
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Special objects outside the appropria­tions: $4,893.33

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<tr>
<td>Gifts for the Security Fund</td>
<td>$4,827.00</td>
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<td><strong>Total receipts</strong></td>
<td><strong>$58,402.67</strong></td>
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Deducting Legacies and Interest: $29,540.01

Total of all contributions, 1913: $226,298.46

Total of all contributions, 1912: $246,413.02

Loss in contributions, 1913: $20,115.56

The total receipts are at the rate of $2.16 per member and the total of actual contributions $1.91 per member as against $2.50 and $2.10 respectively last year.

EXPENDITURES, B. F. M.

The expenditures of the Board for its regular work were $196,725.02, distributed as follows: For the Amoy Mission, $38,425.54; the Arcot Mission, $70,410.07; the North Japan
FOREIGN MISSIONS.

Mission, $40,777.92; the South Japan Mission, $29,378.89; for the four Missions, $178,992.42; for interest on loans, $2,414.93, and for Home Expenses, both for collection and administration $15,317.67.

ARABIAN MISSION.

The expenditures of the Arabian Mission for its regular work were $44,404.75, of which $33,507.48 was for the work in the field, $6,938.51 for payments made in New York for account of individual missionaries, $202.88 for Interest on Loans and $3,755.88 for Home Expenses.

A detailed list of expenditures both for the Board and the Arabian Mission will be found in subsequent pages in the Treasurer's Report.

WOMAN'S BOARD.

The receipts of the Woman's Board from all sources were $71,697.77. Two small legacies amounting in all to $448.20 were received during the year in addition to one of $5,000 left to General Synod's Board in trust for the Woman's Board.

This Board paid over to the Treasury of Synod's Board for the regular work in China, India and Japan, $56,764.18, and for the work in Arabia $5,429.28.

The co-operation of the ladies of our Church is a never failing source of encouragement and dependence in the prosecution of the great work of Foreign Missions carried on by our Reformed Church.

CONCLUSION.

THE PROBLEM OF MEANS.

The Problem of Means is always with us. It is a chronic condition and we could hardly wish it otherwise. This is the inevitable experience with all benevolent operations, more especially with Missionary Boards, where a deep spiritual urgency is added to physical and social needs. In its dealings with this problem the history of the Board of Foreign Missions of the Reformed Church has always been an honorable one. The Church which throughout its history
has maintained the parity of its ministry on a high basis of intellectual and spiritual culture, has naturally maintained strong Missions in the great fields and among those historic religions which have challenged the assent of the intellectual races of Asia and the world. These Missions have been well supplied with men and women trained for their tasks and with institutions equipped for effective service. In sustaining this worthy missionary enterprise the Reformed Church stood for years well at the head of the churches in this country in the per capita giving for this cause. It has in recent years yielded this place to a denomination which has made rapid strides in the field of missionary activity. Last year it overcame again that lead. Moreover this leadership has been maintained through the years while the annual budget has practically trebled. Again while sister Boards, representing communions approximately our size and strength, including that one which has led us recently in per capita giving, have been accumulating debts through the years, of from $66,000 to $150,000, our Church for the twelve years in this century has come to the end of each successive ecclesiastical year with a credit balance, with the exception of the year 1910, when a comparatively small deficit disappeared in the following year.

The fiscal record of these years furnishes eloquent testimony to a recovery from a burdensome debt which had been accumulating for more than twenty years, until in the closing year of the last century it amounted to the staggering sum of $44,000, about one-third the annual budget of the Board. This experience called to mind those dark days in the late sixties (1866), when the debt of the Board was $56,500, more than the annual receipts of that time, and when deep mourning was turned into ecstatic joy by the timely gift of Mr. Warren Ackerman in full settlement of this debt, in response to the sermon of a former President of the Board, the minister of the same church to which our President of today bears similarly close relations.

A review of this fiscal record gives occasion, not only for joy and pride, but for some astonishment. How a Board of
Foreign Missions administering funds in the rush and overwhelming temptation of events in current history could manage to preserve a surplus averaging $14,000 through three successive years, rising nearly to $22,000, was truly an achievement calling for admiration. The steadiness of purpose necessary to this accomplishment doubtless had its impulse in the shock of the closing years of the previous century with its debt of $44,000 and it found its sustaining power in the stern rule adopted by the Board whereby the appropriations of each year were absolutely limited to the average of the preceding five years. On the other hand if the memory of those same years on the Mission fields is not much amiss, those fat years of the Board at home were the lean years of the Missions on the field, when "cuts" in the estimates acquired an unhappy familiarity and the hearts of the Missionaries were wrung by fruitless, hopeless appeals and by disappointment, and there was verily weeping and, perchance, some gnashing of teeth.

Referring now to the Table which exhibits the fiscal operations of this present year and the conditions of the times rather than the theories of the past, there is much to interest and sober us. The total receipts from all sources are $28,430 less than the corresponding amount of 1912, while the total of all contributions, eliminating Legacies and Interest, is less by $20,115 than the similar total of last year. Furthermore we are $44,164 below the goal of $300,000 set for the year. On the other hand this conspicuous and auspicious fact emerges: the receipts from collections from the churches for the regular work of the Board are $10,000 in excess of those of last year and $6,000 above the maximum of any year in this respect. Moreover, once again the memory of the just that die in the Lord is made precious by the legacies ($21,143) which swell our receipts and which practically reach the unusual average of the last two years, nearly four-fold that of the years immediately preceding. The rift in the lute is that bane of all benevolent society operations—the special objects outside the appropriations. As has already been pointed out the gifts for this necessarily varying item have fallen off this
year to the amount of $21,600. This more than covers the loss in contributions. Moreover if we add to this loss in receipts the decrease in the amount termed "Additions to Funds," nearly $17,000, we have a total considerably in excess of the diminution in total receipts, for it is $33,700 against $28,450.

THE PROBLEM OF WAYS.

Lest we confuse counsel or befog the issue by further comment we may perhaps draw the lesson which is plain from these financial returns and the experience of these years. The generosity of the Church has manifestly grown apace through the years, more especially since it committed itself to the "Forward Movement" in 1907. Even so the pace is not fast enough to keep up with the Missionaries, who, with seven league boots, are in full pursuit of their opportunities in Asia. The West, though maintaining a steady progressive stride, is not yet upon the heels of the rapidly moving East. It is plain that we must increase our resources and enlarge our own borders; that we must enter upon some new method that shall lay violent hold of fundamental things and make strong and active a passion for Missions and that shall stir to the point of sacrifice, if need be, all our Church membership, rather than merely sustain a vacillating and superficial interest that acts spasmodically and upon a comparatively few faithful souls. The means to this much desired end would seem to be at hand in the plans now so generally forming among all communions looking to an effective co-operation, involving all the Home and Foreign Missionary Boards in the United States and Canada, and under the auspices of The United Missionary Campaign. The object sought to be attained is two-fold, the distribution of the missionary giving of the church over the entire membership and over the twelve months or the fifty-two weeks of the year. It is regularity and unanimity that need to be developed in our churches in order that we may make substantial advances in the development of the missionary work of the Church. These two most desirable objects are sought to be attained by means of the
so-called "Every Member Canvass" and the "Weekly offering" for Missions. The campaign is already well organized with a Central Committee to which it is proposed Denomina­tional Committees shall become affiliated.

1. The Board earnestly commends to the attention of General Synod the methods that have proven effective among other churches and recommends that it be authorized to co­operate with The United Missionary Campaign by the organization of a joint Committee, representing this and the Domestic Board of the Church. It is also recommended that such a Committee, whether already existing or to be consti­tuted, be authorized to secure, at the least for the organi­zation of its work, an executive Secretary, the expenses to be pro rated among the Boards profiting by the work of the Committee. It is pleasant to know that the one primarily responsible for the suggestion which has led to the organiza­tion of this United Missionary Campaign now holds his mem­bership in our Reformed Church, the founder and inspirer of the Laymen's Missionary Movement.

2. It is also recommended that, in view of the failure of the Church by a very considerable amount to reach the total of $300,000 as the goal of our giving for the foreign mission­ary work of our Church for the year, the same amount be fixed as the goal for the next year, and that all the churches be affectionately urged to do their part in attaining this object.

3. Following the custom of recent years the Board further suggests that the first Sunday in November be set apart for the consideration and presentation of the work of Foreign Missions in all our Churches, by recommendation of General Synod.

Wm. I. Chamberlain,
Corresponding Secretary.

Approved by the Board, May 23, 1913.
MRS. JOHN VAN NEST TALMAGE
MISSIONARY IN CHINA, 1865-1912
THE AMOY MISSION, CHINA.

FOUNDED 1842.

Area occupied, 6,000 square miles. Population, 3,000,000.

Missionaries.—At Amoy: Mrs. H. C. Kip, Miss K. M. Talmage, Miss M. E. Talmage, Miss L. N. Duryee, Rev. and Mrs. A. L. Warnshuis, Rev. and Mrs. H. P. Boot, Dr. A. Bonthius, Dr. E. J. Strick, Miss Maude Norling. At Tong-an: Miss K. R. Green, Miss L. Vander Linden. At Chiang-chiu: Miss M. C. Morrison, Rev. H. P. DePree, Mr. H. Renskers. At Sio-khe: Miss N. Zwemer, Rev. H. J. Voskuil (six months), Dr. and Mrs. J. H. Snoke, Miss B. M. Ogsbury, Rev. W. H. Giebel.

Associate Missionaries.—Mrs. H. P. DePree, Mrs. A. Bonthius, Mrs. E. J. Strick, Miss W. Murman.

In America.—Rev. and Mrs. P. W. Pitcher, Rev. F. Eckerson, Rev. and Mrs. H. J. Voskuil (six months), Rev. and Mrs. D. J. S. Day.

STATISTICAL REPORT.

CHURCH ORGANIZATIONS.

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Total, R. C. A. Mission 15 48 121 74 85 45 18 35 106 106 1135 656, 21,928 00

Total, South Fukien Synod 42 146 264 164 163 111 28 37 43 355 289 262 1744 40,345 00

* Each church organization is "Collegiate." This column shows the number of places having chapels which combine to make each church.
FOREIGN MISSIONS.

REPORT FOR 1912.

THE REFORMED CHURCH IN AMERICA AND ITS RELATION TO THE REPUBLIC OF CHINA.

One of the greatest revolutions of all history is that which has taken place in China. The "Awakening of China" is already a well-worn phrase, but the Church in America has only dimly perceived its true value and her recognition of the real forces at work and the effects which have already been produced is even more indistinct. There is evidence upon every side of a breaking up of old traditions and of an influential progress in thought and action such as man, in Eastern or Western civilization has never conceived. The complete volte face in education is but one example among many of the tremendous transformation that is taking place. Of the political aspects and the international relations of these changes, we cannot write here. Neither can we discuss the commercial, economic, industrial, or social changes. Of the effect in general upon the religious life of the people, we can make only very brief mention. If this report has any significance, it will be because it deals with the facts of the past year in their relation to the Reformed Church in America, and points out more or less distinctly the relation of that church to this young but great Republic.

In an editorial review of the year, the "North China Herald" says, "Turning to religion, we touch upon one of the most interesting aspects of the revolution. What is to become of Confucius? In one direction we find a distinct effort toward Christianization, as in the campaign against certain temples, popular festivals, and the worship of Confucius, directed from Canton by Professor Chung, who is a Christian. In other directions, we find either the passion for pure utilitarianism, as in the proposal of last July to convert the Temple of Heaven into a school of agriculture; of ma-
terialism, inseparable from all revolution, as in the decision of the Advisory Council to exclude religious teaching from the schools; or of blind antipathy to ancient things because they are ancient, as in the prohibition of the feast of the Goddess of Mercy, at Kashing. Between these China has yet to choose. But it may be noted that the people, particularly in the south, have resented the attacks upon their temples and festivals, and opinion is by no means unanimous even in the Republican party in respect of the sacrilege offered to the Temple of Heaven."

To the above paragraph, we may well add parts of the address delivered by Mr. Ching-chun Wang at the recent conference at Clark University. "Side by side with this material development, moral and religious advancement will also engage our attention. Indeed, from what the writer (Mr. Ching-chun Wang) has seen and heard, he feels justified in saying that more effort will be devoted to the elevation of the moral and ethical standards of the people from now on than ever before, and that the belief of a single Deity will be more rigorously revived, and eventually adopted as the dominating, if not the only belief in China. This may sound impossible; but we may remember that the Chinese are a practical people, and that they are already beginning to see that there is no other religion which is more enlightening and practical than true Christianity. . . . The idea of God has been repeatedly, though vaguely, emphasized in the teachings which constitute Confucianism. Again and again, we find passages in the ancient books which refer to the Almighty as being omnipotent and omnipresent. By careful interpretation and with due notice of the difference of the religious temperament of the Chinese and the characteristics of expression in the far East, the true lovers of God could take advantage of the present change to Christianize China while the scientists and engineers are ‘materializing’ her."

These two well-informed opinions must suffice to give us a perspective for our study of our own relation to these stupendous changes, America itself is directly responsible for this revolution. As the French Revolution was inspired by
America's success, so China's Revolution was brought about and won by America's education. It is the Chinese graduates of American Colleges and Universities, and the graduates of America's missionary colleges and schools in China who are the leaders of China to-day. The question is, now, what constructive part will the American Church take in the making of New China. Whatever it does, must be done through the Chinese Church. The aim must be, if the American Church wills to recognize its responsibility and opportunity, to so build up and strengthen the Chinese Church that it will lead the forces which are operating in opening the new era in China, instead of merely following those forces, or possibly being engulfed by them. The Rev. Nelson Bitton has written in "The East and the West" for October, 1912, "If the Christian Church can make new men for New China, the practically minded Chinese may be left to form their own judgment as to its worth. Everything which tends, therefore, to make the Chinese Church active in Christian service, and which serves to demonstrate through its members the fruits of holy living, marks the line of triumph for the CHURCH, and, through the Church, for the Kingdom. Christian education has already produced leaders of reform for China, and is reaping the reward of that form of service in a toleration and approval Christianity has never before known in China. It is the function of the Christian Church to produce leaders of life, men and women with clear ideals for their race and for the world, based upon spiritual experience and attainment. And we know that the Church, as the channel of Divine Grace and Power, can do it. It is possible that in China, more than in any other place in the world to-day, the opportunity is given for such a demonstration of divine power. China is waiting for leadership in matters spiritual as well as material. The demon has been cast out; who shall inhabit the room standing now, swept and garnished?"

The responsibility of the Reformed Church in America is not something vague or indefinite, spread over the whole, great land of China. It is clear and definite, and is simply
NEW CHINA

THE CHOIR AT THE JUBILEE COMMEMORATION, AMOY, 1912
the building up of the Church in the southern part of the Province of Fukien. For the Church in other provinces, other American and European Churches are responsible. This is our own work. Into this Church, the Reformed Church should pour its richest spiritual life. To make that opportunity clearer, and our duty more definite, this report will use the circumstances and experiences of the year 1912 in this South Fukien Church to show the present condition of that Church, what is being done intensively to develop and strengthen its spiritual life, what is being done extensively in evangelistic work both by means of the church directly, and by means of the hospitals, and also what is being done in educational work to train the leaders of this Church.

IMMEDIATE EFFECTS OF THE REVOLUTION.

The interruption in the work of the Mission has been shorter than we anticipated. Schools were closed earlier than usual in 1911, but in all our central stations, excepting only Sio-khe, they were opened again at the usual time. In Amoy and Tong-an there have been no further disturbances. In Chiaiig-chiu, in the first half of the year especially, there were frequent disquieting rumors, but nothing occurred to interfere with missionary work in the city. But both in that and in the Tong-an Districts the country roads were so infested by robbers that it was not thought safe for women to go out to visit these stations. In Sio-khe the Girls' School was not opened till March. A company of gamblers and a secret society attempted to make trouble here in January and February, but decisive action, and the show of a little force, by the acting officials soon quieted matters. Beyond this there has been no interference in our work this year by reason of the Revolution that is worth mentioning.

At Chiang-chiu there was an after effect that was somewhat unfortunate. In their zeal for the Republic, the pastor and some of the young men of the church placed rather too much stress on cutting the queue and removing that badge
of disgrace and slavery. The subject was frequently referred to from the pulpit and in young peoples' meetings. As a result a considerable number of hearers ceased to come. Now one of the elders has begun looking them all up and has secured promises of some to attend church once more; and the incident has served to warn church leaders not to emphasize outside issues overmuch to the detriment of the cause of the church.

For the time being, this period of transformation has brought with it new difficulties. There is much talk of "liberty" and "equality," and men have not yet learned what these terms mean. School pupils refuse to obey their teachers. Some decline to honor their fathers. Then, again, the active part taken by church members in the Revolution, and later in the political campaign and the first elections of the Republic all tend to confuse the people with regard to the true purposes of the church.

In up-country places, where the Republic has still to show its strength, and the people seem to be still in doubt whether to be monarchists or republicans because they are not yet sure which side will finally win, there these people are holding back from the church more than ever, lest perchance they might be found on the wrong side if the Monarchy should be re-established, and the Republic should be overthrown—and with the church which they suppose to be very largely responsible for the Republic. But these are conditions that prevail only in up-country places, where newspapers do not yet circulate, and the people do not yet know what has happened.

In the cities and towns, where much more is known of current events, there has been a remarkable change in the attitude of the people toward Christianity. It is no longer needful to argue that a Chinese can be at once a Christian, a Reformer, and a Patriot. The sacrifices of the Chinese Christians for their country have made this plain. Christianity is not only tolerated, it is now recognized as one of the religions of China. And as a further result—among all classes there is a remarkable readiness to listen to explana-
tions of Christian truth. And so the Revolution has brought with it most excellent opportunities for the Christian preacher. With special interest therefore we turn at this time to consider the present condition of the church.

THE CHURCH.

So far as the numerical growth of the church is concerned, the statistics of the past year differ little from those of other recent years. We regret that we cannot yet point with thanksgiving to a large increase in church membership. But it is far better that there should be no increase in membership than that the spiritual standards of the church should be lowered. The church is apparently entering upon an era in which the attitude of many people is that of well-wishing toleration, and the friendly, socially sympathetic people must be made to understand that no financial patronage, nor anything else can ever be permitted to take the place of Christian confession. We shall not, therefore, at this time lay much stress upon increase in numbers, but rather will attach much importance to the character and force of the spiritual life of the church.

THE PASTORS.

"Like priest, like people" is true of the Chinese Church. So, as we try to report on the life of the church, we begin with the pastors and preachers.

There is space here for only brief mention of the loss to the pastorate by the deaths of Pastors Iap Han-chiong and Khaw Ho-thai. Pastor Iap's work was finished. And that work will be for many years to come an inspiration to other pastors and missionaries in the Amoy field. He was ordained to the ministry in 1864, and was one of the first two Chinese ministers. Both were ordained on the same day and installed over the two churches of Amoy. For all these years, Pastor Iap's life has been one of clear, straightforward, unwavering testimony to the Gospel of Jesus Christ. He was
devoted, self-sacrificing, and most active in all the duties of the ministry. He was a strong and wise leader in Classis and Synod, and did much to build up the splendid church organization that we now have here. He was trusted and honored by the whole church, and by the community, both Christian and non-Christian alike, wherever he was known. The life and faith of this man give us reason to believe that the ministry of the Church in China will not rank below that of the Church in other lands.

Pastor Khaw Ho-thai was one of our younger pastors. He had done good service in several of the stations of the Mission, before he became pastor of the church at Toa-law-teng. Here, too, his work promised to be successful, until, owing to a serious flood, financial and other difficulties in the church, compelled him to resign his charge. Later he did strong, pioneering work in the station of Hong-thau-poa. At the time of his death, he was without a charge, but was serving one of the stations on Amoy Island. We had hoped that he might soon be called to fill one of our vacant pastorates.

Space prevents us from describing the untiring labors of the two pastors in Amoy city. There are no more busy men anywhere. Yet every new opportunity of Christian service is met with a ready, glad response on their part. Their work is proven by its fruits, and every year we find these two churches growing in numbers and in grace. We rejoice also in the work of our pastors in Chioh-be, in Chiang-chiu, in Leng-soa.

The report from Leng-soa illustrates how these pastors use the Lord’s Day to nurture the life of the church. By nine o’clock in the morning, the brethren begin to gather, and sit quietly and reverently in the church, reading their Bibles. From half past nine to a quarter to eleven, the time is given to the Sunday School lesson, the pastor making, as he proceeds in his explanation, many practical applications to their daily lives. Then follows a fifteen-minute prayer meeting, led by one of the brethren, with special prayer for Fukien province. After this comes the regular morning service, at
which you will hear preaching that is permeated with Scripture quotation and illustration, and that is characterized by such directness as will make many a hearer squirm on the hard wooden benches. By this time, it is at least a quarter after twelve, and you are anxious to get something to eat. Many of the church attendants have brought their rice with them, and they share a common noon meal that is cooked in the church kitchen. This gives them a good opportunity for social intercourse, and mutual helpfulness and encouragement. At two o'clock the voices of the sisters may be heard as they sing at their prayer meeting, and long before this the drone of the men's voices, each reading aloud to himself the Sunday School lesson, has fallen upon our ears. At half past two, the pastor appears for the afternoon service. At the evening Christian Endeavor meeting, one perhaps hears confessions of failure to give the day per week or per month that has been promised to the Lord for going out to tell the gospel story to others, especially if it happens to be harvest time and the farm duties are pressing; and vows are made to make good the unpaid debt. At the close of each of the services, the brethren are not neglectful of opportunities to present the gospel claims to those whose curiosity has led them to stop for a while to look in and listen.

PREACHERS AND BIBLE-WOMEN.

For leadership in the out-stations, the work depends upon our unordained preachers and Bible-women. The Mission in respect to these workers also feels very keenly the lack of sufficient numbers, and also the lack of spiritual qualifications on the part of some. On the other hand, we sympathize very deeply with many of them in the difficult positions that they occupy, for it is these men and women who are bearing the brunt of the battle. They are located often in uncomfortable quarters in out-of-the-way places, where communication with other preachers and pastors is difficult, and with the backing of only a small handful of "babes in Christ" they must face the indifference, or contempt, or ridicule of the
community in which they live. These men need the prayers of the Home Church very much.

As we turn over the reports from the various districts, let us pick out the shadows first. Mr. Giebel writes of the preacher at Hong-thau-poa, "Very unfortunately, the preacher located there is very unfaithful, being at his home many miles away, more than at his post, and when at it, doing little in the way of work for Christians or heathen." Again, he writes, "The Am-au out-station is scarcely holding its own. Its preacher is getting old, and seems to exert little influence. A change of preachers there is also necessary." And of the Sio-khe District in general he writes, "There is much to make us anxiously prayerful. We are sometimes inclined to think that many of the preachers are interested only in their salary and their position. Little deep spirituality, concern for souls, zeal as servants of the Lord are in evidence. Naturally on this account, many of the brethren at the various stations are likewise careless and indifferent." Another kind of a shadow appears in the Tong-an District report, in which it is said, "Owing to a lack of harmony between the preacher and the teacher at the Chhoa-chhu-che chapel the preacher and his family were moved to Chioh-jim." Again the same report says, "We regret that the Taw-kio chapel is without a preacher, but we are thankful that the preacher formerly there has resigned." The lack of further explanation in the last statement is eloquent. So again, on Amoy Island, the Mission was greatly relieved when it succeeded in transferring the preacher away from Kang-thau to Kulangsu, without having him resign, and so letting him slip through our fingers and possibly remain at Kang-thau to sow dissension among the church members, and to bring the church into ill-repute among the heathen.

Turning to the Bible-women, the trouble is the difficulty to find suitable Christian women for this work. Chinese social conditions are such that it is impossible for women who are not middle-aged or older to move about freely. They must almost certainly be widows, for otherwise their home duties prevent them from undertaking the work of a Bible-
woman. Altogether, the source of supply of satisfactory Bible-women is very small indeed. This is all the more difficult to bear because they are so greatly needed. There is unlimited work for them in visiting the homes of Christians and heathen, and there is no other way by which the women in these families can be reached. No man, either preacher or pastor, can do this work, and where there are no Bible-women, this work must be left undone.

All these surely are dark shadows and most discouraging. But we must remember the times in which we live, in which great political changes are taking place and men's minds are not at rest, and there are great economic changes with increase in the cost of living, and the salaries of these workers are not sufficient. There is much more to be said, but this is enough to help us rejoice all the more in reading the brighter pages of these District reports. Mr. DePree writes of a man, who although he is not called a preacher, is doing the work of a preacher, "The most encouraging station connected with this Chiang-chiu church at the present time is that of Khaw-aw. There is no preacher stationed there. They have no church building, only the house of one of the members. One of the Chiang-chiu deacons walks out the five and a half miles each Sunday to conduct services, and his faithful work is being rewarded. The brethren are all farmers and uneducated; but their efforts in public prayer and exhortation in their Sunday morning prayer meeting are very encouraging. The deacon has won his way into the hearts of the people in that region, and seems to be known by all he meets. At least that is the impression received by one walking out to his station with him. In the spring, he arranged to get a bridge built in a marshy spot, so some of the villagers could come to church without danger of drowning when the heavy rains fall. He has won the goodwill of this village that has been benefited by it, and a great door has been opened." Another sidelight on the work and character of these preachers appears in this paragraph: "The other out-station of the Chiang-chiu church, Sin-tng, shows little life. The preacher has done his best, and has himself
improved in his preaching. But no visible result appears. Had he the hearty co-operation of the members undoubtedly far more fruit would appear.” The Tong-an report speaks of encouraging progress at Chioh-jim, because of the faithful work of preacher and Bible-woman. It also speaks of the encouraging prosperity of Ang-tng-thau, an out-station of the Hong-san church, due to the faithful work of an earnest young man, who has not had much schooling besides the privileges of two years in the Chin-chiu Bible School. On Amoy Island, Na-au continues to prosper because of the activity and earnestness of the preacher there. So each District rejoices in the blessing that God is giving upon faithful, persevering work.

Among the Bible-women, the wives of many of our pastors and preachers are most faithful and efficient in helping the women to a better understanding of the gospel and encouraging them to a deeper faith. Miss Morrison writes, “The Chioh-be pastor's wife is an intelligent woman and an earnest Christian, who does all she can for the women, taking a personal interest in them, and helping them as a true friend.” Again she writes: “The pastor's wife at Leng-soa, a former pupil of the Amoy School, and for some years a teacher, is doing good work among the women, visiting and instructing them.”

Miss Talmage tells the story of a woman, soon to be employed as a Bible-woman, which suggests something of the difficulties that are encountered in securing such workers. “The Tek-chhiu-kha church is about to employ Mrs. Chai as a Bible-woman as soon as the Woman’s School closes. She is a widow, and her five children are all dead. She has not known of Christianity many years. Her husband died of grief over the loss of their two boys, who died at ten and twelve years of age. On account of ill-health, she herself became addicted to the use of opium. Her husband, some months before his death, began to attend church. She did not go till after he died. She had no means of support except by her needle. Visiting at her village one day, we met her for the first time, and urged her to come to the Bible School.
She has been in the school a year and a half; she is very intelligent, and has been a very good pupil. As she begins her new work she needs your prayers very much.

**Means of Grace.**

**Lord's Day.**

In the Chinese church the observance of the Lord's Day, and attendance upon its services, are even more important than in other lands, because the opportunities on other days for such Christian nurture are very limited indeed. It is encouraging, therefore, to read this report: "The brethren at Hong-thau-poa are very faithful in church attendance. The last Sunday the missionary was there it was raining. Nevertheless, although they were unaware of my arrival, they came as usual. Some of them live six miles and others nine miles away, and have to walk all that distance in order to attend the church services." From one of the stations in the Soa-sia church comes a somewhat similar report, as follows: "Chuntiu is the most live spot in the Soa-sia church, and it is the women especially who are wide awake there. In the evening prayer meeting, where the members from the village gather each night for Bible reading and prayer, their voices are often heard. Before morning or evening service begins on Sunday, there are usually several of these women sitting in the church studying the catechism, learning to read hymns, or to spell out the words in the Romanized Colloquial Primer, as they learn to read, and a whole new world opens up before them. The men have caught the contagion, and before the Sunday services one can also find some of them reading their Bibles, instead of telling the latest news. Several of the members were once opium smokers, and their lives are a daily testimony to what Christianity can do." These reports again illustrate the immediate results of a faithful use of the Sunday as a means of grace, and they will encourage us to urge even more strongly than ever the proper observance of the day, and especially at this time when the changing of so many long established customs tends toward laxness in this duty.
SUNDAY SCHOOLS.

In this connection the growth of Sunday-schools must be mentioned. This has been one of the characteristic features of the year. Although the organization and methods are not equally good, the Sunday-school is now a recognized part of the church's activity in most of the places where a pastor is stationed. Bible exposition has always occupied an important place in the Sunday services, but the organization of these Sunday-schools means that classes are organized and the teaching is being graded according to the needs of the pupils. Of course, the difficulties in securing teachers are not small. But, on the other hand, the benefit of giving definite work to the church members is very great. The attendance at a "Teachers' Meeting" conducted by one of the missionaries for the three churches of Amoy varies from thirty to fifty each Thursday evening. Moreover, the organization of these schools is placing a new emphasis on the early training of the children. The difficulty of changing the heart of an adult is the same in China that it is in America, and it is just as important here, as there, to reach the children in their period of adolescence. So we report with great pleasure the work that Miss Zwemer is doing in Sio-khe among the children of the boat population. In the Tek-chhiu-kha church, Mrs. Warnshuis, at the beginning of the year, started a class for heathen children. The Christian and heathen children in the kindergarten had their own classes on Sunday. This class was intended to reach the children of the street, who were not in the kindergarten. The class began with six or seven. It closes the year with an attendance of about forty. The class is now being divided into two, with one of the girls from the Kulangsu Girls' School as a second teacher. In Tong-an, Miss Green has started new work in the shape of week-day Bible story classes for village children, and a young widow is being trained to take up this work permanently.
TEACHERS, KULANGSU BOYS' PRIMARY SCHOOL, AMOY
BIBLE REVISION.

The Romanized Vernacular Bible is of such importance in connection with this work of building up strong, faithful Christian character, that we are especially glad to report that, with the encouragement of the British and Foreign Bible Society, an effort is being made to carefully revise this version of the New Testament. The Rev. Thomas Barclay, of the English Presbyterian Mission in Formosa, will be the chief reviser. Members of our own mission are also assisting in various ways.

LITERATURE.

The members of our own mission also continue to be active in the preparation of Chinese literature in the Romanized Vernacular. The third edition of Dr. Talmage's Dictionary, which has done so much to extend the knowledge of the Romanized among the Chinese, is being printed, and the correcting of these proof sheets has occupied a considerable part of the time of some missionaries. The columns of the "Church Messenger," the Romanized bi-weekly paper of the South Fukian churches, contain a liberal share of contributions from the members of our mission. Excepting the Dictionary, which is printed from a fund of its own, in the preparation of other literature, the American Tract Society has given financial assistance, and should therefore receive the thanks of the Mission. All this literature is a most valuable means of building up the church.

How is the Church Life Expressing Itself?

The life of the Church is manifesting itself in various forms of activity. At various times, the anti-footbinding movement has been taken up and advanced by the Church. During the past year again, the women in Chiang-chiu have been very active in such a Society. This work was begun at the request of the government officials, and they bear the expense. In Amoy and other places, the Christians have
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been the leaders in the great and wonderfully successful fight against opium. Naturally, all these efforts to improve social conditions during the past year have been largely absorbed by the Revolution and the establishment of the Republic.

The benevolences of the church are a clear manifestation of the reality of its life. In this respect, there is much to be thankful for. The statistical tables will give figures that ought to startle some of our deacons in America. The average gifts for church purposes per communicant member are equal to the sum total of a workingman's wages for a month. From Leng-soa come two individual illustrations of the spirit of this giving. "Not long ago a brother married his second wife. They economized on wedding garments and wedding feasts, and sent what they had saved from the amount previously laid aside for these purposes to the missionary, to be sent to the flood sufferers in Chekiang province, of whom they had just heard. Another member of the same church, living an hour's walk from the church, who was about to celebrate a birthday by great festivity, decided it would be better to use the money to erect a small chapel than for meat and drink and the things that perish in the using. The chapel has been built, and each Sunday brethren go out there to hold services; once a month all these people come to Leng-soa for the communion service."

This last illustration suggests what is after all the most important manifestation of the life of a church in a heathen land. The fundamental duty of a church so placed is that of evangelism. All other duties merge in the final work of saving souls, and all other activities are tested at last by the energy and sacrifice of the church in the work of salvation. The following extracts from the reports of various stations are therefore of special interest. Much more might be said, but these will illustrate what is being done. It is impossible in a brief space to refer to every station.

One of the out-stations of the Leng-soa church is seventeen miles away. For two years, because of the insufficient number of preachers, the Mission has been unable to station
a preacher there. But for more than a year the brethren at Leng-soa have taken turns to supply this station on Sundays. They walked the distance on Saturdays and returned on Mondays. They have always gone two at a time, and have put in much earnest work. The Hoe-khe villagers are not friendly to the gospel, or rather to the phase of it that has been faithfully presented to them in the strong denunciations of their sinfulness, but in spite of no fruits these Leng-soa church members have persisted in this arduous toil. However, it does seem that these untrained but very earnest and faithful workers can spend their energies to better advantage in a place nearer home, where there is not the antipathy that there is at Hoe-khe. As the Mission has still no trained preacher to appoint to Hoe-khe, the work there must be temporarily suspended.

At Toa-pi, an out-station of the Sio-khe church, there is an encouraging work going on. Among the hearers, there are nine men who are desirous of receiving baptism. Of one of these, Mr. Giebel writes, “One young man, about thirty years old, interests me greatly. He is a handsome fellow with a strong, honest face. Some months ago, he stepped into the chapel on a market day, and heard the good news. Being greatly interested, he came regularly to the services thereafter. Although his friends try to discourage him, he good-naturedly perseveres and has made great progress in the grace and truth of our Lord, learning to read the Romanized Chinese Testament, and seeking to interest others of his family to do so. We trust that he will be used of God to lead many of his relatives and neighbors in the mountainous region where his home is along the way he is so courageously walking. At E-che, where most of the members of the Toa-pi station live, the brethren have rebuilt a chapel which was destroyed by a flood several years ago. They hope the Mission may be able to provide a preacher for them at that place soon, so that regular services may be held there too.”

The Hong-thau-poa station has five hearers who desire baptism.
The Toa-khe brethren, of the Poa-a church, have hired new quarters for a preaching hall. It is located nearer the market place, and is also in respect to accommodations more desirable. The preacher, though deficient in education, is a faithful, simple, earnest worker, and does much good. Here a few hearers have been baptized this year, and others are learning the way more perfectly.

In the hope of planting new life in the Sio-khe church, the missionaries at that station are planning new aggressive evangelism. They are preparing to open a dispensary, bookshop, and preaching hall, all in one, in the center of the business section of the town, and in the midst of another clan of people than those now attending church, with the hope of building up a fresh nucleus of believers, and of laying a new foundation for co-operative work in the evangelizing of the town and neighboring villages.

In several stations, besides subscribing money to the church and its benevolences, the church members subscribe a certain number of days in each week or month which they will give to direct, personal evangelistic work. A number of new hearers is the result in all these places.

Na-au, on Amoy Island, continues to be the most prosperous station on the Island, outside the city of Amoy. There the brethren unite regularly on every Tuesday evening in special evangelistic work in the surrounding villages. As a result, new hearers are constantly being added to this station.

The three churches in Amoy city have large classes of inquirers, the result of persistent evangelistic work on the part of the pastors and missionaries.

The organization in April of the Third Church of Amoy is a most encouraging proof of the self-propagating life of the church. This church will be known by the name of "Khoe-hoa," or "River Bank." It was begun as a mission station, supported and managed entirely by the Sin-koe-a, otherwise known as the First Church of Amoy. Our Mission has had no direct share in the establishing of this new organization, excepting as the workers employed have been men trained by the Mission, and as members of the Mission
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have done personal work among the enquirers attending the services at this place. The financing of the work from the beginning has been entirely in the hands of the Sin-koe-a consistory. When the Classis organized the church, several of the Sin-koe-a elders and deacons asked that their membership might be transferred to this new organization in order that they might be permitted to aid it during these early years of its existence. Altogether it has been a splendid example of a church giving of its means and of its workers in order to extend the Kingdom. As their first pastor, they chose the Rev. Si Lin-tit, the oldest son of the grand old elder of the Tek-chhiu-kha church, Si Tang. At the time, he was serving as pastor in one of the churches established by the English Presbyterian Mission. He accepted the call and was installed early in the summer. Since then, a number of new members have been baptized.

From Chioh-be comes a report showing some of the new difficulties in the way of evangelistic work. "No new members have been received in this church during the year. In the opening of the year, an epidemic of bubonic plague took away several of the members, so that there is no growth to record for this year. The reason given for the lack of an ingathering of members and no increase of hearers is the popularity of all sorts of societies which for a few dollars' membership fee agree to right all the wrongs of those who join. In China the people have always desired the prestige and influence of persons or societies to be exerted in their behalf, and this idea has still a great influence among the people. If the church would only stand for this, many would flock to it. Many of those who have begun to attend its services, finding that it does not do this, soon break off attendance. With the Republic, the number of societies in the community, with all kinds of aims and purposes, has greatly increased, and these have kept many away who might otherwise have come to find out for themselves what the church stands for. At the close of the year, a great idolatrous festival was held in Chioh-be, in which shops and houses were torn down to make room for the paper pagodas that
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were put up. The whole festival cost probably $20,000. The opportunity was made use of to preach the gospel to the large crowds that gathered, and it is hoped that the seed sown will bring forth fruit."

The Chiang-chiu Book Room has been a most satisfactory agency in evangelistic work. It has cost the Mission only the manager's salary, and minor expenses. In a period of two weeks less than a year, for which the accounts have been made up, the cash sales amounted to $287.97. Of this amount $26.69 was received for Bibles and Scripture portions, of which 241 copies were sold. For hymn books and Sunday School helps alone, the sales amounted to $46.94. When one thinks of the commentaries, devotional books, and tracts and leaflets, which make up a large part of the balance, it is evident that a great force for the uplift of China has gone out from the modest little room near the church. Best of all has been the faithful and persistent teaching of the manager that has followed up many sales, and the talks he has had with those who drop in merely to read the newspapers. The Lord of the Harvest can use this literature and the efforts of the manager to work great changes, as is shown by the work of the press and a few enthusiastic men in bringing about the recent Revolution.

Since the Revolution, in the cities and towns the opportunities for direct evangelistic work have been better than ever before, and the Mission has felt more keenly than ever the scarcity of workers. But the following shows what the opportunities are where the influence of political changes is scarcely felt. Miss Zwemer writes, "We have recently visited a small mountain hamlet, which about fifty or sixty people call home. Some years ago, one man in this village heard, and believed, and he has let his light shine, so that now fourteen men regularly attend church services, although the nearest chapel is nine miles away. A few of the women and girls also come occasionally. I spent a day at this village, and have rarely found people so eager to be taught. After a long meeting in the afternoon with the women, many stayed to learn texts, hymns, or a prayer. One young woman
sent her baby home to its father, and said she would stay with me until she had committed to memory a prayer. A boy of seventeen asked his father to be excused from work the day the missionary was with them, and he never left my side all day, and his questions showed that he had a real desire to understand the truth. In the evening, most of the men of the village listened for two hours to the Bible teaching we tried to give them."

As we travel about the country, the scenery of these grand mountains, with their sides covered with trees and ferns, the light green of the waving bamboos mingling with the darker green of the hemlock and fir, and the beautiful views over the fertile valleys, make the otherwise difficult and very tiring journeys an unfailing pleasure. The valleys are thickly dotted with villages and market towns, and big, round clan-houses, and the little hamlets are liberally scattered well up the mountain sides. The journey is terribly saddened, as we see these tens of thousands of homes, in which we know the Light of the Gospel has never yet entered, and which we have neither time nor strength to visit. We know that in many, many of these villages, the welcome would be no less cordial than in the village described in the previous paragraph. Oh, who will come over and help us?

CHURCH BUILDINGS.

Closely allied with this evangelistic work is the problem of providing buildings for chapels and parsonages. The removal of the Toa-law-teng church to Ho-san has been completed, and with considerable effort on the part of the church the parsonage has also been completed. This church is now well located, and well equipped, and should be ready to devote its whole strength to the extension and upbuilding of the living church. On Amoy Island, the Na-au station has been greatly relieved by receiving from the Board the amount of help promised them, so that now their new building is without debt. They too can now devote themselves whole-heartedly to aggressive evangelistic work, in which
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they have been so successful during the past few years. At Hai-teng, the out-station of the Chioh-be church, the great effort of the year has been the campaign for raising funds to build their own church. They hope that if they raised $800, the Board might provide an equal amount. For a membership of less than fifteen to secure such an amount was almost more than we dared to hope, and it has been most encouraging to see them reach this goal, men, women, and children all contributing gladly and generously to this end. Their hopes are now in the hands of the Home Board. The Sin-koe-a Church has built a "Parish House" adjoining their church building in Amoy, and they have transformed part of the pastor's house so as to give the kindergarten more and better rooms. Altogether they have spent some $5,000, none of which has come from Mission funds. They are now hoping to secure from some friend in America, through the means of our Board, the sum of $400 gold, so as to help them build a suitable building for the use of the kindergarten, and also to enable them to build another house for the pastor, who is now temporarily occupying rooms in the "Parish House," which should be used for rooms for the meetings of the young men. The new Khoe-hoa church in Amoy has also been doing considerable building. They have provided a house for their pastor at a cost of about $1,500. They have also enlarged their church to more than twice its former size. The original building had been paid for entirely out of funds with which the Mission had no connection, and they have again made this enlargement without any appeal to the Mission. The thanksgiving offering on New Year’s Day this year in this church amounted to more than $1,000. The church is not yet a year old, and this first thank-offering sets a high mark of liberality for them to follow in later years. The two older churches in Amoy, Sin-koe-a and Tek-chhiu-kha, unite in supporting a mission station at Phai-baw on Amoy Island. Here too a good church building is being erected without any cost to the Mission. At Kang-thau on Amoy Island the Mission is at last carrying on building operations that have some
promise of being completed. Difficulties in securing a site have caused a very wearisome delay in providing a much needed building at this station.

**Church Self-Support.**

Self-support has always been one of the principal articles in the creed and practice of the Amoy churches. The brief notes above concerning some of the church buildings that have been erected this past year testify again to the earnest efforts that these churches make to provide for their own needs. But there are many and serious difficulties to be overcome in the effort to increase the proportion of church salaries that the native church pays. One of the principal difficulties is the rapidly increasing cost of living. For example, in the course of the past five years the Chiang-chiu church has found it necessary to increase their pastor's salary from $18 to $25 per month. A principal question to be considered at the next meeting of the synod will be the ways and means by which the salaries of all preachers may be considerably increased. If the native church can find a way of providing for that increase in salary expenses, without calling upon the Missions for assistance, the church will again have taken a large step forward toward complete self-control. For that we are working and praying: As it is, the number of out-stations that are paying for part of their preacher's salary is increasing, and altogether the churches are assuming more and more of the responsibility for these salaries. It is generally known, we believe, that the churches pay in full for all the salaries of ordained ministers; and we are aiming now to have the churches undertake also full responsibility for the preachers' salaries.

**A Jubilee of Self-Government.**

We cannot close this review of the Church, its life and work, without a very brief reference to its self-government. The past year has marked the completion of fifty years of
autonomous church government in Amoy. On April 4th, 1862, the Classis of Amoy was organized. Other Presbyteries had at that time been organized in the mission fields of Asia, but this, we believe, was the first presbyterial organization of any native church. The other presbyteries were all subordinate to higher courts of western churches. This Classis was entirely independent. Moreover it was a union of the churches of the English Presbyterian and our own Missions, and so also perhaps the first of the united churches of the present day mission field. The completion of fifty years since that noteworthy day of organization was fittingly celebrated by four days of special meetings in September. Unfortunately, our own Board found it impossible to send a delegate, but the English Presbyterian Church was well represented in the person of the Permanent Clerk of their Synod, the Rev. Wm. Macphail of London. Besides the addresses made by Mr. Macphail, and delegates from Swatow, Formosa, and Manchuria, the members of the South Fukien Synod reviewed the past history of the church in a series of addresses that were inspiring, and they also mapped out a policy for the future that was strong, progressive, and comprehensive of the most vital activities of the church. That small Classis of 1862 has grown to two large Classes, united in the South Fukien Synod. This self-governing, union church has furnished ideals, methods, and suggestions to other churches in the mission fields of Japan and India, as well as to other presbyterian churches in Swatow, Formosa, Central China, and Manchuria. For all this we thank God, and take courage.

For there are still larger things ahead. Within our own circles, one of the encouraging features of the year has been the closer harmony existing between our own church and the two Congregational churches in the city of Chiang-chiu. During the summer a movement for federation was begun, and a council with representatives from all three churches has been recently formed. The object in view was to fall into line to a certain extent with the "one church for China" movement. The origin and development of the plan has been due
wholly to the energy of Chinese pastors and leaders in the churches, and foreigners have not been connected with it, except that they have recently been invited by them to act as advisors. A few years ago, when union between the Congregational Union and the Synod of South Fukien was agitated, Chiang-chiu was considered as one place where it would be most difficult to unite, and therefore the present harmony is most encouraging and promises well for the future. Again, still more recently, at the annual meeting of the Congregational Union of South Fukien, resolutions were adopted which favor again the discussion of union with the Synod. These are significant signs of the times, which show that the Chinese leaders of our churches here, are quite in sympathy with that rapidly spreading movement in all the provinces of China for one protestant church. May the Spirit of our Lord Christ direct that movement unto the building up of His Church in China, that will testify of Him and His Cross to this new, and great Republic, with its multitudes of people.

THE HOSPITALS.

The Hospitals are an essential part of the evangelistic work of the Mission, but their work is so large, and so distinctively a special work, that a special part of this report must be assigned to them. Statistics will never show the magnitude of the work done in these institutions, for their work does not consist merely in providing a place for sick people to visit to find relief from suffering, nor does it end when the patient leaves the hospital. The statistics will show to the initiated the extent of the medical work that is done, but they cannot even in a small way show how these institutions are not merely offering opportunities for the preacher of the gospel, but are doing much more than that, in that they are a concrete exposition of the spirit of the gospel and the love and mercy of our Lord, who gave himself even unto the uttermost that men might be saved from sin and its consequences.
Neerbosch Hospital was open seven months, from March 4th to June 30th, and from September 30th to December 31st. The number of out-patients was 4,678, 1,543 different persons having been treated. The number of in-patients was 616, 492 men and 124 women. The operations were 96 major and 136 minor.

Hope Hospital treated the following numbers of patients, 1,166 in-patients, 1,626 out-patients, 6,638 dispensary patients.

The figures for Wilhelmina Hospital are 501 in-patients, 2,359 dispensary patients.

The total number of patients in Hope and Wilhelmina Hospitals was 14,384, and in these two hospitals 440 major and minor operations were performed. We make but two comments on these statistics. This is the first year of the new Neerbosch Hospital, and no comparison can therefore be made with last year. Moreover because of the Revolution and the resulting unrest, the opening of the hospital had to be delayed till March 4th, so that the year was a very short one. Yet in that time more than two thousand different persons were treated. The other striking fact is this that in Wilhelmina Hospital the number of in-patients is an increase of 50% over last year.

A most important part of the work of the hospitals is the training of students. In this way our missionary doctors are multiplying themselves, and their graduates are doing an untold amount of good in relieving the sick and miserable. Besides, with very few exceptions, these men from our hospitals have shown themselves as having caught the spirit of these hospitals and have entered into sympathy with the aim of the hospitals, and in many of our churches, we find these men as strong Christian leaders. Last year Neerbosch Hospital has had four students, two men and two women, throughout the year, and another woman entered in October. In Hope and Wilhelmina Hospitals there have been three women and four men students. The spirit of the students in Hope Hospital has shown a decided improvement.
over what it was last year and the year before, and three of these students who at the end of this year receive their graduation certificates are arranging to stay in the hospital for another year in order to have the privilege of further study. The Sio-khe report speaks very highly of the students in Neerbosch Hospital, who have done excellent work in their studies and duties in the hospital, and have also been active in Christian work. They conduct Sunday-school classes in the wards every Sunday afternoon; and every morning the physician, his Chinese assistant, the hospital preacher, and the students take turns in conducting devotional exercises before entering upon the day's work. This report also commends the doctor's assistant, Dr. Saw Chin-chu, very highly. For four months he worked gratuitously, persistently refusing to accept any salary, and returning it when given to him, as a donation to the hospital.

Hope and Wilhelmina Hospitals report a good financial year. The friends in the Netherlands have continued their support of the entire work in Wilhelmina Hospital. Not only so, but at the end of the year, they have sent to Amoy Miss Willemina Murman, a thoroughly trained nurse, who as soon as she has learned the language, will take charge of the nursing in this hospital. Her salary is also provided by the same friends in Holland. By means of fees and donations, Hope Hospital has been able to secure enough money here on the field to pay all its running expenses, exclusive of the doctors' salaries, and to close the year without debt. In addition to that, the Chinese from Amoy, living in the Philippine Islands, have given to the Hospital the splendid sum of $12,350 (Mex.), which is to be used in enlarging the hospital and improving its equipment. This money has all been paid in, and if the plans of the Mission are realized the hospital will in the autumn of 1913 be enjoying the benefits of this donation.

Neerbosch Hospital in Sio-khe is not so favorably situated to secure large financial gifts. But that it is no less appreciated was shown at the Dedicatory Exercises last March. Not only the Christian pastors who made addresses referred
to the benefits of Christianity, but the government officials were unusually outspoken in their approval of the work of the hospital. One official expressed the hope that the hospital would not only heal the body, but be also instrumental in spreading the gospel and bring help to the soul. Another attributed the wealth, power, and influence of Western nations to the spread of the Gospel among their people, and said he welcomed all agencies for the spread of the gospel in China. Another government official spent several weeks in Sio-khe during the month of March, and visited the hospital a number of times, witnessing one or two operations, and observing the work of the institution generally. He donated $1,000 to the hospital with the request that $400 of that amount be kept as a fund to defray the expenses of poor patients unable to pay the required ten cents per day for their food, the remaining $600 to be used as the Mission and Board should decide. A number of smaller donations have been received, making the total sum of donations for the year $1,149.86.

What are the results? The sick are healed, the lame walk, the blind see. Yes, all that, but still more, men are born again.

In all the hospitals, earnest efforts are made to make plain to the patients the true meaning of this philanthropic work, which is to make men know Jesus Christ. In Amoy too, the students take their turn in conducting the services in the chapel. The pastor of the Tek-chhii-kha church is always at the clinics at the dispensary there. The theological seminary students come at least once a week to address the patients. The blind preacher, Poe continues his faithful ministry. This year, in addition to teaching the patients, he has also taught two other blind men how to read and print the Braille raised letter system. In the woman's hospital there is a Bible-woman, and a number of the missionaries have been faithful in presenting the gospel message from day to day to the patients in the dispensary and in the wards. One coolie woman in this hospital may be especially mentioned. She can often be heard teaching a patient a verse of scripture.
or a hymn, while she is sweeping or mopping the floor, and when she has any leisure she is often seen sitting on the edge of a bed with a patient, teaching the gospel or how to read. In Sio-khe, besides the students, the Hospital Preacher, Lim Po-tek, one of the elderly pastors of the Mission, has faithfully used his opportunities to teach the patients both in the chapel and in the wards. In the woman's wards, a Bible-woman has been employed. Mrs. Snoke has been placed in special charge of the evangelistic work in the hospital, and besides conducting religious services in the hospital and teaching the patients there, she has made an effort to follow up the work of the hospital by visiting the women after their return home. The names of all the hospital in-patients have been listed and classified according to the location of their homes. These lists have been sent to the preachers in the out-stations nearest their homes, with the request that the preacher visit them, and try to get them to attend the church services at that station.

The fruits of this work are found everywhere, and often at unexpected times and in unusual circumstances. One opium patient left the hospital before her course of treatment was finished. She left secretly, but a few days later the doctor found her in the Charlotte Duryee's Woman's School, where of her own accord she had come and applied for admission. This was certainly the best place imaginable to finish a course of opium-cure, and she is now a professing Christian.

A slave girl was brought to the hospital for treatment. Her owner left her with us, and never again inquired about her. After a few months of treatment, one of our missionary ladies offered to be responsible for her, and she also was taken to the Woman's School, and permitted to attend some classes. She soon showed interest and ability to study, and was admitted into the Bible course. She improved so much physically, and was so satisfactory a pupil that before long she was admitted to the Kulangsu Girls Boarding School. She is now a professing Christian. For the first time she heard the gospel in the hospital.
One man, who had been blind for ten years, had his sight restored in the hospital. He had to stay there nearly a month, during which time he heard the gospel daily. Toward the end of his stay, he expressed his belief in Jesus Christ, and promised faithfully that he would unite with the church in his home village and would live a Christian life.

Sometimes the fruit is seen only after many days. Recently we heard of a woman who was an in-patient some ten or more years ago. After recovering from an operation, she returned to her home in the country, where she began to worship God. Her husband and his family were all opposed to her becoming a Christian, but she would not give up her newly found faith. She afterward had two little sons. During one of the plague seasons, both boys were taken away. This sorrow was the cause of fresh persecution, her husband placing the blame for the death of the children upon her Christianity, and he left her to go abroad. His brother afterwards promised that if she would give up her faith, he would give her a monthly allowance. She told him she would do anything else he might ask, but could not give up Christ. She then went to her mother’s home, where she had to work in the fields. Recently she came to Amoy to see if she could not find other work that was not so hard, as she was not strong. So we came to hear her story.

THE SCHOOLS.

The educational work of the Mission has a two-fold aim,—to conserve the youth of our churches, and to train the workers that are needed in all departments of the work of the church. It is therefore a vital part of the life and work of the church.

The educational work of the Mission in boys and girls schools extends from the Kindergarten through the Middle or High School, and a share in the Theological Seminary.

The kindergartens are a comparatively new department of our Mission’s work. We now have three such schools,
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two in connection with the Amoy churches, and one in Chiang-chiu. The finances of the Amoy kindergartens are managed almost entirely by the Chinese churches. That in Chiang-chiu is dependent upon the support of the Mission. The difficulties are to secure efficient teachers. We have been fortunate in securing head-teachers who have been trained in the Kulangsu Kindergarten of the English Presbyterian Mission, but it has been impossible to secure good assistants. And again the difficulties include inadequate school rooms. These kindergartens are immensely popular with the Chinese, for they appreciate very much anything that is done for their little children. In this way, these schools are opening for us a great many homes that we could not otherwise enter. This work will become even more effective when we are in some way enabled to do more in following up the influence of the schools. Here is just one case, which is typical of the results of this work. One little boy has for several Sundays brought his mother to church. His father too has become interested, and is giving up the opium habit to which he had become addicted. The number of cases similar to this one is surprisingly large, especially when we consider the newness of this work, and the lack of following up that the Mission has been forced by reason of an insufficient staff to permit. We hope therefore most earnestly that the Church at home will pray much for these kindergartens, and that it will also give to us the funds needed to give them a proper housing.

Parochial Schools.

Wherever there is a pastor resident, and also in some outstations, we endeavor to open a primary school. The educational value of these schools varies greatly, according to the ability of the teachers. We need greatly better facilities for the training of school teachers. The religious value of this work also varies with the character of the teacher, but, generally speaking, these schools are invaluable aids to the church in the training of its boys and girls. In all these
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schools, the Mission pays only half the teacher’s salary, or less, the balance being paid by the native church itself. The Chioh-be School is a proof of what can be done by the native church. The Mission provides two teachers, and the church pays three teachers giving full time to the school. Next year, they hope to help the Mission pay for one of the two teachers provided. About seventy pupils have attended, and work of a very satisfactory character has been done.

In some of the out-stations, where there are as yet very few children of families belonging to the church, these schools are an effective evangelistic agency, as well as giving the boys a schooling. These boys present an opportunity for effective religious teaching, and are more easily instructed than the ignorant farmers who form the congregations, and who are influenced with much more difficulty. For the present growth of the church we must do our utmost to reach adults, but at the same time we must see to it that in the next generation the men and women are reached before their characters are fully formed and their hearts hardened. Among such schools, we might mention especially those at E-gaw in the Thian-po pastorate, at Chion-jim, and at Poa-nia, in the Tong-an pastorate.

BOYS’ PRIMARY BOARDING SCHOOLS.

The Mission is aiming to develop the four boys’ schools at our district centers, Kulangsu, Tong-an, Chiang-chiu, and Sio-khe, so they may prepare boys for entrance into the Middle School. These schools will then have eight grades. The Kulangsu and Chiang-chiu Schools have already attained this grade, and the Tong-an School will do so in another year. The Sio-khe School has encountered difficulties during the past year, but we hope that the next year will put this school again in line with the other schools.

Uniform examinations during the past year in one of the grades have assisted these schools in raising their standard, in adopting better text books, and in promoting a spirit of wholesome rivalry among the teachers and students. In the
first term, the Tong-an School succeeded in carrying off the honors for the highest general average for the class, which however was smaller than the classes in some of the other schools. The results of the examination at the end of the year have not yet been reported at the time of this writing. This result in the Tong-an School again emphasizes the need for the funds for a suitable building. These teachers are doing splendid work with utterly inadequate facilities. They and the Mission are almost discouraged because of the unexplained delay in supplying the funds for the new school building at this place.

Another feature of the year has been the increasing self-support of these schools. The money received from school fees has increased very much. The Kulangsu School received $690 for tuition fees, and $1,165 for boarding fees, the boarding department costing the Mission for 50 boys only $200 for the whole year. This is an increase of 40% over the total fees received in the year before, which in turn were the largest total amount that had been received up to that time. In Tong-an the boarding department is much smaller, and is entirely self-supporting; and here too there has been an increase in tuition fees received. In Chiang-chiu, the books were not yet closed, when the report was written, but there too the same increase in fees is observed.

The table of statistics shows a considerable increase also in the attendance in these schools. The Kulangsu School has been entirely crowded out of its old building, and now in addition to the building which it purchased, as stated in last year's report, it is renting two other large buildings in order to secure sufficient class rooms. The old building, which it had been using, has been given back to the use of the Girls' School, which formerly used it many years ago, and which has also again outgrown the new building which it secured when it left this old building. But on Kulangsu too, additional funds are needed, both to secure a suitable site and to erect an adequate building for these rapidly growing schools.
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GIRLS’ BOARDING SCHOOLS.

These are practically of the same grade as the boys schools that have been described in the preceding paragraphs, and like those schools these have also been raising the scholastic standard during the past year, and like them also have been receiving larger fees.

The Tong-an School is rejoicing in increased room, because the Woman’s School Building has been completed, and in the autumn the women were able to occupy that new building, and so give over the whole of the Girls’ School Building to the use of the girls. The care of the health of the girls in this school is a serious strain upon those in charge, and is a strong reason for sending out a woman physician to be located at this station. The pupils numbered sixty in the first term, and fifty-two in the second term. The decrease in the second term is not unusual, for then the children are of especial use at home in the harvest fields. The teachers have all done faithful work. Four pupils were promoted to the higher grades in the Kulongsu School.

The Sio-khe School is rejoicing in the addition to its staff of Miss Ogsbury. She arrived in Sio-khe in April, but was then still preparing for her second year’s language examination, which she passed in July, so that in the autumn she was able to give her full time to the school work. In the spring term the attendance was forty, but in the autumn for many reasons this dropped down to only nineteen. The November rice crop this year has been an unusually good one, and so these girls were needed to help harvest it, or to care for the babies, or to herd the buffaloes, so that others could give their time to the harvesting. The pupils have enjoyed good health. The most serious illnesses were malaria, and homesickness. The pupils have made excellent progress in their studies. Regular physical drill has been maintained in the hours after school, and the girls have taken great delight in this. The first term of the school was closed with unusual exercises. Besides the usual prize giving, made possible through the kindness of the Sewing Guild, for the first time
MISS ELIZABETH HEDGES BLAUVELT, M.D.
MISSIONARY IN AMOT, 1905-1908
in the history of the school a formal program of songs, stories from the Chinese Classics, and so forth, was prepared and well executed by the pupils to the great delight of their invited friends. On their itinerating trips to the out-stations of the District, Miss Zwemer and Miss Ogsbury made special effort to get to the homes of all former pupils, to find out what is detaining them and to urge their return for the spring term of 1913. Often the big bamboo-hatted lassies come eagerly running to us from their tasks of leading the buffaloes, or sunning the new rice, with the glad assurance that they are again to read at our school in the coming year. We hope for at least sixty pupils from the villages of this region.

The Chiang-chiu School has this year had an enrollment of seventy-four pupils, which is three less than last year. But Chiang-chiu has been much unsettled because of the revolution, and it is not surprising that parents should prefer to keep their girls at home at such a time, as they have done. The school has been fortunate this year in having a staff of very capable and willing Chinese teachers. The health of the school has been excellent, and the spirit of the pupils has been one of harmony and good fellowship. No troubles of any kind have occurred. The Christian Endeavor Society has lost several active members, as the girls have married, but eight or nine new associate members have been received, and we trust will soon become active members. Though their sphere of service is limited to their school and church, and in vacations to their homes, still we feel that many of them are truly trying to be faithful followers of the Lord Jesus Christ, and to do what they can for Him. One member of the Society has gone to Formosa to live, and is shut off from church attendance and is without Christian companionship. She is often remembered in prayer at these meetings, and it is proposed to send her occasional letters to encourage and cheer her. The permanent results of school life are shown in such a church as Thian-po, where nearly all those now attending services there have formerly been pupils in this Chiang-chiu School.
The Kulangsu School has this year enrolled 200 pupils, 171 in the first term and 162 in the second term. Considering the large family under one roof, they have lived and worked together with much harmony. The year was a record year in number of pupils, and also in fees, which amounted to $1,552, which covered more than half the running expenses of the school, including all the salaries of all the Chinese teachers, the repairs, new furniture, taxes, and all other expenses. Five years ago the fees amounted to $584, just one-third of the year's expenses, and ten years ago they were only one-ninth of the expenses. These figures show the growth in appreciation of the education of girls. The grade of the school within the last five years has also been raised from a seven to a ten years' course. The head teacher and nine of the other teachers were all former pupils of the school. The school has other native teachers, but for faithful, steady work these nine take the lead. With Miss M. E. Talmage, Miss Duryee has taken a large share in the management and teaching of the school. Mrs. Kip and Miss Talmage have greatly assisted in teaching elementary science, algebra, singing, and English. Mrs. Strick has helped in organ lessons. Many of the pupils who have gone out from this school are doing Christian work either as teachers, Bible women, matrons (in schools, hospitals, and orphanage), doctors, preachers' wives, and in other ways in connection with all the missions in Amoy, and also in Singapore, Penang, Rangoon, and other places. A few of our pupils have entered schools in Shanghai and Foochow, in order to continue their studies. There has been no serious illness in the school this past year, but two of its former pupils God called to Himself. Both of them showed that the Christian lessons learned in this school were permanent, for both, when dying, proved true the words, "Though I walk through the valley of the shadow of death, I fear no evil, for Thou art with me." Encouraging letters are often received from former pupils. Here is an extract from one sent from Manila: "I hear our school is yearly growing larger. I am very glad. To-day I am sending twenty dollars for you to do with as
you like in buying something to put in the school. We do not forget to pray.” Another wrote: “I have a school of sixteen pupils; several come from heathen families. The one great wish of my heart is to teach them about the Lord. I hope you will always pray for me, that the Lord will help me always to be His witness.” Thirty-eight of the girls joined a “One save one” society, in which each one chooses one or more friends or acquaintance for daily, individual prayer, and work, until that one is brought to Christ.

WOMEN’S SCHOOLS.

Women are taught in the girls’ schools in Chiang-chiu and Sio-khe, but in Kulangsu and in Tong-an the mission now has a separate school for them.

In the Kulangsu School, known as the Charlotte Duryee Bible School, the enrollment during the past year has been forty-nine, of whom twenty-seven attended in the first term and twenty-seven in the second term. Many of these were quite young women, some young girls of sixteen and seventeen, and these younger ones made very rapid progress indeed. The change in the women from the beginning to the end of the term is wonderful, and when one realizes the good the school is doing, we can but praise God. The running expenses of the school have been about $250 gold. Of that sum, $70 has been paid by the English Presbyterian and the London missions for the women they have had in the school, $60 has been paid by our women as fees, so the cost to our mission is only $120 gold.

In the Tong-an School, in the first term while the school was still housed in the building of the Girls’ School, the enrollment was fifteen. In the second term, in a building of its own, the school enrolled twenty-one women. In the new building, which was opened on October 3d, the school is very comfortable housed, and it offers splendid opportunities to instruct and train our Chinese sisters to become strong Christians. The mission thanks the Woman’s Board most heartily for supplying the funds for this building.
latter part of October a two days' Conference was held as a dedication of the new building. For this Conference, Miss Duryee came from Amoy to assist in conducting it. It was most gratifying to find so many women ready to set aside a few days for Bible study. Many of them walked long distances to attend.

In these schools each woman is an interesting case, and the stories of many of them are inexpressibly sad, revealing most clearly the unfortunate position of women in China. The blessing and joy that the Gospel brings to them is therefore all the more inexpressibly great. In making clear to these women the precious truths of the Gospel, these schools are most efficient. In a month, or six weeks, or a term, the women learn to read, as they could not among all the interruptions of their homes, and so they carry back with them the Bible, which has now become an open book for them. Moreover, the association with other women in similar circumstances, and the guidance of earnest, trained teachers, helps them to make very rapid progress in their understanding of the Gospel.

MIDDLE SCHOOL.

This school has again raised its standard by one year, and there was therefore no entering class. The highest class did not graduate in January, as it might have done, but returned for another year of study. Because of political unrest, at one time it seemed as though the number of students might be considerably reduced, but the school re-opened with the same number present as at the close of the previous year. The total number of students in the first term was fifty-five, and in the second term fifty-four. Of these, thirty-one and twenty-nine, in the first and second term respectively, belonged to our mission.

The school excels now in scholastic standard every other school in South Fukien. Comparison is difficult, but the highest class is now probably equivalent to the Freshman or Sophomore year in our American colleges. The Chinese
teaching staff this year numbered seven. The school succeeded in securing a teacher from Peking, one who has studied in the American Board Schools there, who has remarkably strengthened the course in Mandarin. Eight foreigners have given more or less time to teaching in the school, of whom Rev. H. P. Boot has served as Principal.

Generally speaking, the work done by the students merits praise. There have been practically no disturbances; even political unrest has had no effect upon numbers, date of opening or closing school, or continued application to study. With some fifty or more young men, vigorous of body and active in spirit, dwelling under one roof in close and constant contact, it is needless to say that there have been cases of discipline. On the part of two young men, the sudden adoption of new and more modern methods of courting young ladies of their own choice necessitated some counter correspondence and instruction. While public confession and apology and even punishment have had to be resorted to in a few cases, generally a quiet talk and united prayer in private have won the day.

The spiritual life of the students at the close of the year is, we feel sure, considerably deeper and stronger than at the opening of the school year. Bible study, whether in course, in private, or at morning and evening devotions, comes in for a large share in producing this result. In addition to that, the school received large benefit from a visit by Pastor Ding Li Mei, of the China Student Volunteer Movement. With simple but forceful language, his quiet earnestness and magnetic power drove home his message with much force. Under the impression of volunteering for church work, including both teaching and preaching, twenty-nine young men joined the Volunteer Movement, reserving their decision as to choice between these two vocations till a later date. As another result of his visit, there is the appointment of several men to definite religious work in neighboring churches and Sunday-schools. While still needing careful guidance, we have here an agency that promises great good to the school, the scholars, and later on to the
FOREIGN MISSIONS.

church at large. Though it is very difficult to ascertain how far Pastor Ding's work was successful in securing volunteers for the preaching of the Gospel as a life work, we do not hesitate to state that his emphasis on that one message was both timely and effective, and warrants an urgent invitation to speedily return to spend more time in our school to the intent of driving home the one idea of responsibility of proclaiming the Gospel to China's millions in this generation. The sooner the studentry of China realize their share in this responsibility, the sooner will China be evangelized.

UNION THEOLOGICAL SEMINARY.

In all likelihood this will be the last report of this Seminary. A scheme is on foot to reopen the seminary in 1914 on a wider basis, and according to a higher grade, with fuller equipment and a more advanced course of study. Negotiations with the English Presbyterian Mission in Swatow are in progress, and our hope is that a wider union in theological education may soon be consummated. In order to make a complete break between the two courses of study, the seminary will not be in session next year. Meanwhile the students in our middle schools are gradually attaining to the standard of qualifications required for entrance.

During the past year there have been only twelve students in attendance at the classes. The smallness of the number is explained by the fact that the missions have not brought forward new applicants during the last year or two, in view of the proposals for a school of a higher grade, and in order to make it possible to finish off the present grade of students without mixing with them men of higher education. Of this number our own mission has had but two students. Although the numbers have been smaller, there has been a gain as respects the quality of the work done and the attention the teachers have been able to give to the individual students. The students deserve every credit for the excellent relations prevailing among themselves, and the attention they have devoted to their studies. The foreign mis-
sionaries teaching in the seminary have been the Rev. J. Beattie, of the English Presbyterian Mission, who has served as Principal; the Rev. T. C. Brown, of the London Mission, and the Rev. A. L. Warnshuis, of our own mission. The visit to Amoy of Pastor Ding helped these students also. His addresses and his personal influence were alike helpful, and could not but deepen in each student the sense of his responsibility for the bringing of the Gospel to his fellow countrymen. Pastor Ding made an urgent appeal for a life service in the Gospel, and for sustained and special effort at this particular period when the door of opportunity stands widely open.

THE MISSION.

The Mission is the connection between this church and the church in America. The material, personal and spiritual gifts that the Reformed Church would have this Chinese church receive must go through the mission. Very briefly, then, we refer to ourselves.

As it closes the year, the mission is in mourning, but it is a mourning that is filled with joy. On October 11th, Mrs. J. V. N. Talmage was taken away from us by death. It was forty-eight years ago that she first came to Amoy, and it was nineteen years since her last furlough. No pen can write what that service of half a century has meant. Many hundreds of women in the last Great Day will rise up and call her blessed; for from her lips they first learned of their Saviour; from her they learned more of His compassion and love; learned to read about Him in the Bible; learned to sing the songs of Zion which will go on making melody in their souls till they meet again on the other shore where they can sing them together once more. She did much to introduce and to extend the use of the Romanized Vernacular. She started the first classes for girls. Then later she began classes for women, which have grown into the Charlotte W. Duryee Woman's Bible School. She was deeply interested in the work of the Children's Orphanage, of which
for many years she was the treasurer. In addition to all the work she did herself, her cheerfulness, her patience, her courage, her faith have been the inspiration of every member of the mission. For a number of years she suffered pain and physical weakness; for two and a half years she was wholly confined to her bed. During these last years her room became more than before the center not only of her household, but of the whole mission, for her interest in the work of the mission never slackened. We rejoice now that her suffering is ended, and that she has rest from all her pain. We thank God for the record of all these years of self-sacrificing service and whole-hearted devotion. May God give us grace to take up the work that she has left.

It was with regret also that the Mission saw Mr. and Mrs. Day leave the field in August, on account of Mr. Day's impaired health. We are very glad that the return to America has been so beneficial that we may hope to welcome them back again in 1913.

Rev. and Mrs. Pitcher returned home on regular furlough in February, and we are looking forward to their return to the field next year.

We had hoped that Rev. F. Eckerson might return from furlough in the autumn of the past year, and the Mission has been sorely disappointed by his being detained at home.

During the course of the year Rev. H. J. Voskuil was absent from the field on a visit to America for a period of six months. The Mission has shared with great pleasure in his joy in bringing back with him from America Mrs. Voskuil, who was Miss Shepard, an already tried and faithful member of the Mission.

The Mission has also been very glad to welcome Miss Maude Norling and Miss Willemina Murman. Miss Murman is sent out and supported by the friends in the Netherlands.

The Voorhees Residence for the Ladies in Sio-khe was completed in July, and the ladies occupied it upon their return to the station in September. On Kulangsu, too, the Mission has acquired another residence, which was greatly needed. Dr. Bonthius and family have for the past two
years been living in a rented house, but are now enjoying a house owned by the Mission. The house is very conveniently located for the doctor's work. It has cost the Mission the sum of $5,900, but the house and property is now being assessed for taxes for $8,000. If sold to-day it would easily command a price of $10,000. To secure this house the Mission was given permission by the Board to find the money for itself. The money has been borrowed, and we hope the Board may soon be enabled to pay off this debt. This is a very concrete illustration that shows how, because of our present opportunities, the work is running farther and farther ahead of the support given it by the Home Church. We respectfully urge a most earnest effort to catch up.

The needs of the Mission are definite. In Money, besides our annual appropriations, we need the following special gifts:

- For the purchase of the new residence on Kulangsu: $8,000
- For a residence in Chiang-chiu: $3,850
- For another Ladies' House, and additional rooms for the Girls' School on Kulangsu: $5,000
- For more land for schools in Chiang-chiu: $1,650
- For our share in the new church on Kulangsu: $3,500
- For a boys' school building in Tong-an: $3,500
- For the Chiang-chiu Boys' Higher Primary School building: $2,500
- For the Chiang-chiu Kindergarten building: $1,200
- For assistance to the Sinkoe-a Church in building a parsonage: $400
- For a third residence in Chiang-chiu for the teacher in the Bible School to be opened there in 1913: $4,000
- For a new recitation hall for the Middle School: $1,650
- For a new chapel for the Middle School: $1,100
- For a new dormitory for the Middle School: $2,750
- For the Kulangsu Higher Primary School building: $5,000
- For school laboratory apparatus: $1,500
- For the Haiteng Chapel: $400

These financial needs are all immediately urgent.
FOREIGN MISSIONS.

In MEN and WOMEN, the Mission needs at once the addition of the following forces:

Five unmarried women, including one physician.
Two ordained ministers.
Two educationists.
One physician.

But more than money, more than men and women, the Mission needs prayer and faith. It is not by might nor by an army, but by God's spirit, that the work will be accomplished. According to our faith will it be done unto us. I believe that China will be a Christian Republic. O Lord, help Thou my unbelief.
THE JACOB CHAMBERLAIN MEMORIAL CHURCH, MADANAPALLE, INDIA
THE ARCOT MISSION, INDIA.

FOUNDED 1853.

The Mission occupies:

<table>
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<tr>
<th>District</th>
<th>Sq. Miles</th>
<th>Population</th>
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<tr>
<td>In the North Arcot District, 11 Taluqs (Counties)</td>
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<td>&quot; South Arcot District, 2 &quot;</td>
<td>399</td>
<td>216,539</td>
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<td>&quot; Cuddapah District, 2 &quot;</td>
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<td>1,668</td>
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<td>&quot; Mysore Province, 1 &quot;</td>
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<td>418</td>
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<tr>
<td>Total......................</td>
<td>16 Taluqs (Counties)</td>
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Languages.—1,350,000, Tamil; 890,000, Telugu; 160,000, Hindustani, Kanarese, etc.

Missionaries.—Arni, Rev. H. Honegger, Miss M. Rottschafer; Chittoor, Rev. J. A. Beattie, Miss S. Te Winkel; Katpadi, Mr. W. H. Farrar; Madanapalle, Rev. B. Rottschafer, Miss M. K. Scudder, Miss Louisa H. Hart, M.D., Miss H. W. Drury, Miss J. V. Te Winkel; Palamaner, Mrs. J. W. Scudder, Miss J. C. Scudder; Punganur, Rev. H. J. Scudder; Ranipettai, Rev. L. R. Scudder, M.D., Rev. L. B. Chamberlain, B. W. Roy, M.D., Miss A. B. Van Doren; Tindivanam, Rev. W. T. Scudder; Vellore, Mr. A. C. Cole, Mrs. John Scudder, Miss Ida S. Scudder, M.D., Miss A. E. Hancock, Miss D. M. Houghton.

Associate Missionaries.—Mrs. H. Honegger, Mrs. J. A. Beattie, Mrs. W. H. Farrar, Mrs. B. Rottschafer, Mrs. H. J. Scudder, Mrs. L. R. Scudder, Mrs. B. W. Roy, Mrs. W. T. Scudder, Mrs. A. C. Cole.

In America.—Rev. and Mrs. J. H. Wyckoff, Rev. and Mrs. E. C. Scudder, Mrs. L. B. Chamberlain, in Germany.

Native Helpers.—Ordained Ministers, 17. Other helpers, men, 318; women, 165. Total, 500.

Boarding Schools.—Boys, 8; Scholars, 414; Girls, 3; Scholars, 216. Theological Schools, 1; Students, 41; Day Schools, 191; Scholars, 8,699. Total Schools, 203; Scholars, 9,370.

Hospitals and Dispensaries.—10. Patients treated, 71,695.

STATISTICAL REPORT.

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<th>STATIONS</th>
<th>No. of Sunday Schools</th>
<th>Boys</th>
<th>Girls</th>
<th>Total of scholars</th>
<th>Native contributions</th>
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<td>111</td>
<td>111</td>
<td>222</td>
<td>333</td>
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<td>** Totals **</td>
<td>** 204 **</td>
<td>** 254 **</td>
<td>** 254 **</td>
<td>** 508 **</td>
<td>** 818 **</td>
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B. A. P.

690  928  5  11

278  5  11

458  6  2

768  6  2

538  6  2

696  5  10

1132  14  10

690  14  10

1443  18  10

1460  10  10

1682  16  10

2144  15  10
FOREIGN MISSIONS.

REPORT FOR 1912.

INTRODUCTION.

POLITICAL.

There are no striking political events to record except what the papers are reporting at the time these lines are written, viz., an attempt on the life of H. E. Lord Hardinge, Viceroy of India, during his state entry into Delhi, the new capital, on December 23, 1912. Since the political unrest of a few years ago this unruly anarchistic element seemed to have disappeared entirely, which belief was corroborated by the fact that during the visit of the King-Emperor, a year ago, not only not the slightest sign of any such outrage was manifested, but everywhere the presence of their gracious Majesties was marked by much enthusiasm and by demonstrations of loyalty.

The fact that deepest consternation and abhorrence at the dastardly deed is expressed everywhere, and that the residents of Delhi, in a public meeting, subscribed Rs 8,000, and other individuals, among whom four Maharajahs, subscribed Rs 58,000, to be added to the Government reward for the arrest of the culprit, proves that the act was only that of an isolated fanatic and not by any means an expression of national ill-feeling.

EDUCATIONAL AND MORAL PROGRESS

have marked the inner life of the nation. Colleges and universities are being anticipated, and existing institutions strengthened and enlarged. Honorable Gokhale's bill advocating compulsory and free education up to the primary grade, although not having become law as yet, has had its salutary effect and opened the eyes of Government and the people to the importance of education.
Other drafts of law, mostly by indigenous members of Government, repressing vice and immorality, give proof of the moral progress of the country.

Never before have the educated classes, especially the students, been so receptive to Christian truth. The recent Mott-Eddy lectures in Madras gave evidence of an unprecedented desire on the part of these young men to hear more about Christ. Over two thousand students sat for five successive nights motionless, though each lecture lasted one full hour, and listened to a presentation of Jesus Christ as the Saviour of mankind.

PHYSICAL.

The rains will long linger in the memory of the people. Some claim that they have not seen such abundance of water for thirty years. In Katpadi the rain-gauge registered 22 inches in six days, and in Tindivanam, within twelve hours, 8 inches had accumulated, causing a damage of several lacs of rupees, and becoming the cause of famine for next year, as not only the existing crops were destroyed, but not sufficient water was saved for the growth of new crops. Rev. H. J. Scudder writes from Punganur: “The large Punganur tank was filled to overflowing for the first time in nine years, containing an eight months’ supply of water. To commemorate this event and show gratitude to the goddess, a raft with a gaily decorated canopy was constructed on empty barrels, and on December 2d it was brilliantly lighted and the image of the goddess placed upon it. Two priests embarked with the image, and burned incense as an offering to the goddess.”

FAMINE

Famine conditions prevailed for some time upon the Telugu plateau, and the small balance of Mission funds laid aside for this purpose was distributed among the sufferers.
FOREIGN MISSIONS.

EPIDEMICS.

A severer affliction than famine or the abundance of rain proved to be cholera and plague, with which our Punganur, Madanapalle and Katpadi Stations and surroundings were visited. We quote from Mr. Farrar's report: "A strange thing occurred in connection with the cholera outbreak in the village near the new bungalow. It is reported that there has never been more than one victim demanded at a time from this village by the goddess when visiting this section, but on this occasion, one night she knocked at a certain house and called to the people inside, saying, 'How many people are in this house?' and upon being told she said, 'I want two of them.' A few days after this one of the young men of the house was taken, and after two days another older man, and there were no more cases in the village except a small child, which they do not count when estimating the faith to be put in their superstition, which is firmer than ever that the disease is caused by a goddess." Although cholera and plague interfered with the work upon the Telugu plateau, still it afforded special opportunities to demonstrate sympathy and love to the sufferers.

CONFERENCES.

Our Annual Helpers' Conference met the latter part of August at Katpadi, and was well attended by the Tamil people. Rev. C. H. Monahan, of the Wesleyan Mission, and Rev. Kesari, of the London Missionary Society, Travancore, were the speakers, and gave in a series of lectures much food for thought which must prove an impetus for a deeper spiritual life. In November, for the first time in the history of the Mission, the Telugu workers held their own conference in Madanapalle.

Besides these conferences within our Mission, there was an important missionary conference in Madras, under the leadership of Dr. Mott and Mr. Eddy. Out of seventy-six delegates, one-fourth were Indian Christians, of whom many took a prominent part in the discussions.
A much larger gathering formed the South Indian Christian Endeavor Convention in Madura in November. Among the strong speakers were Drs. Horton, of London, and Stanley White, of the American Presbyterian Board, both of whom delivered deeply spiritual and helpful addresses.

The Missionary Force.

There has been considerable sickness among the missionaries during the first part of the year; however, we are thankful to say that all have recovered except Mrs. Duffield, who with her husband, Rev. J. R. Duffield, returned to America early in March. Their return was a great blow to our already weakened missionary staff, and resulted in the necessity of laying burdens of responsibility upon those on the field almost beyond their strength. The situation is made more serious through the already effected furlough of Rev. and Mrs. E. C. Scudder and Dr. and Mrs. Wyckoff, and the imminent furlough of Rev. and Mrs. H. J. Scudder and Miss Drury.

We welcome back into our midst Rev. L. B. Chamberlain, who has just returned from furlough. We anticipate the assistance in the work which his qualifications and experience vouchsafe to us. It gives us also great pleasure to record the return of Miss and Mrs. Van Doren, who have already been working at their posts for the past three months.

Visitors.

A pleasant season of social intercourse always bring our visitors into our otherwise lonely missionary life, and it is very gratifying to realize that these visits from the homeland have almost become regular so that we have come to look for some one to cheer us each year. This last year it was the Misses Olcott, Brayton and Mann, Mrs. Norris and Miss Bussing who brought us the greetings from the friends at home, and whose presence was greatly enjoyed in all the stations.
INSTALLATION OF THE RAJAH IN PUNGANUR.

Rev. H. J. Scudder writes: "A function of considerable importance for Punganur was the installation of the young Rajah, by which he was inducted into the privileges and responsibilities of his hereditary office as the limited ruler of this Zemindary. The auspicious day chosen was Sunday, October 30th. When the father of the present Rajah was installed, it transpired that he was presented with a Bible by the British and Foreign Bible Society. After the installation ceremonies were over, the Rajah and his uncle asked our pastor why a Bible had not been presented this time. The pastor replied that at the time of the Rajah's wedding last year a Bible was presented to him and objections were made by some. The Rajah's reply was significant. He said in effect: 'Sir, I regard the Bible as the Word of God, and I must have a copy to celebrate my installation.'"

THE STATISTICS.

In looking over the statistics of this year the attention of the reader is called to the church of Coonoor, the figures of which have been omitted since the station was handed over to the charge of the Basel Mission in November, 1911. This omission may account for some of the lower figures of this year.

Table I.—Field and Force present no great changes over last year, except an increase of five Christian villages and a decrease of twenty-three on the Indian staff of workers.

Table II.—Evangelistic work always seems to be fraught with special difficulties, and it is questionable whether this year's gains and losses are reliable. The greatest differences are found among the hearers which figures at best represent only an estimate. More dependence may be placed upon the remaining Tables III-VI, the statistics of which are worked out fairly accurately from existing records.

Table III.—The Churches. Among the encouraging increases of this table we note:
253 received on confession, 123 more than last year.
6,177 total non-communicants, 126 more than last year.
11,473 total Christian community, 454 more than last year.
Receipts: Rs 3,419.12.2. for benevolence, Rs 1,559.6.8. more than last year, exclusive of Coonoor.

Table IV.—Educational work shows an advance almost under every head, exclusive of Coonoor. The principal gains are the following:

- 240 non-Christian students in secondary schools.
- 213 non-Christian pupils in village schools.
- 361 for the grand total of students.

The receipts make a remarkable showing:
- A gain of Rs 5,255. 0.10. on tuition fees.
- " " Rs 2,471. 0. 8. on boarding fees.
- " " Rs 1,063. 2. 2. on teaching grants.
- " " Rs 7,310. 7. 7. on special grants.
- " " Rs 16,099.11. 3. Total receipts.

Rev. W. T. Scudder, the Mission Statistician, remarks:
A matter which calls for serious consideration is that for the Tamil community of 10,383, nine times larger than the Telugu, the Mission has not provided secondary education for girls. On the Telugu plateau, with 1,190 Christians, there is an incomplete Girls' Secondary School, having 66 students. Is it hard to state what conclusions should be drawn?

BOARDING SCHOOLS.

In these institutions we have 637 students—411 boys and 226 girls, an increase of 102 boys and only 41 girls. In other words, in our higher institutions we are educating nearly 200 more boys than girls, not far from double the number. Where will these educated men find suitable wives in the future?

GENERAL EDUCATION.

We find that nearly 9,000 boys and girls of all classes are receiving their education in mission schools—truly a large number. Unfortunately, the difference between boys and
FOREIGN MISSIONS.

girls is very large. Even in the Christian community we note that the percentage of boys is 38 per cent. above that of girls. Is there not matter for thought here?

INCOME UNDER EDUCATION.

The income from all sources is very large—nearly 17,000 more than last year. This includes, of course, building grants drawn from Government. The Mission benefits under this head by the large amount of nearly $21,000. Add to this the medical income of Rs 10,000 and the total amounts to Rs 72,400, or $24,100, or about 60 per cent. of the amount sanctioned by the Board for the evangelistic-educational-medical work and mission expenses, apart from the maintenance of the missionaries.

Table V.—Literature. With the exception of the sale and distribution of Bibles and Bible-portions, the figures present a slight loss along other lines.

Table VI.—Medical Work. The medical table remains about the same as last year. The figure of total treatments given by Ranipet Hospital in 1911 was erroneous, wherefore a loss is noticeable under this head.

EVANGELISTIC WORK.

From Dr. L. R. Scudder's report on the Northern Circle, Indian Church Board:

"Four evangelistic bands are proclaiming the Word widely over a very large area. More books and tracts have been set in circulation than ever before. An old Hindu, in conversing with the Circle Chairman, expressed the belief that soon a great change would take place in India, when national religions and customs would vanish and Christianity stand out as the one true and universal religion. Disease, pestilence and famine were God's messengers to purify the people and prepare for the coming of the Great King who would rule the universe in justice and peace. This is a remarkable testimony."
THE GREAT MUHAMMADAN MOSQUE, DELHI, INDIA'S NEW CAPITAL.

THE NOONDAY PRAYER: THE DIVISION BETWEEN MEN AND WOMEN IN FOWLRBOUN.
In Palmaner two new evangelistic centers have been opened during the year, and encouraging progress of the work is reported. Rev. H. J. Scudder is impressed with the vast territory in the Punganur and Palmaner Taluks, which has not as yet been reached by the gospel. He visited many villages where no white face has ever been seen before, and where he found great difficulty in approaching the people and speaking to them. His phonograph often prepared the way for an approachment. The fact that in Punganur Station alone about 63,000 people were reached by the gospel in 5,200 places, and that 1,450 portions of Scripture and 4,361 handbills were disseminated accounts for the much more favorable reception the people give to the message of salvation through the evangelists.

Rev. B. Rottschafer made two tours with a view of carrying on direct evangelistic work among Hindus at large festivals. A great many gospel portions were distributed throughout the station and its boundaries. Plague and cholera proved to facilitate the work in that the people under affliction were more susceptible to the things of the Spirit.

The evangelistic meetings held in Orathur and Satham-badi churches resulted in great changes. Public confessions, scenes of reconciliation, establishment of peace in the congregations, recognition of the ruling authority and a desire for a better life marked the nature of the meetings which were evidently helpful to all.

The bulk of the evangelistic work of the Eastern Circle was done by the Jacob Chamberlain Band under the able and energetic leadership of Rev. Jacob Solomon. He took up the work in January. He began his work by holding a 'retreat' at Panapakam where he and his evangelists gave themselves to prayer and Bible study for a number of days. This resulted in a deep work of grace in the hearts of all. Deep conviction of sin, confession, and an entrance into a more deeply spiritual life characterized this work of grace. It was a baptism of the Holy Spirit. There can be little doubt that the lives of these men have been powerfully affected for good. They took up their work with enthusiasm and power.
FOREIGN MISSIONS.

The Band has a very large area to cover and has been out faithfully every month. They have preached in 447 villages to nearly 20,000 and have distributed much Christian literature.

CHRISTIAN ENDEAVOR.

Dr. Wyckoff, as convener of the Executive Committee, Arcot Mission C. E. Union, reports as follows:

"Christian Endeavor is making steady advance throughout the Mission. It is doing quiet effective work, without any blow of trumpets. The Field Secretary, Mr. John Bashyam, has been out 185 days, and has visited all the Societies.

At a meeting of the Executive Committee held on the 12th of Dec., 1912, it was resolved, the next annual meeting agreeing, to delete the word 'Mission' from the name of the Union, and call it in future 'The Arcot Union of Christian Endeavour' and that all Christian Endeavour Societies within the bounds of North and South Arcot Districts be invited to join the Union."

SUNDAY SCHOOLS.

The Statistics show a gratifying increase of scholars both of Christian children as well as non-Christian. Week after week in 194 Sunday Schools 376 teachers teach over 7,000 Christian and 4,800 non-Christian children the Way, the Truth and the Life. No one can estimate the value of this most important of all forms of evangelistic work.

CONGREGATIONAL WORK.

The decided advance in Table III, the Churches, in the majority of the figures indicates that faithful work has been done during the year. As this work has been entirely turned over to the Indian Church Board, we quote extracts of the consolidated report of the Rev. Dr. L. R. Scudder, Chairman of I. C. B.:—

"Though this report is the chronicle of only the second year of work of the Indian Church Board, there are many
indications to encourage us to believe that we are on the right track. I do not claim that the plan is perfect or that it has no disadvantages. But I do believe that its good points outweigh disadvantages. It is perhaps hard for the Board Chairman to see all the disadvantages that would impress the Circle and Pastorate Chairmen. Most of these still seem to center around the rather complicated and voluminous accounts that must be submitted each month and the delays that arise because of the necessity of referring many questions to the Board that the Missionaries were in the habit of deciding themselves and reporting to the Mission afterwards. However, we have become accustomed to the method of accounting and can manage it much more easily. And as we become familiar with the rules we find it easier to work under them. I am sure we have all felt that the work has gone more smoothly this year than last.”

The accounts show a much larger total this year than last. This is partly due to larger school grants and partly due to including in the accounts this year the amounts paid by the sessions for pastoral support and church expenses.

Last year the Mission grant was....... Rs 42,308— 8—0
The amount raised in the Circles was.... Rs 2,783— 6—8

Making a total............................... Rs 45,091—14—8

Of this sum Rs 42,230—12—4 was expended and a balance of Rs 2,861—2—4 was carried forward to 1911-1912.

This year the figures are:
Balance from 1911-1912. ............... Rs 2,861— 2— 4
Mission grant ......................... Rs 43,744—12— 3
Raised on the field.................... Rs 11,251— 5— 4

Making a grand total ................. Rs 57,857— 3—11
Of this sum there was actually expended Rs 53,684—13— 6

Leaving a balance ..................... Rs 4,172— 6— 5
to be carried forward to 1912-1913.
Of this total expenditure Rs 36,552—2—2 was expended on congregational work. But of this 28½ per cent. was raised on the field or a sum of Rs 10,447—13—4. Of the amount raised on the field Rs 6,713—7—4 was given by the people and Rs 3,734—6—0 represents school grants.

The expenditure for evangelistic work was Rs 17,132—11—4

Of this was raised on the field, almost wholly representing school grants... Rs 803—8—0

Leaving a net expenditure Rs 16329—3—4

The net expenditure for congregational work was Rs 26,104—4—10

This is in each case an increase over the net expenditure of last year.

It is a little disappointing that although the proportion raised on the field shows a very large increase, the net expenditure on congregational work has increased by Rs 1,774—0—0. This is probably due to salary increases, larger share of grants to the teachers, and a few new villages that have been taken over.

That the Board and Circles have economically and efficiently administered this large sum of Rs 57,857 shows not only that our system is working well but that our Indian brethren have with very insignificant exceptions fulfilled their trusts admirably.

A distinctive step in advance in responsibility was taken when the Circle Committees were given distinct budgets within which they were expected to keep their expenditures.

The report of the Rev. Joseph John, Chairman of the Northern Circle, opens with a vote of thanksgiving for genuine progress during the year. Three of the ten Christian villages in the Burukayalkota Pastorate were so unsatisfactory that the helpers were withdrawn and the work closed. This discipline proved most salutary in the case of two of these villages. They have been reoccupied. Three new villages came over during the year. One relapsed to heathenism.
The other two are holding firm. This is especially encouraging in view of the many years that have elapsed since a new village has been received.

There is a decided stirring in the Punganur Pastorate. Three centers that were long occupied only as evangelistic centers by the accession of Christians have become village congregations. And another new village has come over. Some eighteen families in all have been received under instruction, one having been baptized. In five other villages there are encouraging signs of a movement towards Christianity. The outlook at this newest station is most hopeful.

The Station Churches also have encouraging growth to record. In Madanapalle five non-Christian adults have been baptized. Eight young people have joined the church. In Palmaner six new families have been received by baptism.

The Rev. H. Honegger, Chairman of the Eastern Circle builds his report about the three Pastorates of Ranipettai, Yehamur and Arni. He had hoped to be able to report the reception of several new villages in both Ranipettai and Yehamur Pastorates. But for some reason, probably the activity of the forces of evil, they had not taken the step. Efforts vigorous and sustained had been made. There is certainly reason for strong hope of accessions in both pastorates in the near future.

Special mention is made of the Sunday-school work in the Ranipettai Pastorate. There are fifteen schools under 50 teachers with 1314 scholars. The youngest of them is an interesting street school in Karai Cheri that has already opened the way for more vigorous work in that hardened spot.

The eight village congregations are making progress under the efficient supervision of the Pastorate Committee. The interest of this committee in this work is spoken of as exceptionally fine. The women's meetings under the supervision of Mrs. Selvam is an inspiration and a demonstration of the effectiveness of Indian leadership.

Active efforts at sowing the seed have been kept up in this group and there are encouraging signs of a harvest in the near future both in the Christian villages as well as in non-
Christian. A large accession in Ponnai last year seemed in danger of falling back when a change of régime brought them back and a number have since been baptized.

Especially encouraging are the activities in the large village of Yehamur where there are abundant signs of spiritual growth. Church attendance is good. Sunday-school and C. E. work is full of enthusiasm. Even the village women not only attend their own meetings but actively take part in prayer and even lead the meetings.

The Arni Pastorate has not yet recovered from the blow of the removal of the Industrial School to Katpadi. Empty benches in the church still show abundant room for new accessions. But missionary, pastor, and people are working together to make good the loss. Volunteer bands go out Sundays into the town and surrounding villages and constantly witness for Christ.

Two new C. E. Societies are an encouraging sign. Nearly nine hundred children in 13 Sunday-schools are being taught of Him who loved the children.

There has been a gain of 33 communicants for the Circle but a loss of 42 in the total community.

The Chairman of the Western Circle, Rev. E. C. Scudder, has solved for himself and wife the problems of transportation and camp. I quote Mrs. Scudder's interesting report on "Missionary Housekeeping on Wheels."

"I must tell you something about our work. My husband has the oversight of some sixty or more villages scattered far and wide over a large district around the centers Vellore, Katpadi, Chittoor, Gudiyatum, etc. As the instruction and care of the Christians in these villages are his chief work, we of course spend much of our time in camp. In most of the places a white woman seldom goes and so one is a great curiosity. Formerly it was quite difficult for me to reach the far away places, but for a year past we have solved the problem of transportation and temporary home! A lady who for many years has conducted a Mission personally had a large bullock coach of which she was willing to dispose. It is on two wheels, has a top covering, and is fitted up inside
somewhat like a ship's cabin. It has sleeping arrangements for two people, a table which folds up out of the way when not in use, a closet for food supplies, books, etc., and lockers under the cot, shelf for clothing. Outside it has a sort of canvas arrangement that forms a bath tent, and reception verandah. It is drawn by a pair of bullocks or oxen and we travel at the rate of two and one-half miles an hour! Let me describe a tour. The time for starting is decided upon and before that all the belongings of the 'ark,' as we affectionately call the cart, are packed neatly in their various places. Then the bullocks come and after a time of balancing so as to get the right weight upon the necks of the bullocks we are off. Sometimes we go only a few miles, sometimes we travel all night, but at all events there comes a stopping time in a thick shady grove and then all is excitement. First of all the braces are fixed so as to keep the ark firm, the canvas 'kanats' are pulled down from the top where, during the journey they have served as protection from the sun, the bamboo poles are united from the sides and in an incredibly short time the tent-like structure before and behind with the coach in the middle, is ready for use. The cook boy gets out his utensils, and makes his fireplace of three stones, and soon the kettle is ready for the tea or for the more substantial rice and curry. Then my good man goes off to the villages with the teacher or catechist to see the people. If it is near, I go too, but if it is some distance I stay in the ark to see that all goes properly there. Soon the children from the school come and I examine them in the Bible lessons and have them sing and say Bible verses. By this time the Christian women come to have a little talk or meeting, and then the non-Christian women having heard that a wonderful white woman has come in a wonderful cart, come shyly along, stand at a distance for a while and finally are persuaded to come near and see the wonders of our camp. This quickly gives opportunity for little talks on higher themes and often ends in an invitation given me to visit them in their homes which I do as much as possible. The ark is really quite like home to me and I feel that I am possibly helping some of my poor sisters
to better things. The work we came for being finished we fold up our things, make all ship-shape and we are off for the next place."

The Chairman mentions the hard times the people are having because of the high price of food-stuffs. He finds a state of unrest among the people not, however, in the form of antipathy to the white man’s government but a feeling that the religions that prevail are not satisfying. There is also a readiness on the part of many to hear about Christianity. He finds that purely evangelistic work is not done much by the village helpers who have schools and congregations to look after. But Evangelistic Bands under the supervision of Rev. Mr. Beattie have done the latter work well and systematically, distributing much literature at the same time.

While there are many Christians who are such only in name, Mr. Scudder has rejoiced to find many earnest followers of Christ and he had much joy in fellowship and prayer while visiting in the homes and congregations.

The statistics of this Circle show an encouraging gain in number. There is an increase of twenty-nine in communicants and 250 in the Christian community.

The Rev. W. T. Scudder, Chairman of the Southern Circle, reports that the Circle is made up of five pastorates. Four have pastors. Work is carried on in 59 villages. During the year 62 were received on confession of their faith and 342 were received from heathenism. The total community is 3,024, an increase of 251 over the year before. Cholera has been prevailing and has wrought much havoc. In one small congregation it entered the house of the chief man and carried off his three young sons. The wife and child of the teacher were also attacked but recovered. The Chairman feels distinctly encouraged at the way the Pastorate Committees have advanced in self-government.

The Christian community is growing. Work has been begun this year in five new centers. This is a decided advance. A Christian community of over 3,000 surely calls loudly for a Missionary who could devote his whole time to its needs.
Paraperi is one of the new villages in which we have an earnest and enterprising congregation. The occasion of their coming over was persecution by the caste people. A Reddy beat a poor Pariah woman. The Pariahs took courage to put him into court. To save his face he had to compromise with them. But to secure revenge he enticed the Pariahs into a cattle-shed and gave them a severe beating. With the aid of the Missionary and the police the Reddy again faced conviction and punishment in court. This case was also, with permission, compromised on the Reddy giving Rs 50—with timber to build a school for the Pariahs and promising not to interfere with them again. Nearly the whole Paracheri are now the members of the Christian congregation.

The net result of the year's work is the enrollment of ten new village congregations and an increase of 450 in our total community. These results while not large are, we believe, only the promise of a much larger forward movement this year. The Board at home has granted Rs 3,000 for larger evangelistic work. Every effort will be made to press this work. We hope also to devote much more attention to the spiritual side of the work. The new year opens up with bright hopes of a larger and more effective work than we have ever done.

HARVEST FESTIVALS.

These took place in various parts of the Mission and proved an important and most necessary factor for the support of the pastors. The receipts at the Ponnai Festival amounted to Rs 757, an increase of 10 per cent. over the results of last year.

The spiritual meetings were addressed by Revs. L. R. Scudder and Jacob Solomon and proved very helpful. The very location of the meeting-place, a quiet spot under tamarind trees, on the bank of a river, seems to create an atmosphere of devotion and adoration.
SATHAMBADI JUBILEE.

The following account is given by Rev. W. T. Scudder:—

"The Jubilee of Sathambadi, the first village to be received under instruction by the Arcot Mission, was a most significant and interesting event. It was appointed for August, 1912. Rev. L. R. Scudder and Rev. H. Honegger, with Rev. W. T. Scudder, represented the Mission. There were also present representatives from nearly all the pastorates in the Mission and a gathering of the sons and daughters of Sathambadi who are workers in the Mission. The significance of the coming over of that village fifty years ago can be seen as we look at our present Christian community of over 11,000 and remember that most of them have come to us in the same way from many scores of Pariah village communities. The development of our staff of workers and the growth of our many churches from such a beginning is one of the wonderful triumphs of the gospel of Christ. The meetings began on Friday evening and extended through Sunday.

"On Saturday, upon invitation from the son of the Village Magistrate, who oppressed the people thirty and more years ago so that they fled to the Mission for help, all the delegates and Christians went over to a public reception given on the compound of the Local Fund School. An address of welcome was listened to in which the speaker admitted the benefits of Christianity and spoke of its growth in India. Rev. L. R. Scudder replied in very appropriate words.

"In the historical address of Rev. S. Sigamoni, it was pointed out the remarkable fact that 110 workers in the Lord's vineyard had gone out from this village, a marvelous showing! On the Sabbath our hearts were gladdened by the reception into the church through baptism of two new families from heathenism."
ARCOT THEOLOGICAL SEMINARY, INDIA. PRINCIPAL, PROFESSORS AND STUDENTS
JUNE, 1913.

EDUCATIONAL WORK.

Arcot Theological Seminary, Vellore.

The year has been one of quiet steady work, with but little occurring to make it differ from previous years. The Principal and Mrs. Wyckoff were obliged to be absent on account of illness for about two months, but the work was carried on faithfully in their absence by the Indian staff. There have been thirty-two men and ten women pursuing their studies during the twelve months. The women study in the same class with the men, but take fewer subjects. The Tamil women have an extra subject alone with Mrs. Wyckoff.

The conduct of the students with a single exception has been excellent. The majority of the unmarried students are very young, but their general behavior, and the interest they have manifested in their work, have been most praiseworthy. Nine of the students are married. All have been diligent in their studies and as I have had occasion to remark in former reports, the earnest desire of Indian Christian students for Bible knowledge makes it a real pleasure to teach them.

The half-hour voluntary prayer-meetings on Tuesday have been well attended, scarcely a single student ever absenting himself. The regular Saturday morning village preaching has been kept up under the direction of the teachers, and on Sunday evenings when no service is held in the church the students and teachers likewise engage in evangelistic work. In this way a goodly number of villages are repeatedly visited, and the gospel made known in the suburban hamlets.

All the teachers and students together with others on the compound are organized into a Christian Endeavour Society. The object has been to make this a model society so that the students may acquaint themselves with C. E. methods and be able to put them into practice when they take up work at the end of their course. The Monday evening meetings have continued to be a source of profit, and stimulus to all. We have to thank Mr. Thomas Harris, B.A., Mr. V. P. Adise-shiah, B.A., and Mr. Andrew Arulappen, of Voorhees College,
for instructive lectures on scientific subjects. A talk on the Panama Canal by Mrs. Wyckoff formed the topic of one evening. The Balkan-Turkish war and its significance, has also proved a timely subject. An endeavour is made through these meetings to enlarge the horizon of the students, and keep them in touch with passing events with a view to their considering the relation that these events bear to the coming Kingdom of our Lord.

On the 11th of December the Board of Superintendents met and conducted the oral examination, as well as inspected the written examination results. The seven students of the Tamil senior class and the four students of the Telugu senior class, all were declared to have acquitted themselves well, and were granted certificates for the three years' course. Of the five students in the Telugu Lay class, three were granted certificates, and two were required to come up again next July for examination in two subjects.

J. H. Wyckoff,
Principal.

During the year Dr. Wyckoff has been preparing a Bible history in Tamil for advanced classes and adapted to Indian students. This history, comprising the whole of the Old Testament will ultimately be used as a text book for the students of the Theological Seminary.

He has also begun to prepare a Skeleton Theology for the Lay classes of the seminary compiled from the late Dr. Jared Scudder's Theology.

Dr. and Mrs. Wyckoff have entered very largely into the life and work of the church in Vellore and have rendered invaluable service by their rich experience and wise counsel. Their leadership will be greatly missed in many departments during their absence on furlough.

Elizabetb R. Voorhees College.

The past year has been a prosperous one for Voorhees College, including the College Department, High School, Lower School and the two Hostels.
The class entering the College, the Junior Intermediate, was the largest in the history of the institution. Indeed, never prior to the initiation of the Secondary School Leaving Certificate plan of admitting to college did the total strength of the College Department equal forty-five. This brought the total enrollment in the College up to sixty-seven. The number of Christian students, too, was unprecedented; for eight of the forty-five admitted to the Junior Intermediate class were Christians.

Since there were ten Christian students in the two college classes, an opportunity was afforded of reorganizing the Y. M. C. A. Accordingly what is virtually a new association, composed exclusively of College and Sixth Form students, together with the Principal and a few members of the staff, was formed at the opening of the college year in July, and regular weekly meetings have been held Sunday afternoons in the College. The effect upon the Christian life of Voorhees College by this reorganization of the Y. M. C. A. has been very pronounced.

The numerical returns of the High School likewise show a marked increase. The total enrollment has been 611. This too is unprecedented and is largely due to the impetus given to secondary education by the new Secondary School Leaving Certificate system. The large increase in attendance has sorely taxed our already inadequate accommodations and has rendered imperative the extension of the present building. Plans of such an extension to cost about 10,500 rupees have been drafted, and the foundations laid.

The attendance of the Lower School has increased with a corresponding improvement in the finances. The number on the rolls of the Lower School in December was 456. This, together with the 611 in the High School and the 67 college students brings the total strength of Voorhees College in all classes up to 1,134.

The Teachers' Training Class has now become an established feature of the Lower School and its excellent work will be brought more strongly to the notice of the Public by a Teachers' Institute to be held early in 1913.
The Bible work is more effective than ever before, and is becoming interesting to the pupils. Indeed, it may truly be said that the Bible work of Voorhees College as a whole is far more satisfactory than in previous years.

The Christian Hostel has been full to overflowing, some eighty boys having been members. A notable feature of the hostel life has been the presence of the seven college students whose maturer years and greater mental ability have given a new tone to the institution.

The Hindu Hostel has not been filled, but at the present rate of increase in attendance its accommodations too, will soon be taxed. The most serious problem in connection with the Hindu Hostel is the question of supervision. Members of the staff have been doing what they could to cope with the difficulties, but since they cannot live in the hostel, owing to the requirements of Hindu life, this method of superintendence is far from satisfactory.

Arthur C. Cole,
Principal.

Boys' Boarding Schools.

The Arni Boarding School was opened on July 15th with forty boys, who came mostly from the central part of our Mission. Hostel and class rooms were waiting for them as they had been occupied only a few months before by the students of the Arni Industrial School, now transferred to Katpadi. At once a busy life was evident upon the Mission compound.

The little boys, some of whom were transferred from Vellore and some of whom were new, seem to throw themselves enthusiastically into the various studies, as also their teachers, of whom there are two for the usual classical studies. In the middle of August a third teacher arrived for the manual and agricultural departments. These being new features of our work, they afforded a pleasant change of occupation for the pupils, who are pursuing these courses very eagerly.
The health and conduct of the boys have been very good throughout this first half year of the existence of the school, and each lad seems to do his very best, both in the hostel and class room, as well as in the outdoor life and work.

In August these boarding school boys established a Junior C. E. Society within their hostel for the furtherance and growth of their Christian lives, and it is inspiring to be present in their meetings and to see their eagerness to pray and to testify. As their C. E. treasury must be naturally small, they devised two schemes whereby some income for it might be secured. They agreed with the Arni Church Session, for a small remuneration, to take charge of the janitor work of the Church and they also committed themselves to the Duraisani in the bungalow to reduce the number of snakes on the Mission compound, receiving a small fee for each victim.

The boys also participate in the evangelistic efforts in town and in the surrounding villages by serving as gospel singing-bands.

MADANAPALLE.

Rev. B. Rottschafer writes: “This branch of work has been carried on with more difficulties than in previous years. After we had closed the school for a month during plague time we were forced to reopen in very cramped quarters. With four tents and our hostel building we had to provide accommodation for our fifty-five Christian boys, several of the Hindu day scholars, our teachers, Brahman and Christian, as well as for all the classes of the High School, until we could reoccupy our building in the town during November. This overcrowding made discipline exceedingly difficult and placed an unusually large number of temptations in the way of the boys.”

PUNGANUR.

Rev. H. J. Scudder reports: “In the middle of the year it seemed best to transfer the third standard Christian boys
from Punganur to the Madanapalle High School. Accordingly, in July a nice class of twenty-four of our oldest students left us to our great regret and sorrow.

"An appeal was made to the pastors and catechists in the stations on the plains, where Tamil is the prevailing language, but where Telugu is considerably spoken, and in response we were delighted to get nearly twenty very nice lads, who generally have shown an excellent spirit and have made remarkably good progress in their Telugu studies. The brighter of these boys are now taking their turns in reading the Scriptures at the daily morning prayer service, on our verandah, and do very well indeed. The Boarding boys have been one of the most encouraging features of our work this year, and the fact that our Tamil Christians are beginning to send their sons to us for a Telugu education, makes it possible for us to look forward to having a better supply of Telugu workers in the future for the development and extension of the Telugu work of the Mission on the Plains as well as on the Plateau."

TINDIVANAM.

Rev. W. T. Scudder speaks very hopefully of the work, conduct and health of the Boarding School boys and believes that the new spacious and sunny hostel is conducive to awaken self-respect and habits of cleanliness. The boys study at night in the hostel under the best sanitary conditions and under the supervision of able tutors. Morning and evening prayers and C. E. meetings are regularly maintained.

Village Schools.

Our village schools have grown in number and efficiency and continue to be a potent factor of evangelization, for as in all the Boarding Schools so also in these isolated hamlet schools Bible instruction forms always the chief subject and receives the best attention.
The difficulties of running these schools remain the same, except that the parents may begin to see a little better the advantages of education. During seed-time the attendance is better, but the harvests still call away a great percentage of the children, disturbing their progress.

Sometimes one may be inclined to question the usefulness of such a small village school, both as an evangelistic and educational agency, especially in view of the irregular attendance of the pupils and of the inefficiency of the teacher. However, one feels quite convinced of its beneficent influence in both senses whenever one meets a young educated Hindu who confesses to owe his literary training to one of these Mission schools and whose sympathetic attitude to Christianity is due to the course of training he received from us.

**High Schools.**

MADANAPALLE.

Rev. B. Rottschafer writes of this High School: “This year has been one of continued effort towards improvement and permanency. With a capable and earnest headmaster and efficient staff the work has gone on with a marked degree of efficiency. There is more loyalty to the school and an increased attendance. As our results in the Government School Final Examinations were better than our rival’s we have gained a more enthusiastic sympathy of the community. The class in typewriting has been carried on under the supervision of one of our Christian men, and both Christians and Hindus are being fitted for spheres of usefulness in the community. We grieve that our efforts to increase the number of Christians on our staff has been unsuccessful. We shall make every effort during the coming year to introduce a larger element of Christian teaching, conscious of the fact that only in so far as we are making our educational work evangelistic, will we be meeting our duty toward God and man. The attitude of Government has been increasingly friendly and sympathetic.”
TINDIVANAM.

Rev. W. T. Scudder reports a year of substantial progress. The high-water mark of 400 students was almost reached, of whom ninety-three are Christian students. Also an increase over last year of Rs 500 in fees can be recorded. These enlarged receipts enabled the manager to keep within the appropriation assigned to the institution, which could not be done for a number of years.

MUHAMMADAN HOSTEL, TINDIVANAM.

The following remarkable statement was taken from Rev. W. T. Scudder's report: "An event of great interest—the laying of the corner-stone of the Muhammadan Hostel—took place early in the year. Our Tahsildar, a Muhammadan, educated in the Christian College, is very kindly disposed toward our work. Through his efforts funds have been collected, land next to the Christian quarters purchased and a substantial building started. They hope to complete the structure early next year.

"At the function of the laying of the corner-stone the Tahsildar said: 'We have decided to erect the hostel not in the Muhammadan but near the Christian quarters, near the High School premises and the Church, and away from our people. We want the boys to live within the sound of the Church bell so that they will be constantly reminded of the hour of prayer and have the benefit of the Christian influence. Further, we propose asking the American Arcot Missionary to take charge of the hostel.' This truly is a remarkable statement. With all our failures is this not a proof that the name of the Master is being glorified and His character and teachings appreciated?"

INDUSTRIAL SCHOOL, KATPADI.

Mr. Farrar, in consideration of the strenuous year he has had through the removal of the Industrial School to Katpadi, the erection of the new bungalow and the slow building operations still under way, certainly deserves our hearty sym-
pathy. The following are extracts from his report: "A report of the work at Katpadi for 1912 can be, even at best, only a report of progress. We are in the transition period between what was and what we hope for. In January the work of breaking up the school in Arni and moving it here began. It was a tedious process but though it proceeded slowly, it moved steadily and was the beginning of a new era in the history of the Industrial School. Though the work has been carried on in the old tannery building amid a good deal of difficulty it has been a year of considerable achievement in spite of drawbacks. Many difficulties appeared of course, at the first, as is usual when moving to a new place. One of the first and worst was in getting men to saw our timber. This had always been so easily adjusted in Arni that it was trying indeed when we found we could not get it done here. On account of the difficulty of getting wood our turn-out for the first few months after coming here was very small, but during the last five months of the year orders have been coming fast. This is a good sign for it indicates that this place will probably prove to be what we have hoped—a good center for the commercial side of the work. In my report last year I said that Katpadi would probably be a place where discipline would be a greater problem than it had been in Arni. Such has already proved to be the case. More cases of rebellion against discipline, running away, theft, etc., have occurred in ten months than in all my previous years put together.

“Our new shop is now going up and we are rejoicing in hope. The health of the pupils has not been as good here as at Arni. The contrast between Arni and here in this respect is marked by the absence of the fine well and the river which provided regular bathing and clean drinking water.”

According to Mr. Farrar's report the inspection of the Industrial School called for severe criticism as to the poor qualification of many of the students for undergoing training, and the inspecting officer remarked that unless more efficient students should be sent for training the school grant would be greatly reduced.
FOREIGN MISSIONS.

We sympathize with Mr. Farrar, who is expected to make skillful carpenters and architects of dull-minded pupils and share with him the hope when he says: "I trust it will be possible to supply a better grade of pupils for this school in the near future. There is a great demand just now for teachers in carpentry and manual training schools. One of our boys has gone out this year to such a position in Madras, and his work has won very great praise, and he was referred to in the school's annual report as a very good teacher. Another teacher was furnished to the Arni Manual Training Class. But these and two or three others comprise about all the available material that I could supply for such places after so many years of effort.

"We thank God for the hope we have that the goal may be reached during the coming year, at least the goal that we are striving for just now. And when we see the wheels turning in the new building we can then press on to the still higher goal of making manual labor and trade training honorable to be sought for and learned well, not as aids to money-making, but as the means of glorifying God in one's life and helping to extend His Kingdom in this land."

Union Mission Training School, Ranipettai.

From July first the school has been working under a reconstituted staff with an experienced graduate as headmaster. The number on roll was thirty-two. Of these five are Higher Elementary and twenty-seven Lower Elementary students. Probably seventeen will appear for Government examination in February, 1913.

A teachers' association has been organized in connection with the Training School for the furtherance of the literary life of students and teachers.

Practical religious training was supplied by the C. E. Sunday-school and Outdoor preaching. The enrollment and attendance in the Model School has been satisfactory.
The School for Missionaries' Children, Kodaikanal.

The year 1912 marks an era in the history of this School, for two special reasons:

First. Because of the enlarged sphere of usefulness of the school, due to the co-operation from January, 1912, of four additional Missions in the upkeep and management of the Institution. In response to the invitation of the Committee, and to its great joy, the following Missions, viz.:

1. The American Presbyterian Mission of Western India,
2. The American Guntur Lutheran Mission,
3. The American Marathi Mission of the American Board,
4. The American Ceylon Mission of the American Board,

have become co-partners with the American Arcot and the American Madura Missions, and are contributing toward the support of the school.

This is a great step in advance.

Second. Because of the appointment and arrival of Mr. Alex. S. Wilson, M.A., M.D., and Mrs. Wilson, B.A., of the American Presbyterian Mission, Western India, as Principal and Teacher for the school.

Dr. and Mrs. Wilson reached Kodaikanal November 1, and all who know them, or have seen them, realize that they are a great acquisition to the school and that the institution and the scholars will be in excellent hands during their régime.

Miss Brooks leaves this year after five years of most acceptable service. Her earnest devotion to duty and her high Christian character have left a deep impression on the children that came under her influence, and the parents whose children have benefited by her presence are under a great debt of gratitude to her for her faithful work.

The new Gymnasium building, containing a large hall, two recitation and two music rooms, is nearing completion and will cost, when finished and furnished, over Rs 10,000.
FOREIGN MISSIONS.

NEW BUILDINGS.

The year under review is marked by extensive building operations in all parts of the Mission.

Rev. W. T. Scudder took pride in having his new hostel inaugurated by the Missionary force on the occasion of the annual meeting in January, 1912. After the departure of the lady visitors, the Misses Olcott, Brayton and Mann, he was cheered by a gift from them of Rs 150 toward the furnishing of this hostel.

Mr. W. H. Farrar and family enjoy the comfort of their new spacious bungalow, which commands an unrivaled view. He hopes to complete the work shops for his Industrial School now under operation, within the new year.

In Ranipettai a well-lighted and airy wing has been added to the Lace class building, accommodating now some forty pupils.

Miss J. C. Scudder supplied an urgent need in Palmaner by the erection of a prayer house, which is the daily meeting place of the entire Christian population.

The Foundation has been laid for a Rs 10,500 extension to Voorhees College, toward which the Government promised one-half grant.

Rev. B. Rottschaefer reports the completion of the Mary Lott Lyles Hospital in Madanapalle, and expects to finish the Hospital Bungalow by the middle of February.

The newest structure which graces the town of Punganur is the Mary Isabel Allen Dispensary. Dr. Gnanamoni, in charge of it, calls it, "A beautiful, little plant," and adds: "The Hospital, situated in a central locality on the main road, consists of consulting, dispensing and store rooms in the middle, a male and a female ward on either side, and a well lit operation room at one end, and quarters for a nurse on the upper story. Each ward can accommodate three patients. The Hospital serves its purpose for the present, and can be extended and improved as the work develops."
A HINDU FAMILY
RANIPETTAI HOSPITAL.

Extracts from Dr. B. W. Roy's report: "This report is more of a statement of conditions than a report of the work done during the past year. Only those who have toiled here can understand the difficulties under which the work has been done. It was with considerable trepidation that I took charge of the hospital last July.

"The choosing of efficient helpers in this country is not easy. Years of training are necessary in order to instil some idea of carefulness and reliability. To find men who will voluntarily do their work properly is almost impossible. The caste system requires that certain grades of work be done by men of a certain caste who may not have any sympathy with Christianity, and who do all in their power to uproot any seed which may be sown. Their influence extends even to our Christian workers, who cannot always resist the temptations of evil ways.

"The hospital building was never intended for hospital purposes, so instead of clean, light, airy, separate wards for surgically clean patients, septic patients, and medical patients, we have a large building much like a grain barn, except that it has brick walls and is divided into a male and a female ward. There is always a deficiency of light. Cleansing, fumigating and disinfecting are impossible for the walls are twenty feet high, the floor is much like the old fashioned flagstone sidewalk, except that the stones are about twenty inches square, with many cracks between them, and the roof is composed of the usual curved tiles, which are great dust-catchers and distributers.

"It was with great regret that Dr. Gnanamoni was transferred. His kindly manner, loving disposition and sympathetic touch had made him endeared to all, both Christians and Hindus.

"A minor part of our patients are women and nearly all the male in-patients are accompanied by their wives, and yet
FOREIGN MISSIONS.

we find that one of the great obstacles to our work is the bigotry and ignorance of the women. Many times we could have saved a patient had not the mother or wife objected. They expect us to make a diagnosis of some obscure female disease by taking the pulse. Some even refuse to let us see the face. We are not able to make full use of the hospital when we are not able to treat this class of patients. A properly qualified nurse would aid us greatly in solving this problem, and enabling us to surmount the obstacle which prevents our entering the home. One doctor to supervise the nurses in the treatment of patients and in preparing for operations is not sufficient. It is not necessary to estimate the harm done by careless and inefficient nurses, especially in the surgical department, when some of them care not whether instruments are sterile or not.

"The greatest encouragement during the year has been the action of the Mission in using the balance of the money which Dr. Scudder collected in America, in the construction of an operating room.

"The Hindu in everything, except imagination, is slow and conservative. I was told that it would take five years for me to gain the confidence of the people. But the attendance, though it has fallen, has been more than pleasing. We now have more work than we can do properly and carefully as it should be done. The hospital has been very fortunate in being able to get the services of one bright Christian young man to take up nursing. If we can get a few more as good as this man, in five years we will consider the hospital to be fairly well cared for on the male side. Now we rely mainly on the relatives of the patients for nursing and for giving medicines. If the medicine is not palatable it is thrown away and we do not know why the patient does not improve.

"The coming year should be one of preparation for larger work. It has been thought best to avoid admitting chronic and incurable patients and malingerers. This saving alone will enable us to make some of the needed repairs and will allow us to give better treatment to those who can be benefited by treatment. This year by these measures we have
been able, not only to pay last year's medical bill, but to pay this year's bill also. By repairing our private rooms and our helpers' houses we can provide for them a hygienic, sanitary life which will inspire them to live a higher moral and spiritual life. By constant prayer and watchfulness we may uplift the fallen and make His love known to many who have known only sin and suffering.”

**KAVERIPAK DISPENSARY.**

The Dispensary at Kaveripak, under the supervision of Ranipettai Hospital, continues to exert its blessing as medical-evangelical agency in that distant, lonely town.

**WOMEN'S WORK.**

“If we work upon marble, it will perish; if we work upon brass, time will efface it; if we rear temples, they will crumble into dust; but if we work upon immortal souls, we imbue them with principles, with the just fear of God and love of fellow-men, we engrave on those tablets something which will brighten all eternity.”

Surely life offers no richer opportunity than that of trying to engrave the image of God upon the hearts of His Indian children, and for this privilege we thank God. Our work is fourfold,—educational, evangelistic, medical and industrial. But the one purpose of all departments is to present to the people in a tangible and winsome way the message of the gospel. It has required years of patient sowing to justify the following report. The sowing is to one and the reaping to another.

**EDUCATIONAL.**

Throughout India female education shows advance, but were its progress greatly accelerated its condition would still be a matter of regret, for so few of our Indian people appreciate the need of educating their daughters.
Station Boarding Schools.

It is in this department that our future workers receive the impressions which they carry through life. The regularity, obedience and Bible study completely transform the lives of these children, therefore this form of educational work becomes a valuable asset when we realize the wonderful opportunities we have in molding the impressionable youth.

MADANAPALLE.

The Madanapalle Boarding School has been able to continue its work throughout the year, although plague and cholera have been prevalent. Through the hearty co-operation of matron and teachers Miss Drury's family of fifty-one pupils has been kept in excellent health. Miss Drury writes:

"The school staff has been doing faithful work. The same Christian headmaster has continued his zealous efforts to improve the school and has inspired the girls with a keener desire for study than ever before. In June we had the joy of welcoming back as first assistant one of our own girls whom Mrs. Chamberlain had sent for further study some years ago. Now she has returned as a High School graduate and a trained teacher—the first girl in our Mission to be so qualified. She, too, works with keen interest and it is a delight to feel that in time we may expect others to follow her example. Our present teachers have unusually fine Christian characters and it has been a pleasure to work with them. We are rejoiced over the large teaching grant which Government has just sanctioned for 1913, for it is nearly double our former one and testifies to the work done in the school, and will enable us to have a better staff next year. In July four of our older girls united with the Church, and in the little prayer-meeting I held with them just before they took the step publicly, they were serious and earnest and they are showing by their lives that they are trying to follow in 'His Steps.' We pray that this may be the character of all the girls who pass through the schools."
Miss M. K. Scudder reports the following:

"Though He were a son yet learned He obedience."

"If asked what is the chief characteristic of the young girls in our Boarding School, I would say obedience. Heedless they are, and careless, but with few exceptions they are ready to obey. And like our great Exemplar we feel that obedience should be developed carefully. They not only need it now, but will in their future homes, as in this land the husband is emphatically the head of the wife, and Paul's injunction that 'wives be obedient to their own husbands,' will meet an easier response if habits of obedience are learned in youth.

"Many of our girls come from village homes of simple thatched huts of one room, with the rudest environments. We must not only educate them, but seek to develop gentleness, courtesy and thoughtfulness for others that they may make happy homes when they marry, as all expect to do!

"The Government curriculum is more and more introducing practical lessons in the knowledge of their daily surroundings: Civics, Zoology, Nature study, Hygiene, as applied to the care of the body, the home and its surroundings, practice in the use of weights and measures in bazaar transactions, and the raising of vegetables and plants. Sometimes the produce from their garden is sufficient for a meal for the one hundred girls represented by these pupils, and those of the Lace class and day school.

"Of course among so many much discipline is required; often just what it should be involves careful thought. We are most grateful to the Sewing Guild and other generous givers for the usual fine supply of petticoats and jackets not only, but for the rolls of outing flannel which enabled us to supply every girl with a warm jacket for the rainy season. The girls have themselves conducted regularly their Junior C. E. meetings throughout the year. They follow the Union topics, appoint their own speakers and often arrange for vocal duets."
CHITTOOR.

Mrs. Beattie writes of the wonderful changes which take place in the lives of our village girls:

"As one watches the Boarding School girls and sees their happy carelessness one cannot help thinking of what these girls would have been had the gospel not been sent to India. Where would they have been and what would have been their condition?

"In the advertisements of patent medicines one frequently smiles at the startling contrast between the emaciated, miserable condition of the patient 'before taking' and the happy, prosperous looking individual he becomes 'after taking.' But such a contrast would not be exaggerated if we were comparing the conditions of those children before the gospel light shone in India with their present condition.

"Many of the older girls would have been wives and mothers. Few if any of them would have known their letters. Most of them would have spent the long days herding the goats and cattle of the caste people or working in the fields. A hard and barren life with no alleviations would have been theirs. And its hardship would not have been because of the daily toil but in the dense ignorance, in the absence of all enlightenment, in the starving of mind and heart and in the degradation and hopelessness of blind heathenism.

"We had seventy girls in the Boarding School in the beginning of the year. We ended the year with a few less, some of them having been transferred to the Lace class. We have had the same staff as last year and the work has gone on quietly and earnestly. The girls are, with some exceptions, not naturally bright, and it takes a great deal of patience on the part of the teachers and much perseverance on the part of the pupils to get good results."

NORMAL TRAINING SCHOOL, CHITTOOR.

The constant cry is for more efficient teachers and we look with pride to our Chittoor Training School which is doing its part in sending forth well-trained women. We cannot
place too great emphasis upon this form of missionary activity. It is beyond our power to measure or even estimate the sweet influence these women exert upon our Christian schools as well as the schools for non-Christians.

Mrs. Beattie reports:

"A class of ten students has studied in the Normal School this year. The written examination has been changed from December to February so that the students will, for the first time, return to us after the Christmas holidays. The new class will not begin work till the middle of February. Last year's students all passed the written test, making the third year in succession in which the school has passed one hundred per cent. In respect of marks obtained and the number of subjects in which distinction was gained the school ranks highest in the Presidency among schools of this grade. During the year the library has been enlarged by nearly fifty books, and new apparatus, maps, physiological charts, models, pictures and furniture have been introduced. Part of this expenditure has been met from the Pfanstiehl legacy and part from a special grant for education which was given to the country by Government as one of the Coronation gifts. The school is now very well equipped in the way of apparatus and library and the students ought to develop in intelligence and efficiency.

"The opening of a Practising school on the compound has been a most satisfactory arrangement. The Inspectress on her annual visit gave the headmaster and students credit for improvement visible since last inspection. The headmaster has taken great interest in his work and has worked with faithfulness. The Inspectress has more than once written asking if we could send her some women teachers to work in Government schools. Such teachers are greatly in demand just now. Our students are employed in our Mission schools.

PRACTISING OR MODEL SCHOOL.

"Following the recommendation of the Educational Department we opened in the beginning of the year a new school on the compound in connection with the Normal
School. The Normal students were at a disadvantage in hav­
ing the Practising or Model School at such a distance from their Training School. Up until this year the Gridley School for Hindu girls has been used as the Practising School. As it is nearly a mile away much valuable time was taken in walking back and forth.

"There are over forty children in the school, ten of whom are boarders. The others come from the compound and from a neighboring village. It is a mixed school in more senses than one; the pupils are small boys and girls, Christians and Hindus. There have been only four classes, but next year a fifth class will have to be opened and the building enlarged. Government has promised to give half of the cost of the improve­ments so the expense to the Mission will not be great. The presence of so many little children has brought a good deal of new life among us and the compound with our one hundred pupils studying in the school has been a busy place."

HINDU GIRLS' SCHOOLS.

There are eighteen Hindu Girls' Schools in the Mission. Their blessing to the Christian community is known to God alone. Our people can only rise to higher planes of moral and spiritual efficiency as their vision is broadened and as they are lifted to a higher plane of thought and living. Miss M. K. Scudder has written of the new building and the schools under her supervision.

ARCOT.

"We are most happy to announce that the birthday gift of one thousand dollars has, together with the Government grant, enabled us to purchase the fine building so coveted, and it is ours together with a house adjoining. Government required an estimate of value by one of its engineers and he put it at Rs 6,000, while we purchased it for Rs 4,000. When some Rs 500 more are expended in opening rooms into each other, putting in new doors and windows, we shall have one of the best Hindu Girls' School buildings."
JUNE, 1913.

ASANALIPEI.

"This school has been under the efficient management of Mrs. Gnanamoni. A farewell given Dr. and Mrs. Gnanamoni, just before their transfer to Punganur, was a most significant testimony to the love, respect and confidence which she had won."

KAVEERIPAK.

"One of the greatest joys regarding this school is the certainty that when a Bible class is called for, fine recitations show the efficiency of the teachers in that department of work. We are looking eagerly forward to the time when the Conger legacy will have its lasting memorial in a new school building most urgently needed for its 140 pupils.

"As there is no church edifice in Kaveripak, the Sabbath service is held in the school building. Some of the older school girls came 'to see the way of our worship,' and then were anxious to join in it, which they did in helping in the singing of the lyrics they had learned in school, and finally joined in the entire service. A Hindu came to the service and watched them praying with the others. After the close he said to the headmaster, 'You are spoiling the girls, teaching them the Bible in school, holding regular Christian worship with them, and have made them almost Christians. There is but one step more to take them all to the Ranipet Christian Girls' Boarding School; the jutkas alone are to be hired now!'"

The headmaster adds, "The girls do not wish to worship idols, and when their parents ask them to worship and burn incense to the idols in their homes, they go and open the door the other way, saying they have urgent business outside. They feel that their religion is a reproach and a shame to them."

WALLAJAH.

"The Tallman legacy applied to this school boasts not only of the fine substantial building, but by far the largest
garden ground. The headmaster is a lover of gardening and has gained success in raising, not only useful plants, but in beautifying the place with flowers.”

CHITTOOR.

“The work of this school has during the year been much interfered with by cholera. There has been no serious outbreak in the town, but the disease has lingered for months, breaking out first in one place and then in another. Hindu girls come to school irregularly in the best of times, but when cholera is prevalent school work is very disheartening. The Bible teacher gave proof of the excellency of his work when the school was examined in Scripture last month.”

ARNI.

Miss Rottschafer, who has charge of the Hindu Girls' Schools—Arnipallayam, Kosapallayam and Polur, writes:—

“The year just closing for the Arnipallayam and Kosapallayam schools leaves them with a good enrollment and a good average attendance. The number on roll at present is 121 in one and 108 in the other. As the management of the schools was transferred to me in July it is impossible for me to compare this year's results with those of the previous years, except in Bible study, where there has been a marked improvement.

“Arnipallayam has had no outside opposing force. This cannot be said of Kosapallayam as there has been an active force of hostility in the form of a rival school backed by some of the most influential Hindus in the town. The opposition assumed even greater dimensions when it was officially announced that a Board Girls' School was sanctioned for Arni and preparations were made to open the school only a short distance from our building. Some time later we were informed that the school instead of a girls' school was to be a boys' school. Some of the girls who had left our school to go to the other school have returned and more are expected. Our headmaster thinks the prospects for an increasing suc-
cess for our school are better than they have been for some years. The fact that during the year the school has at least held its own is in a large measure due to the untiring efforts and splendid spirit of the headmaster.

"In case there should be a marked increase in the attendance the present building will be too small. We hope that money will soon be raised to obtain a suitable site for a modern building.

POLUR.

"The Polur school has had a very stormy time during the year. The spirit of decline from its spectacular opening of last year has continued. In June the headmaster died as well as the wife of the Hindu teacher, in consequence of which the latter resigned. The wife of the headmaster, who had been serving as sewing mistress also discontinued her work, leaving only one teacher, a young woman who was naturally unable to carry on the school; therefore the majority of the children failed to attend."

PUNGANUR.

Mrs. Scudder in writing of the Punganur school particularly mentions the deep interest of the Brahman headmistress, as manifested in the Sunday School as well as in the day school. It is often hard for us to realize that some of these sweet little girls who daily attend our school are married. Mrs. H. J. Scudder cites the following:—"The first form has been small, only two girls returning for the second term, one being a Brahman and one a Sudra. But these two have been very regular, and have done good work and above all have been regular and attentive in the Sunday School—hardly ever missing a Sunday. One day going in to the morning session of the school, I missed both of these girls, and on asking where they were I was told by the headmistress, with a hesitating smile, that the husbands of both of the girls had come for a visit and that they could not come to school for a day or two while their lords and masters were there."
THE MUHAMMADAN GIRLS' SCHOOL, PUNGANUR.

This school has not grown greatly in numbers, but one could not expect that with disease raging for so many months in the town. But the attendance has kept up and the girls are developing wonderfully.

PALMANER.

The school work at Palmaner has been fraught with many troubles and anxieties. For three months school was closed and the elementary school was held for a time on the compound of the Mission bungalow. The latter part of the year the work has been carried on in a quiet uneventful manner.

MADANAPALLE.

We quote in part from Miss Drury's report:

"The work which began so brightly and went on with great enthusiasm, the first half of the year has been seriously upset by the raging of plague in the town. After a two months' interval of no school work the headmaster gathered the few remaining children and held sessions in a tent on the compound. In December a sudden cholera scare closed the school again. Such a history shows what discouragements the teachers have had."

VALALPAD.

"This school has been doing better work than at any time since I have had charge of it and we look forward in the coming year to the fine new building so generously given by friends at home."

VELLORE.

Mrs. Cole writes:— "The Hindu Girls' Schools are extremely interesting to one who sees them developing day after day. The attendance in the three schools has been good and the children seemed to be taking more interest in their work. In every school the results of the final examination were excellent. The Arasamaram School is the oldest of all our Hindu Girls' Schools. It was established in 1871."
The strength of the school is 167 which is a larger number of pupils than we have had for several years. It is gratifying to note the school has been continually gaining the banner at the Sunday School rally almost every year. They have it this year.

"Sircarmandy School for the first time has been recognized as a Lower Secondary School. The strength of the school is 170 girls and the teaching staff numbers eight.

"In the Velapadi school the pupils have received special instruction in needle work, hygiene and household management."

TINDIVANAM.

Missionary after missionary reports of the excellent work done in the Hindu Girls' Schools. The one principle which characterizes all our work is right thinking and precepts for good and helpful lives, and the school at Tindivanam continues to live up to this ideal.

WANDIWASH.

Rev. M. Peter states the following:

"The average strength of the school is 75. The Brahmans were never inclined to send their daughters to our school for the reason that the teachers were low caste and the Bible was taught. This year 15 children, mostly daughters of high Brahman officials, are in attendance at our school." It is most encouraging to see barriers which have so long obstructed the work, giving way.

SUNDAY SCHOOLS.

If one wishes a bit of true cheer let him visit one of our Sunday Schools attended by the children of the Hindu Girls' Schools. These sessions are held every Sunday afternoon in the school buildings. Often a class of boys is instructed during the same hour. Pictures, blackboard exercises, object lessons are employed to interest the little people. Usually cards bearing a verse of Scripture are given for attendance, and
thus the word of God is carried into the homes which would otherwise remain closed to the gospel. We have learned of many instances where the children are refusing to worship their idols and are secretly praying to the true God. The following is told of a Hindu caste man who visited the Sunday school one afternoon. "He keenly observed and minutely followed the lesson for the day on the crucifixion of our Lord. After the review he came forward and expressed his sentiments of sympathy, asking especially for the seven sayings of the Saviour on the cross. He confessed to having often read and meditated on the crucifixion and that his heart had melted." This led to an earnest personal conversation on Christ and His love. Then he expressed his ardent desire to become a Christian if it were not for his parents.

Some of the pupils are enthusiastic about their contributions for charity. Arnipallayam school collected, pie by pie until rupees ten were in the treasury. A part of this money was used in purchasing a cloth for a poor woman, the remainder was sent to the Bible Society. Thus these Hindu girls are helping to tell of the love of the Saviour for little children.

ZENANA WORK.

Hand in hand with Sunday School and day school is the work of our 32 Bible women. Perhaps none of our agents do more direct and faithful work than these servants of the Master. They not only teach the women to read the gospel message as they go from house to house, share the family joys and sorrows, but break the bread of life to the ignorant and down-trodden women of India. It is a beautiful work! Miss Hancock in describing the work of the year gives us the following:

VELLORE.

"Again it is time to pause awhile and first reviewing in mind the work of the year that is closing, to write something of its progress. Its results, God only knows. I will simply try to tell what we have done in His name."
"When we look at the statistics it may seem as though the work had not progressed. There is a decrease in the number of houses, but there have been reasons for this. Last year there were ten workers including the Hospital Bible-woman. As this year closes there are but eight. The Hospital Bible-woman accompanied her daughter to a Medical School. Another Bible-woman was taken ill in April. The third Bible-woman, who works in Muhammadan homes only, was seriously ill for six months. Hence inevitably the total number of homes on record as visited is not as large as last year. But in spite of these and other obstacles that have confronted us we find that the women in the homes are becoming more eager to hear about Christ. Caste is certainly losing its hold. We are received into homes more easily and eagerly than in previous years and many confess that they believe that Jesus Christ is the one true God.

"One Bible-woman says that many of the women frankly tell her that they do not perform the ceremonies because they feel they are useless. One woman was sick a long time and begged us to come to her house every day and read and pray for her to Jesus Christ, that He would take her to heaven to be with Him after her death. Another woman said, 'Your God is the true God. We worship wood and stones and it is in vain. We do it simply because we do not want to give up the customs of our forefathers.'

"There is the belief among many women that a woman has no soul. 'After we die we return to the earth, what then do we gain by living a good life or a bad life?' one woman asked. Such are truly, 'without God and hope in the world,' and theirs is indeed a most pitiable state. 'We pity our own condition,' said one woman when she told us how useless and fruitless seemed their worship of false gods.

"We have recently gained entrance into three homes of Government officials where the men themselves are quite willing that we should teach the Bible. It is a pleasure to get into these higher, better homes, for it will have an influence upon others. Their Koran says that those who lie, steal, drink and do such things will be forgiven but those
who read any other book than the Koran will never be for­
given but will be cast into the seventh hell from which they

"Our work in the hospital has gone on without any inter­
ruptions even after the Hospital Bible woman left, as the
others take their turn in visiting the patients in the wards
every afternoon, and in attending the morning dispensary
service. All who come hear of Christ and we can only pray
that the seed sown may bring forth fruit in His own good
time. The Hospital is ever a source of help in opening
homes and we realize more and more as the years go on what
help and blessing both to body and soul it brings to many
lives.

"Village Preaching has been carried on as last year by
visits to villages on Friday. Twenty-five villages have been
visited and everywhere we have been gladly received and
have had good audiences."

RANIPETTAI

Miss M. K. Scudder gives the following account of Zen­
ana work. Work is carried on regularly in five centers:

"Arcot:—The two Bible women of this district often find
the perplexing questions of their pupils very trying, but God
grants them wisdom in such an hour and they use these
opportunities for His glory.

"Kaveripak:—This is a bigoted place, the women do not
meet educated people and the whole influence of the place
makes it often very hard for Shantai to get the women to
learn the stories and verses regarding Christ’s life and char­
acter. They will listen, but do not care to make it their own.

"Karei:—This village consists of two parts, the caste
village and the adjacent chéri of low caste. Jivamani works
in both, telling the ‘Old, Old Story’ to the ignorant and
humble listeners.

"Ranipet:—Magdalene works faithfully and effectively
with the pupils, who recite well and intelligently.

"Wallajah:—Caroline was closely questioned as to why
she taught from house to house, whether it was for the pur-
INDIAN SCHOOL TRUANTS
pose of making the girls Christians. She replied, 'It is not for the object of dragging them into Christianity blindly, but to reveal to them the gospel truths and the way of salvation.' The women then asked, 'What is the good of becoming Christians.' Caroline then drew the contrast of their gods who are far off and need to be propitiated, and the God of love who gave His son to die that we might be saved, and is not far from the hearts of men. The women said, that when they carefully considered they realized that their pilgrimages and whatever they do to please their gods are all in vain.'

PUNGANUR.

All departments of our work have been neglected because of the long siege of plague and cholera, especially that of the Bible women of Punganur, who have had a few months of work. Mrs. Scudder writes: "The Bible women in Sodom and Ramasamudram have been at work through the year, and have done it faithfully, notwithstanding many discouragements and difficulties. In both these towns bigotry is a great obstacle; the women do not want to learn to read, nor do the men wish them to do so. One Brahman in Ramasamudram said frankly, 'Why should they learn, it won't make them able to cook any better or take better care of their children.' Such is their point of view! They look with horror at the idea that their women should by any chance acquire such notions as the white 'Doraisani' has! But this view is being overcome in larger towns, and the Indian women are coming forward more and more. Gnanammal in Sodom and Jivarathnam in Ramasamudram are lonely—have daily difficulties to overcome—have little or no diversion; they have no church to attend and when their husbands are on tour with the evangelistic bands they must even conduct the little service for themselves and their children on Sunday morning. Do they not need the prayers of their co-workers, both Indian and foreign?"
MADANAPALLE.

The Bible women of Madanapalle and Vayalpad remained the same. Their work has also been affected by plague. Miss Drury reports: "After the danger of plague became less feared because better known, the two Madanapalle workers began visiting the health camps where the well people had taken refuge when ordered out of the town. They took with them pictures from the Sunday school rolls and preached to large numbers of women in many camps.

"One of the first times I went with them to a camp, we found it deserted except for one old man too feeble to move. Upon lifting our eyes we saw people peeping over tall grain and some little children scampering away as for their lives—they thought I was the doctor come to inoculate them! I had some Sunday school cards with me and in the next camp I gave them to the few children we found, and assured them our intentions were not so terrifying as they thought them. Reassured, they called others, and we were able to tell many of the wonderful story of the Cross.

"Miss Te Winkle has gone out with the Bible women as often as her many other duties have permitted, so the evangelistic work has received additional impetus. It would mean much if we could devote more time to it than even both of us have been able to do."

PALMANER.

Palmaner has been most fortunate in securing the services of Miss E. Brown, who is a trained and experienced mission worker who has shown much efficiency in the zenana work. Miss Brown's report is as follows: "My half year's experience of zenana work in Palmaner has been encouraging regarding the many open doors and the willingness of the people to hear the word. I have sometimes quite a large gathering of women and children, also men who come, some from curiosity and others out of interest. There are a few Muhammadan families in the town who know Tamil
and this makes it possible for me to have some of their houses on my list.

"One of the women told me that when she thinks of the future she feels quite troubled. Oh! That she would be convinced of her need of the only Saviour of the world. I go in turn with Charlotte and Hannah the two Telugu Bible women, who also teach fancy work. Charlotte has been in the work many years and is now getting old but she is quite willing to remain in the work and is very brave about it. The number of Telugu and Tamil houses visited is 73."

CHITTOOR.

Encouraging news reaches us from Chittoor.—Old prejudices and customs are being overcome and set aside. Miss Te Winkle further reports: "The Bible woman Susie began this year with fifteen houses. There were eight married women and seven unmarried girls on her register. During the year eleven more houses opened their doors. When these women study, many others come to hear the Bible stories. Some ask questions about Christ and His religion, but these women are afraid to speak much about Christ in public.

"Our pupils may be divided into three classes. First, those who are learning to read. Second, those who can read one language and are studying another language or needle work in connection with the Bible lessons. Third, those who have Bible lessons only. The majority of the pupils belong to the first two classes.

"On the surface it may seem that this work is more largely educational than evangelistic—especially as regards English pupils. But many of these pupils are bright, attractive, high caste girls who have studied only in non-Christian schools and so know nothing about Christianity. We feel that when we enter these homes we have an opportunity to fulfil our mission in a very special and important way. Only by teaching English will the Christian teaching be received.

"They do not realize their need of the gospel. They are quite satisfied with themselves in every way. Do they not
belong to the caste people—the cream of civilization? Does this not show beyond a doubt that they are the most virtuous of the virtuous? What need have they of the Saviour? Do you wonder that we feel so especially the need of guidance to teach these pupils faithfully and wisely and lovingly?

"Several of our pupils are so friendly and responsive that we feel inclined to say of them—'Not far from the Kingdom.' If we could know them in their daily lives I trust we should be able to see a development in unselfishness and helpfulness because of the glimpses they have had of Him."

**ARNI.**

We are glad to state that Arni town has been spared from the dread hand of disease and the two Bible-women have been permitted to carry on their work without interruption. Seventy-five houses have opened their doors to Miss Rottschafer and her women. Many more Indian women have heard the story because the neighbors often come from curiosity and stay to listen. Some of the more intelligent women are manifesting an interest in the Christian teaching. Miss Rottschafer writes: "Though no astounding results have followed, still the regular instruction must have counted and a greater effect than a mere trifle of an increase in knowledge must result sometimes in the lives thus brought into contact with the way of life."

In Arni many more houses might be visited but there are no workers. The two Bible-women already have more than they can do. I hope that the day is not far distant when we shall have a training school for Bible-women even as we have training schools for teachers.

**TINDIVANAM.**

Three women have been carrying on the work under the supervision of Miss Rottschafer, who submits the following: "One of the Bible-women is one of the most remarkable persons in the mission in her method of work and her enthu-
siasm. During one of my visits, very early in the morning Mrs. Scudder and I accompanied her to a village a few miles distant; reaching there before the people had left for their work. All gathered about us and listened attentively to the story of Christ’s love. In that very village not long before the people had driven the Bible-woman away with stones. Persistent in her efforts, she never fails to win; not only women but men listened to her and showed the greatest respect. The pupils in Tindivanam are mostly young girls and most of them have done very well. The results show that the Bible-women have done faithful work and thus a little mite has been added to the great work of rearing to God a temple in the land of India."

**WANDI WASH.**

Mrs. M. Peter greatly assists her husband by carrying on the zenana work. Thirteen homes have been visited 170 times. The number of hearers has been 120 and 156 tracts have been distributed.

**MEDICAL WORK.**

To fully exemplify the life of the Great Physician there must be the healing of the body as well as the healing of the sin-sick soul. The reaction of the medical work upon the evangelistic work prepares the way for the deepest truths and spiritual blessings. We rejoice to see the steady progress in this department of our work.

**VELLORE.**

Dr. Ida S. Scudder takes just pride in her Hospital, of which she says:

"*Mary Taber Schell Hospital has passed its eighth birthday and is now strong and vigorous, full of energy and determination, eager to press forward and to do more for India. As a child in the prime of childhood is determined to accomplish much, so Schell is eager to do more and eager to reach*"
more of the suffering ones who need her help, eager to push forward and fill even a greater need in her corner of India. Schell Hospital is growing away and beyond her present surroundings, and is beginning to feel she must get into larger quarters so that she may be able to meet the demands put upon her.

"Not long ago a dictated letter was received, the heading of which instead of reading 'M. T. Schell Hospital,' read 'Empty Schell Hospital.' It caused a smile, for it is far from true in these days, never empty but nearly always overflowing. Even on feast days when the wards usually do empty out very much, we have plenty to do, and have enough patients to keep us busy. During the hot months of April, May and June when there is no work in the fields, and women are free to think of their own pains and discomforts, and can get away from home, the Hospital overflows, every bed is full, and the verandahs have many people on them, lying on mats on the floor. The hot months are our fullest and busiest months and one rejoices because then one feels we are reaching more people, helping more, and above all that more thirsty sorrowing souls are hearing of Christ and His love.

"One night I was anxious about a patient, and just before going to bed I went to the Hospital. It was late, the night was one of those matchless moonlight nights one sees in the East. The moon was in her splendor, and a mystic beauty surrounded everything. The cocoanut palms were beautiful as their graceful shining leaves caught and reflected the moonlight. A stillness overhung everything, for the bazaar was asleep, and the only sound was the whispering of the wind in the tree tops.

"The women in the first ward were all quietly sleeping. I paused to take in the beauty and the peace, and as I stood I heard a low whispered conversation. I listened, for all had been so quiet, and soon I realized that some of the patient's friends were talking earnestly about something. A sentence reached me which made me listen more attentively. 'Their God must be different from our gods. Did you hear the story at morning prayers to-day?' A voice answered.
'No', and the first voice began eagerly and told to the other woman the story of the Prodigal Son so vividly, so exactly, and then she said, 'I have a son and he is just like that prodigal son. I have taken offerings to our gods for him, but I have had no answer. Now if I pray to God and to His Son Jesus Christ, will He hear and save my son?' The other voice answered, 'Yes, God blesses this Hospital. Many get well here who would die anywhere else, and it must be because their God answers their prayers. They pray often to Him. You pray and perhaps He will save your son.' 'I will pray,' said the sorrowing mother. The next morning we had a little talk with her and she asked for, and listened again to the story of Christ and His love, and said many a time she would pray to the true God for His blessing and would believe that He would bring back her son. The impression which is made is really felt. The gospel of love is touching hearts. One day a man said to his friend, 'If we send our women to the Government Hospital they do not hear the gospel. At Shell Hospital they hear much, and they come home and talk much about Christ. Some have gone or been sent to the Government Hospital to avoid hearing of Christ's power to save souls, but when serious illness comes they return to us for comfort as well as help. A well known, higher educated Brahman came to me one day about his wife and daughter. During his conversation he said 'Madam, we go to the Government officials for many things, but when we want love and sympathy we come to the missionaries.'

"Again and again during the past year I have been urged to open dispensaries in different villages about Vellore. In one large village they would provide a house for us and would do everything in their power to help us. One worker could easily spend her entire time in dispensaries at various villages. Our influence will be multiplied a hundred fold, but where are the workers? Will no one respond to the call of India's women? Thousands are pleading with tears, beckoning to Shell Hospital to come and help them; and we have to cover our faces to hide from our vision those beckoning hands and our hearts cry out in agony, because we have not
the time to help them and those at home hide their faces too. We are, as it were, pushing the door shut in the faces of the women with the pleading eyes and outstretched hands. What message will the Master have for us who refuse to help those who need us?"

Miss Houghton reports that the nursing staff numbers fifteen. Last October a class of three were examined and passed by the District Surgeon. A new class has just entered upon their studies. "One of the most discouraging features of the work is the difficulty we have in getting educated girls to train as nurses. We have many applications from girls who do not come up to the standard we require, but we have had to take the best of them because we must have nurses. We do wish our Boarding and High Schools could help us in this matter. Nearly all the better educated girls we have come from other Missions. We have been fortunate in securing the services of a middle-aged Eurasian woman as matron of the nurses and the influence is very good for the nurses.

"We hope the day will come when we can have the much-needed new Home for the nurses where they, as well as the matron, can be properly housed.

"Our day begins with nurses' prayers at six-fifteen and ends with prayers at seven. Most of our nurses are earnest Christians and I am sure the patients cannot but feel their Christian influence."

**MADANAPALLE.**

_Mary Lott Lyles Hospital_ is completed and ready to continue the beneficent work already begun.

Dr. Hart reports:—"The year in Madanapalle opened cheerfully with no thought of the calamities to come. Plague was still troublesome in Punganur but the worst was over and all hoped there would be an end of it. And although famine seriously threatened us, all looked forward to a year of work along ordinary lines. The buildings in the natural
THE INTERIOR QUADRANGLE OF A HINDU TEMPLE
course of events would be quickly finished and we would be able to house our patients comfortably. Then plague broke out in Madanapalle in March, but the authorities thinking they had it in hand did not order the town to be evacuated until the middle of July. Our dispensary work went on in the usual way until I went to the hills. During the first part of the year the dispensary numbers were three times larger than those of last year, but there was a large falling off toward the middle of July when the plague broke out afresh. However, an average of forty daily continued to come so that we were able to keep the dispensary open and to render substantial assistance and show them our sympathy and friendship in times of trouble. With the decrease in dispensary work and with the arrival of an assistant Lady Apothecary, Miss Pitchamuthu, I was able to visit the people freely in their camps. Since early September cholera has been rampantly claiming its victims both in Punganur and Madanapalle, at times whole families being wiped out. It came very near to us just across the road and is still there. One man was attacked in our dispensary and had to be carried home.

"Through it all we as a Christian community have been mercifully spared from illness and death. My visits to Punganur were kept up as usual until the opening of a new dispensary and the arrival of Dr. Gnanamoni on October 1st.

"I visited Vayalpad twice to assist in the inoculating work as the District Medical Officer was overwhelmed by an outbreak of Pneumonic Plague in his own town about the same time that he was needed in Vayalpad so that he could not go there. Measures were so promptly taken that the plague was effectually checked. In these ways the year has largely been spent in dealing with serious epidemics, assisting Government in carrying out regulations and in helping the people in their distresses and protecting the well by teaching sanitation and encouraging inoculation.

"In the meantime the Hospital building has been steadily coming into shape. At the end of the year we are now ready for work in the Hospital itself and people are applying for
admittance. The plague work seriously cut off our local receipts as well as dispensary patients but as there were so few in-patients we did not need help so much. The work in the Sanatorium has been continuous and the results have been most encouraging. On the whole it has been a happy family all rejoicing in the delightful climate of Madanapalle, the beautiful park in which they live and their steadily returning health and strength.

"A beautiful sight four miles from here between Madanapalle and the railroad station has been selected for the new Tuberculosis Sanatorium. An experienced English nurse has been engaged to manage it.

"Our Telugu Bible-woman, Saromoni, has been faithful in assisting us in holding up the standard of the cross in our daily work and although there have been no visible results there has been much seed sowing, for the Word has been faithfully published to all."

Miss Josephine Te Winkel writes:—"It is a day of beginnings and we are trying to get ourselves adjusted to the new order of things. The Tuberculosis Sanatorium passed over into other hands on October 1st, 1912. Thus it now has a Board of Directors composed of medical people representing various Missions. In other ways it goes on much the same. The working personnel continues unchanged with the exception that Miss McDonnel, an English Superintendent of much experience in Indian hospitals, has consented to come and take charge of the work in January, 1913.

"The Sanatorium buildings suffered much in the recent heavy rains. The mud-walls crumbled away and fell to the ground to such an extent that finally the patients had only the thatched and corrugated iron roof above their heads. It was a privilege indeed to be able to provide from the Sewing Guild boxes sufficient clothing to keep warm and dry some of our good helpers who were much exposed to the cold and rain. How they appreciated the soft warm clothing! There have been but two deaths this year and both after the patients had left the Sanatorium so that, on the whole it has been a year of blessing and progress.
"Our Hospital staff of nurses has increased to seven and while they have not had much practical work in the Hospital itself this year, the dispensary and Sanatorium work, the preparing and marking of linens, and the general preparation of the Hospital in addition to their class work has kept them busy. Classes have been opened in Materia Medica and Midwifery for a few who are more advanced, and nursing lessons for the first year nurses. They are conducted in English, Tamil and Telugu as the case may be. The nurses have taken up this work with an interest that is most gratifying, and we trust it may continue. One of our probationers was made happy by receiving a prize for the best essay on Nursing Ethics awarded to nurses in training by the South Indian Nurses Association, which recently convened at Bangalore.

"All those who have come to our physicians and nurses for care and kindness have been pointed to Him who heals both body and soul."

PUNGANUR.

The medical work of the Mary Isabel Allen Dispensary, which was under the supervision of Dr. Hart and the loving care of nurse Agnes continues to make rapid progress. Mrs. H. J. Scudder pays the following tribute to nurse Agnes:—"It is a real sorrow to part with nurse Agnes who has shared our labors and hopes, and worked so faithfully among all classes of women here, for four years. But we trust she will do equally noble work elsewhere, and we bade her God speed with thankful hearts for all she has been permitted to do in this place."

The cornerstone of the new Mary Isabel Allen Dispensary was laid by Marjory Scudder, just before she left India for America, and on October 1, 1912, the building was formally opened by Mrs. A. Y. G. Campbell, Mr. Campbell, the Collector of the District, presiding.

A most cordial welcome was accorded to Dr. and Mrs. Gnanamoni who have recently been transferred to Punganur.
They have entered most heartily into the medical and church work and that of the station in general. God has wonderfully provided for this part of His vineyard.

KATPADI.

The medical work cannot be confined to the hospital and dispensary. With the missionary the Indian believes there is healing. After Mrs. Farrar had successfully treated a few cases of sore eyes her fame went abroad. People from the neighboring villages are now coming for treatment. Dr. Ida Scudder has found it possible to give several hours of her valuable time to this new work. There is a regular clinic every morning with an average attendance of thirty patients. It has already helped to break down prejudices and make the village people more friendly.

TINDIVANAM.

There are many encouraging features in connection with the work of the Tindivanum Dispensary. The Bible-women are heartily co-operating with Dr. Scudder as she administers to the physical and spiritual needs of body and soul. When the new dispensary is completed, Dr. Scudder will be able to care for a few in-patients which will prove another means of scattering the good seed.

This paragraph is taken from Mrs. Scudder's report: “The foundation stone was laid October 19th by Mrs. Norris of the Woman's Board of the R. C. A. Several bricks were placed by representatives of the various classes of people, Christian, Muhammadan and Hindu. The Hindu community was represented by the Civil Surgeon. The subject of Mrs. Norris’ address was ‘In the Name of Christ.’ Then followed several other speakers, one a Muhammadan doctor. Miss Bussing, in the name of the Young Women’s Branch, which supports the medical work, placed a brick, and one of the Mary Taber Schell Hospital nurses did the same.”

The Dispensary will not be ready for occupancy before April, 1913.
The lace-making industry is becoming more and more popular among our Christian people. The encouraging tone of Mrs. L. R. Scudder's report is most convincing as to its place in our mission work:

"How quickly another year has passed and we are expected to halt for a moment to look back and try to chronicle the important events. The Lace class has gone steadily on increasing in numbers and usefulness. There are thirty-eight on the roll this year as against thirty-one last year. The moral tone of the class has been better than last year. There have been very few troubles to mar the peace and harmony. Four have united with the church. In order to keep up daily Bible reading and study the girls appear for the Women's Bible examination. This year one of them received a prize.

"Four girls appeared for Elementary and Intermediate examination. Last year five appeared and four passed. As a result of a new scheme to give remuneration to the girls in proportion to the amount of lace made, greater speed is attained and more cheerful work is turned out, without constant urging by the teacher.

"For the last two or three months the value of work done has covered the cost of board. This year I have sent to America three parcels with a total value of Rs 872.9.6. To Australia two parcels valued Rs 276.9.3.

"The extension of the lace class building was completed in July and we are enjoying our roomy quarters. There are thirty-one outside workers who earn on an average Rs 52 per month. The Lace class was started for the purpose of sheltering and providing occupation for a certain class of girls and incidentally there was the hope of making it a self-supporting institution. I think our hope is coming nearer to realization."

Miss J. C. Scudder, seeing the need of providing some means of support for the poor Christians in the Palmaner parish, during these trying times, has started a small weaving plant.
FOREIGN MISSIONS.

CONGREGATIONAL WORK.

We look with pride to the women's work of the church. We consider it a marked note of encouragement when the women are willing to step to the front and share the responsibility of the work as leading the meetings, giving of their time and means. Through the mothers' meetings, our Indian sisters are becoming more domestic and more intelligent. We heartily believe in the axiom: "To affect a nation, educate the women." Through the work of the C. E. and the Gospel Extension Society their vision has been broadened and they realize that they have a part in the evangelization of India. We are marching slowly but steadily to our goal.

The description of women's work as carried on in the Palmaner Church will exemplify what the Christian women are doing.

Miss Scudder states:

"The women's meeting and Dorcas Society have kept up with unabated interest, and as many as thirty-one women attend regularly. No less than Rs 22 were collected by these women from weekly contributions, half of which is used for the pastor's aid. The other half is reserved as a fund to maintain a nurse in town.

"This Dorcas Society always meets in connection with the prayer meeting during the first three-quarters of an hour, and this time of social intercourse has done much to draw the women. These women are poor, ignorant, and need much training. They, in a blind way, are striving for something truer and higher, and as we notice their sad, worn faces, we yearn over them and are sure the loving heart of Jesus yearns far more than ours."

CONCLUSION.

The review of the past tends but to emphasize the needs of the new year. First of all we need the baptism of the Spirit upon the missionaries, Indian agents and church. We need prayer, for prayer brings power. The time of prayer is the time of power. India, like other nations of the world,
is taking a broader outlook of life. The new philosophical and religious thought is permeating life and giving birth to new national sentiments. The day of magnificent opportunity is here. Men are seeking the way of righteousness as never before. And God is willing to send His spiritual power and blessing when He sees the spirit of prayer and meditation manifested in our lives. May we and our friends in the homeland implore the Father to breathe anew His Spirit upon the missionary force and all agents of the Mission. With our ever increasing work a larger amount of time is necessary for the discharging of our clerical duties, but we need to guard ourselves lest our work become increasingly officialized.

The church and congregations need to be brought into a larger enjoyment of vision and of spiritual power. Missionaries are urgently needed—men and women with broad sympathies who can enter into the life of the Indian and stimulate him to more efficient service, thus qualifying them for leadership. The watchword is—"India for Christ by Indians," and may God claim as His own many of the young men of India of culture and power for His divine service, worthy leaders of the Way of Life. We need to study more closely the evangelistic spirit of the Great Preacher and let the preaching of Christ maintain its supremacy.

We thank the home church and the Boards who have dealt with us so generously. We have been cheered and stimulated by their hearty co-operation, by letters, contributions and prayers. Words cannot express our appreciation. We can but thank them and assure them that God has wonderfully blessed their gifts. To God we ascribe our grateful praise for His presence and blessing during the year. There has been no miraculous growth but a steady and patient sowing of the seed.

"Yet thousands wander far from light;
Poor sheep look up and are not fed
His loved ones perish in the night—
Thy brothers faint for lack of bread.
Then how much owest thou?"
THE NORTH JAPAN MISSION.

Founded 1859.


Associate Missionaries.—Mrs. E. S. Booth, Mrs. D. C. Ruigh, Mrs. W. E. Hoffsommer, Mrs. D. Van Strien, Mrs. L. J. Shafer.

In America.—Mrs. A. Oltmans.

REPORT FOR 1912.

INTRODUCTION.

The great event of the year, in the history of the Mission, was the arrival of the new missionaries. It was our privilege in October to welcome Rev. and Mrs. L. J. Shafer, Rev. N. H. Demarest and the Misses May B. Demarest and Florence E. Dick, and in November Rev. and Mrs. D. Van Strien. By this accession our missionary forces have been increased almost fifty per cent. and we now feel that we can make plans for extending our work with some hope of being able to carry them out. We are deeply grateful to the Lord of the Harvest that he has answered our prayers and the prayers of His church in the home land by thrusting forth so many new laborers into this needy harvest field.

Our joy however has been somewhat tempered by losses which the mission has been called upon to sustain. Miss Winn was compelled to return to America on account of her sister's illness, and her departure leaves our northern field without a single resident missionary. Miss Winn's long experience, her energy and devotion to her work, made her an invaluable member of our missionary force, and we therefore feel the loss very deeply.

Miss Anna deForest Thompson, who has served for twenty-six years at Ferris Seminary, laid down her work at
the close of the year to be married to Rev. J. P. Moore of the
German Ref'd Mission. We are deeply thankful for the many
years of excellent service Miss Thompson has given the
school, and are glad to know that she will continue in mis­sionary work, but we feel her loss none the less, and realize
how difficult it will be to fill her place adequately.

The teaching force at Ferris Seminary has been further
depleted by the departure of Miss Eugenie C. Booth, who left
for America on November 23d. Though not a regular mem­ber of the mission, she has contributed to our work in many
ways, and during the past year has given valuable assistance
as teacher of English at Ferris Seminary.

To offset these losses, we were gladdened by the return
of Miss Jennic M. Kuyper, who came just in time to take up
the work of the new year. We rejoice that it has pleased
God to restore her to health and to permit her once more
to take up her work in Japan. In spite of her return however,
the staff of foreign teachers at Ferris Seminary is smaller
than at the close of 1911, and if the work of the school is to
go on successfully it is of the greatest importance that some­one be procured to fill Miss Thompson's place as soon as pos­sible.

During the year Rev. E. R. Miller completed his fortieth
year of service as a missionary in Japan, which event was
duly commemorated by the members of the mission. The
General Assembly of the Church of Christ in Japan, at its
annual meeting, also took notice of the fact by adopting reso­lutions in which Mr. Miller's work as a missionary in Japan
was highly praised. We again had the privilege of welcom­ing several visitors from the homeland—Mrs. DeWitt Knox,
Miss Van Santvoord, Mr. A. A. Raven and his daughter. Mrs.
McLean, and Dr. and Mrs. Renaud—who all had an oppor­tunity to see something of our work, and who greatly encour­aged us by their evident interest in all the things for which
we labor in Japan.

During the summer one new missionary residence was
completed on the Meiji Gakuin compound, and another is
just in process of completion on the ground acquired last
JUNE, 1913.

year by the Mission. This lot of ground is within convenient
distance from the Meiji Gakuin, and is large enough to ac­
commodate still another residence. Only lack of funds pre­
vents its erection. In view of the large increase in our forces,
as well as of the extreme difficulty of renting suitable houses
in Tokyo, the erection of a third residence is highly necessary.

The sickness and death of the Emperor Mutsuhito last
July, as well as the imposing ceremonies at his funeral, occu­
pied the chief place in the minds of the people for several
months. The deep concern over his illness—the thousands
assembling daily to pray for his recovery—and the sorrow
at his death, furnish ample proofs of the great place he occu­
pied in the hearts of his people. His unique position as a
representative of the old order of things, and of the New
Japan, whose marvellous progress has all been made during
his reign, made him the recipient of a reverence from his sub­
jects which none of his successors is likely to receive. The
Council of Missions of which our Mission forms a part, sent
a message of condolence to the Imperial Household Depart­
ment, and Rev. E. S. Booth did the same on behalf of Ferris
Seminary. On the date of the Imperial funeral, an impressive
service was held in Van Schaik Hall in which all the Mission
Girl's Schools in Yokohama participated. We can record
with thankfulness that the death of this popular ruler, and
the accession of a new ruler to the Imperial Throne have not
in any way disturbed the peace of the Empire.

There is however one deplorable event to record in con­
nection with the Emperor's death—the tragic death of General
Nogi and his wife, who took their lives at the very moment
the body of their Emperor began the journey to its last rest­
ing place. This event has served to show how deeply many
of the principles of action which governed the minds of men
in Old Japan, are still embedded in the hearts of the men
of our time. The great Christian truth that man's chief
responsibility is to God, and that all other relations of life are
conditioned by it, has evidently not penetrated very deeply
into the thought of the Japanese people. The attitude of the
religious press toward this event was on the whole disap-
pointing. While suicide in general is condemned, attempts are made to show that there may be exceptions to the rule, and that the act under consideration is not to be classed as suicide. But few papers take the position that suicide is always and under all circumstances a sinful act.

One of the noteworthy events of the year was the so-called "Three Religions Conference," called by Mr. Tokunami, Vice Minister of Home Affairs, on February 25, 1912. The primary purpose in calling the Conference was—according to a statement sanctioned by Mr. Tokunami—to direct attention to religion as a necessary means to the highest spiritual and moral welfare of both the individual and the nation. Further to encourage Shintoists, Buddhists and Christians to act as fellow laborers for the advancement of the spiritual and moral interest of the nation, and to recognize Christianity as one of the religions of Japan as well as Shinto and Buddhism.

The Conference met on February 25, 1912, and was attended by 50 Buddhists, 15 Shintoists and 7 Christians. Judging by the resolutions passed the Conference itself accomplished nothing. After stating in their resolutions that in compliance with the Government's request they will make all possible effort for the nation's advancement, they further say—

"With these principles in view we have made the following decisions:—

(a) To foster and develop our respective creeds, to promote the welfare of the State and to contribute to the development of national morality.

(b) To hope that the authorities concerned will respect religion, promote friendly relations between the statesmen, religionists and educationists and contribute to the progress of the nation."

One advantage has doubtless accrued to Christianity from the Conference; its recognition by the Government as one of the religions of Japan has caused many people to investigate its teachings who formerly rather held it in contempt. To offset this is the fact that this Government recognition puts Christianity in the same class with Buddhism and Shinto
MEIJI GAKUIN, TOKYO

PROFESSORS AND THEOLOGICAL STUDENTS
as one of many religions, and thus seriously threatens to obscure its claim to be THE religion before which all others must eventually give way.

However we are bound to take every opportunity that opens for the presentation of the Gospel. Let the prayer of the Church be that both the missionaries and the Japanese evangelists may present with all faithfulness the claims of Him whose is the only name given among men whereby they must be saved. And in view of added opportunities, let them supply us with the needed men and means to make Christ known in every part of the field entrusted to our care.

EVANGELISTIC WORK.

The close of the year 1912 finds us with only one missionary located in the fields where we carry on evangelistic work. In looking back over the past history of the Mission, it appears that there was a time when we had three families located at various points in our evangelistic field, besides two lady missionaries. If then we shall be able within the next year or two to place all our new missionaries in the field, we are still no stronger in evangelistic forces than we were ten or twelve years ago. The needs are fully as great as then, the opportunities for reaching the people even greater. We trust, therefore, that the reinforcements which will enable us to regain our lost position are only an earnest of the Home Church’s purpose to make a real advance in Japan, and to enable us to place a missionary at every important point in our evangelistic field.

Besides the work carried on in Tokyo and Yokohama we have three fields of labor. The first is the Izu field, in the Izu peninsula south of Tokyo, where we have four outstations and several preaching places. Next is the Shinshiu field, west of Tokyo, in one of the most prosperous districts of Japan. In this field we have six outstations. Lastly our Northern field reaching from Ichinoseki to Aomori, and including five outstations and a number of preaching places.
THE Izu FIELD.

GOTEMBA.

Beginning with our field south of Tokyo in the Izu peninsula, on its northern border is our Gotemba station. The regular work has been quite prosperous during the year. There are now two Bible women engaged in the work, one having been added to the force in the spring. Three Sunday Schools are being carried on with an attendance of about 150. Mr. Sonobe, the evangelist, also preaches every Sunday at Koyama, and for a while had a Bible woman to assist him, but her departure has been a great loss to the work.

Of considerable interest is the new work begun at Gotemba—the summer work for tourists who are on the way to visit Mt. Fuji. Two Theological students from the Meiji Gakuin and two additional Bible women assisted during the summer. Thirty-one preaching services were held, at times as many as fifty persons being present. Sunday School was held thirteen times and six thousand tracts were distributed. Since the tourists came from various parts of Japan, this summer work has furnished a splendid opportunity for the wide dissemination of the good news.

MISHIMA.

The great event of the year at this point was the dedication of the new church early in January. Services were held for two days; both the afternoon and evening meetings were well attended, and among the audience were quite a number whose faces had never appeared at any of the meetings before. Five persons have been baptized during the year, and among the inquirers are three desiring baptism.

SHUZENJI.

Mr. Kurihara, who was stationed at Kashiwakubo moved here in July, as he considered it a better center to work from than Kashiwakubo. Shuzenji is noted for its hot mineral springs, which are said to have curative properties. This attracts many visitors to the town, and like many places of its
kind it is reported to be rather a wicked place. Considering the short time that the work has been carried on the progress is quite satisfactory. There are a number of young men who are making a study of Christianity, but more in a critical spirit than from any sense of need. The work at Kashiwakubo is still carried on as heretofore.

YUGASHIMA.

The work in this small inland town has been carried on for some time by Mr. Kurihara from Kashiwakubo, but this year we have been enabled to place Mr. Hatanaka there, and since then the work has been carried on more intensively. The Sunday School has proved very successful, but it has proved quite difficult to get the older people to attend the meetings. The children, however, repeat at home whatever has been told them in the Sunday School and so prove a very good means of spreading the Gospel story among their elders. We trust it will prove the means of gradually bringing them to the meetings, and stimulate them to a deeper study of Christianity.

In such isolated places as these, where the Christians are few and where the sentiment of the community is still so largely out of sympathy with his purposes, the position of the Japanese evangelist is a very difficult one, and he has large claims upon the prayers of all who are interested in the progress of the Gospel in this land.

SHINSHIU FIELD.

FUKUSHIMA.

The attendance at the local Sunday School is on the increase, and S. S. work is also carried on at Komagane. The evangelist does a great deal of visiting at the homes and we hope that this personal work may soon bear fruit.

IIDA.

An increase in the number of inquirers is reported at this station, and the work carried on in surrounding villages appears more hopeful than heretofore. A Theological student
assisted during the summer, but no Bible woman is stationed there which somewhat handicaps the S. School work and work among women.

INA.

Conditions at Ina have not changed much since last year's report. The condition of the little body of Christians seems to be good as far as internal harmony goes, but there are no signs of any aggressive work for the advance of the kingdom.

KAMISUWA.

An interesting phase of the work at this point is that carried on among factory employees. The evangelist, Mr. Nishiyama, holds weekly meetings at the offices of the local newspaper and also at the silk mills. Of the girls employed there, five or six have become quite interested. There is also a little group of blind people with whom he holds weekly meetings, and whom he is trying to bring to a knowledge of the true light.

MATSUMOTO.

The most noteworthy event of the year was the placing of a missionary at this point, Mrs. M. N. Wyckoff having begun work there on October 24th. She is assisted by two Bible women, and in the few months which have elapsed since her arrival some splendid work has been done. Three new Sunday Schools have been opened, besides the three already existing in Matsumoto. One of these is in the town itself, and two in outside villages. The average attendance has been 160. One of these schools—that at the village of Asama—has been attended by 479 children, an average of 60 per Sunday, and none of these children had ever heard the Gospel before. In eight weeks they had learned by heart four hymns, the Lord's Prayer and part of the Ten Commandments. Weekly meetings have been held for the parents of these children, and though some attend, yet the attendance
has been rather small. The parents seem indifferent. To win them will call for much patience and prayer. Women's meetings are held at Nagano, Kamisuwa, Shimosuwa, Ina and Matsumoto, that is, in practically all the larger towns in our Shinshiu field.

This brief report shows what can be accomplished by having a missionary on the field in actual direction of the work. Opportunities like these are not limited to Matsumoto, but are to be found in every one of the larger towns in our evangelistic fields. Will the young women of the Church at home be content to leave this work to those who have already for many years borne the heat and burden of the day, or will they respond to the call of these needy fields and great opportunities for service in the Master's cause.

NAGANO.

This city, once occupied by one of our missionaries, has been now for some years without a resident missionary. The Rev. Mr. Kimura, our evangelist at that place, reports that no special progress has characterized the work of the year. There are however quite a large number of inquirers, several of whom desire baptism. Another very hopeful sign is that the Wednesday evening prayer meetings are well attended, and a number of prayer meetings are held at private houses. Besides the church Sunday School, Miss Fukuo conducts three Sunday Schools in the city and in outlying towns.

MORIOKA-AOMORI FIELD.

MORIOKA.

The year 1912 marked the 25th anniversary of the beginning of missionary work in the Northern field, with Morioka as the first station and the center from which further work was largely carried on. The Morioka church celebrated its Quarter Centennial on the 17th of October, on which occasion addresses were made by Rev. Mr. Miura and Rev. E. R. Miller—the former the first pastor and the latter the first resident missionary at Morioka. The work at Morioka was
begun by an evangelist named Hayashi in 1887, and soon after Messrs. Miller and Miura went there. As they approached the town Mr. Hayashi met them with a little band of six or seven young men and one girl, the nucleus of that Christian body which has grown up in the Northern Field. The girl who was a member of that little welcoming party is now the mother of a Christian family in Manchuria, and the young men are scattered all over Japan.

It is pleasant to report that in this anniversary year the work at Morioka is more flourishing than it has been for several years, due quite largely to the devoted and earnest work of Rev. Mr. Ito. Miss Winn has carried on five Sunday Schools in Morioka, being assisted in this work by Mr. Ito's daughter. Besides this work the hospital and house to house visitation, which has always been a feature of her work, has been regularly carried on, and tracts are distributed whenever opportunity can be found. The Sunday Schools in Morioka are at times very well attended, so much so that the rooms are crowded to their utmost capacity, but when the busy seasons come on the attendance falls off.

The work in outlying towns carried on by Miss Winn and Mr. Ito has been quite successful. At the village of Hidzume meetings had been held at the home of a Christian and a Sunday School had been carried on for six years without much apparent result. Now however there has been quite an awakening in the village—one man has been baptized, all the members of his family desire baptism, and several others are becoming deeply interested. Meetings have been held at Kogawa at the request of the head man of the village. The addresses, and stereopticon views of the life of Christ made a fine impression. Many attended and were eager to hear more—so much so that they have made request someone be stationed there to instruct them further. Unfortunately there now no one to send—we must wait for the next graduating class from the Meiji Gakuin Theol. Seminary, before we can give this request consideration. Seven lantern meetings were held at points outside of Morioka, three in villages where the Gospel had never been preached before.
Fukuoka has also been regularly worked from Morioka by Mr. Ito and Miss Winn, and during the past summer a theological student from the Meiji Gakuin was stationed there. Prospects there are quite hopeful, but it is very necessary that an evangelist should be stationed there as soon as possible.

ICHINOSEKI.

This town including the village across the river has a population of about 15,000. The evangelist, Mr. Sato, is an earnest, faithful worker and is very ably assisted by his wife who carries on some very successful women's meetings.

Besides the regular work, special meetings are held with the railroad employees at the depot, which have proved quite a success, the attendance sometimes running as high as thirty-five. Another interesting feature is a reading room supplied with Christian literature, which is quite well patronized. There is a girl's school at Ichinoseki with an attendance of 160 pupils, the principal of which is a Christian and very active in his efforts to promote the cause.

AOMORI.

Aomori, since the great fire of 1911 which almost wiped out the town, is building up with better houses and better stocked stores than ever before. The city authorities are likewise carrying out great improvements in the way of broadening the streets and lighting and paving them.

The Mission was fortunate enough to secure a desirable lot with a large house on it, in the best part of the city just back of the Provincial Office. Several offers have been made for the old lot, but it has been thought best not to sell it for the present. Mr. Yamaguchi, who graduated from the theological department of the Meiji Gakuin this spring, has been stationed at Aomori and seems to be the right man in the right place. Miss Kishi who labored faithfully amidst the discouraging circumstances of the work at Aomori, is rendering valuable assistance both in building up the local church and extending the work to nearby towns.
FOREIGN MISSIONS.

NOHEJI.

The work at Noheji continues to grow slowly but steadily. The Christians of Noheji are nearly all people of the place while in most of our other stations the Christian body is composed largely of students and officials, who are liable to move away, and therefore do not give much permanence to the local organization. There are a number of inquirers, four of whom desire baptism. In addition to the regular meetings, monthly meetings are held both for young men and young women, and Mr. Owa does a great deal of visiting at the homes.

From Noheji work is carried on at Kominato, a town between Noheji and Aomori. An earnest Christian doctor and his wife have thrown open their house for Christian meetings. The attendance is still small, but the interest of those who attend, and especially the Christian spirit which pervades the home life of this physician and his wife, make it a privilege to be present at one of the meetings and raise strong hopes for the future of Kominato.

MIY AKO.

Miyako is a small seaport town about seventy miles east of Morioka. Including the adjacent town of Kuwagasaki the population is about 11,000. Work was begun there in 1910 and an evangelist placed there in 1911, and considering the newness of the field, the progress has been truly remarkable.

The evangelist, Mr. Aoki, has a great deal of influence in the town and is asked to address various meetings on Christian subjects. Last year a meeting of the head men of the villages in the district was held at Mikayo. At this meeting Mr. Aoki was introduced, and the men were told that he wished to come to their villages to speak about Christianity, and they were asked to receive him. On the strength of this recommendation he has visited several of the villages and has been well received.

From Miyako regular work has been carried on in two nearby towns, Yamada and Orikasa, with good results.
Yamada two young men were baptized and at a special meet­ing during the summer, about 200 were present and listened for two hours with close attention to Christian addresses.

**TOKYO.**

The evangelistic work in Tokyo is confined to two preach­ing places, Yotsuya and Gotenyama. It is a very difficult matter in Tokyo to get people to attend Christian meetings, and the meetings at both these places have been small.

**YOKOHAMA.**

Sabbath and week night services are conducted at the Chojamachi preaching place, situated near the licensed quar­ters in the heart of the Japanese town. This work is carried on by Dr. Ballagh, assisted by some former evangelists no longer regularly employed. Two of these have started a preaching place of their own in a more remote quarter among the poorer classes, again fulfilling the word “unto the poor the gospel is preached.” A Sunday School is also held at Chojamachi with an average attendance of about 50. These meetings have been the means of winning several converts who have united with the Kaigan and Ota churches.

**EDUCATIONAL.**

**MEIJI GAKUIN.**

**ACADEMIC DEPARTMENT.**

The number of pupils in this department is 300. The number of those who have actually united with the church is very small compared with our Christian schools at home. In the fourth year class rather careful statistics were taken and it was found that about one-half the students in this class were either Christians or had a very strong leaning that way. In the upper department, the larger part of the pupils are preparing to enter the theological seminary and so most of the twenty pupils are Christians.
It has always been a problem to get Japanese teachers who were earnest Christians, but during the year five changes have been made, all of the new teachers being professing Christians, and some of them very aggressive in Christian work. This makes almost the entire staff Christian.

Our new missionary residence on the compound has brought the representatives of our mission into more direct touch with the students, and into closer connection with the daily work of the school. The regular daily chapel service is a great opportunity to teach general Christian truth; at this service occasionally a special talk is given by one of the teachers or some foreign visitor to the school. The Young Men's Christian Associations have their regular meetings and on Sunday evening some teacher preaches to the students in the dormitory. Among many of the students there is a feeling that the school is not living up to its past fine record and so they have formed an association whose object is to improve the spirit of the school.

One of the great problems of the school is—how to get a large number of students to enter the first classes, and continue till the end of the course, so that they may be for a number of years under Christian influence. At present we seem obliged, from financial considerations, to take many new boys into the fourth and fifth year classes, who have failed in their examinations in the more crowded government schools, and who have little inclination toward Christianity. Another problem is—how to get the seminary and upper department men into closer relations with the middle school students, so that they may exercise a strong Christian influence upon the many students in the lower grades. A third problem is—how to get the new dormitory, just completed, full of students, and to make it a strong center of Christian influence in the school. It is at present but half full and few of the students staying there are Christians. Still another problem—quite general in Japanese Mission Schools—is how to make our upper department something more than a feeder to the theological department. The only solution seems to be to introduce some course which will enable the graduates
of this department to earn their bread after graduation. Because the Meiji Gakuin has not yet solved this problem and for other reasons, its influence is gradually lessening in the educational world, and other schools are taking its place.

In spite of these drawbacks, the school has received some rich blessings during the year, the chief one being that in March, eighteen of its students made public profession of the Christian faith and united with the church, fourteen of whom received baptism, the other four having been baptized in infancy.

THEOLOGICAL DEPARTMENT.

There was no change in the teaching staff during the past year. A course of lectures on Bhuddism was added, and these lectures were delivered by a noted Japanese scholar along this line, and were received with great satisfaction by the students.

The character of the work done by the students during the year was, almost without exception, unusually satisfactory. Three men graduated in June, of whom one belonged to the South Japan Mission and the other two to our own Mission. The former obtained a scholarship at the Free Church University in Edinburgh, Scotland, where he has gone and has entered upon his work under favorable circumstances. It is definitely understood between him and the South Japan Mission that upon his graduation he returns to the Kyushu field as evangelist at least for a number of years.

One of the graduates of our Mission has taken charge of the work at Aomori, and is giving very good satisfaction so far. The other graduate of our Mission unfortunately was drafted for army service, and though he pleaded the need of staying to provide for a family of wife and three children, he could not be excused. He was the only married man in the Regular course and could least afford to have two years cut out of his life for army purposes, but no special favor was shown.

In the autumn the school opened with fourteen students in the Regular and seven in the Special course. Four of the
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former are to graduate next June, but the Special Course students are all in the first and second years and hence we will have no graduates from them at the end of this school year. Of the four that will graduate from the Regular course one belongs to our Mission.

FERRIS SEMINARY.

Twenty-one pupils graduated during the year, all of them being Christians, and five of them graduates of the Bible Department. Four of these latter are at work in the evangelistic field under the direction of the North Japan Mission, and one is teaching in the school in the place of Miss Toshi Kawamura, who was married in April.

Seventeen pupils were enrolled in the Higher Department, one hundred twenty-two in the Regular, thirty-nine in the Preparatory and seven in the Special Department. Only four of the graduates of the Regular entered the Higher Department, that Department now numbering seventeen against thirty-five a year ago. The Regular Department has an increase of thirteen over last year while the Preparatory shows a decrease of seven. The number of new pupils enrolled during the year is forty-seven. The total enrollment is two hundred and six, a decrease of seventeen from a year ago. Of these eighty-five are Christians, twenty-three having been baptised during the year, and there are six inquirers who desire baptism but cannot obtain the parental consent.

The Commencement exercises were held on the ninth of April, when His Excellency the Governor of Kanagawa, and the local Commissioner of Education honored the occasion by their presence. The Governor made an address in which he spoke appreciatively of the work being done in this country by Mission Schools, and urged the graduates to strive to live up to the privileges they had enjoyed, which had been so eminently adapted to fit them for the responsibilities of their future career in life.

Twenty-four pupils were promoted to the Regular Department and twelve graduated from it, six of whom belonged
FERRIS SEMINARY, YOKOHAMA, FOUNDERS' DAY, 1918
to the Bible Department, all of whom are doing creditably the work given them to do by the Mission.

The thirty-eighth year of the school on the present site opened on the seventeenth of April. It should be remembered that Miss Kidder, later Mrs. E. R. Miller of blessed memory, began the work of Christian education for Japanese women nearly five years before that work developed into Ferris Seminary. The school has therefore a unique place as a pioneer in the educational work for Japanese women, and we should endeavor with all our might and main to maintain our prestige, and to keep pace with the changed conditions of the times. The staff is unitedly and earnestly trying to do this, and the faithful co-operation of the Woman’s Board, to the limit of its ability is most highly appreciated. The visits of officers and members of the Board, during the past few years have been of great service and benefit, and it is hoped they may continue with increasing frequency.

The Alumnae Association held their usual two meetings during the year. At the autumn meeting, Miss Ai Hoshino, who graduated from Bryn Mawr in June, was present. We had hoped to secure her to strengthen our staff, but all her time was immediately filled by desirable situations in Tokyo. Mr. T. Kusukabe, a teacher of long experience and an earnest Christian, joined the staff in January, and has given excellent satisfaction. Mrs. Suzuki, the teacher of sewing for many years, has gone to join her husband in America, and her place has been filled by Mrs. C. Shimada.

Miss Moulton reports that the work in her classes has been very satisfactory, and that the pupils have taken a great deal of interest in the Musical Course during the year. Members of the Mission who come into frequent touch with the work at our various outstations have an opportunity to see how valuable the course in music is, and realize that the musical ability of the Ferris Seminary graduates, now at work in the evangelistic field, is no small factor in their success. The local branch of the Y. W. C. A. has twenty-eight members, who are earnestly trying to bring their schoolmates to Christ. The Sunday School in the Seminary has been
under Miss Moulton's charge and the work has been blessed during the year. Seven of the pupils received permission from their parents just before the close of the year, to make public confession of faith, and at a special meeting on Christmas evening they united with the church. Six others who have accepted Christ were anxious to join them, but their parents most of whom are Buddhists or Shintoists, withheld consent.

The outside Sunday School work has been in charge of Miss Thompson and Mrs. Booth. There were eight schools and the average attendance was about 300. This is a little below last year but the efficiency of the schools has been increased by introducing uniform lesson leaves. Miss Thompson reports that the class work in the Seminary has been very satisfactory during the year. Many opportunities have been found in the various classes, for bringing home Christian truths to the hearts of the girls, and it has been especially gratifying to note that the Christian pupils make Christ known to others by their deeds as well as by words.

Following the lead of the Christian Educational Association of Japan, which has made a plea for the establishment of a Christian University in Japan for men, the necessity of at least one institution of higher grade and superior equipment than any of the existing Mission Schools, has been felt by the majority of those engaged in women's education. In the spring of 1911, Dr. Goucher, a member of the Continuation Committee of the Edinburgh Conference, visited Japan. As a result of a conference with him, a committee of seven was appointed to study the situation. That committee from time to time has added to its members until it now numbers nearly thirty members, and is fairly representative of the leading Missions engaged in Women's work. A letter was addressed by this Committee to the various Missions in Japan including the Council of Missions. In response to this letter the Council took the following action:

"Your special committee to which was referred the communication concerning the Christian Higher Education for Women in Japan, would beg to reply as follows:—
(a) We recognize the need of such higher education for the women of Japan, and re-affirm the action of Council taken at the annual session in 1911.

(b) We will and do hereby recommend to the Missions of Council that they memorialize their Home Boards to equip and endow for still greater efficiency existing institutions.

(c) We endorse an appeal to the Home Boards of the several Missions for the establishment of a Christian College for the women of Japan, which shall be undenominational, and the funds for whose maintenance shall not be drawn from the annual gifts of the churches."

This action came before the North Japan Mission on Sept. 12, and was endorsed after amending article (c) to read as follows:—(c) We endorse the plan of making an appeal to Home Boards of the several Missions for their good offices looking to the establishment of a Christian College for the women of Japan, the funds for whose equipment and maintenance shall not be drawn from the annual gifts of the churches.

The Committee has prepared an appeal which will shortly be ready to be sent to the Missions for endorsement, and a promoting committee has been appointed to further the enterprise.

Surely we live in an age of great enterprises, looking toward the material improvement and advancement of the race, and shall we not embrace the opportunities for equally great enterprises looking toward the spiritual uplift of the mankind of our day and generation? No greater enterprise can appeal to the consecrated imagination of the people of God in this world than the spiritual equipment on Christian lines of the motherhood of the coming generations in these Eastern lands.

We realize more and more as the years go by the exalted privilege of being permitted to have a small part in this work. One feature of encouragement is the growing interest our Japanese co-workers are taking in the work. Thankful to God for the degree of health that has characterized the year, and the opportunities offered for service, we look forward with confidence to the future.
MAP OF
KIUSHIU
Mission Stations and Out Stations underlined.
THE SOUTH JAPAN MISSION.

FOUNDED, 1859.  SEPARATELY ORGANIZED, 1889.

Field.—The Island of Kyushu. Area, 15,552 square miles; population, 7,382,970. Estimated responsibility, 1,350,000.

Missionaries.—Saga, Rev. H. V. S. Peeke; Oita, Rev. A. Pieters; Nagasaki, Miss Sara M. Couch, Miss Jennie A. Pieters and Rev. W. G. Hoekje; Kagoshima, Miss H. M. Lansing and Miss Jeane Noordhoff.

Associate Missionaries.—Mrs. Peeke, Mrs. Pieters, Mrs. Hoekje.

In America.—Mr. and Mrs. A. Walvoord, Miss Jennie Buys.

REPORT FOR 1912.

The year 1912 has been a remarkable one in the history of the Japanese Empire. Events of far reaching significance have taken place. Their influence upon the spiritual life of the nation will be very great, how great it is impossible yet to say. But there has been no striking movement within the church itself. The minds of the people have been occupied with other matters, and inquiry into religious things has been at a minimum.

It may be well to refer to a number of the events of national importance. The first was a conference of the representatives of the three great religions of Japan, Buddhism, Shintō and Christianity. It was called by the Vice-Minister of the Interior, and was addressed by him and by other prominent men of his department. It was, first of all, a frank admission on the part of the Government that the spiritual and religious condition of the people was of quite as great importance as their material status. The Minister urged the religionists present to increase their efforts along their distinctive lines for the welfare of the nation. It was, next, an equally frank recognition of Christianity, heretofore commonly regarded as an alien faith, as one of the religions of the Empire, one of the greatest of them, and entitled to every consideration enjoyed by the others.
It is not necessary to speak further of this meeting here. It will suffice to say that in the future the Christian propaganda will be carried on from a new and most advantageous standpoint. We are no longer simply urging upon the Japanese the religion of Christendom. We are offering to explain to them more fully what their highest governmental authorities have recognized as one of their own religions. The beneficent results of this change will not be apparent at once, but will be felt more and more as time goes on.

The second great event, the death of the Emperor, must be mentioned with the third, the death of General Nogi. The people were plunged into profound sorrow. The Emperor was inseparably identified with all that is comprehended in the idea of New Japan. It will be hard for them to think of a New Japan with this particular factor left out. To be sure, so long as he lived, development could be only along certain rather conservative lines at a very sober pace, but the people were used to it and change was not ardently desired. The Emperor ruled by divine right, and the right was not at all questioned. As was inevitable, the people had insensibly grown away from many of the ultra-conservative and even idolatrous ideas associate with the Imperial House, but with his death and in connection with the funeral, these came back with a rush. In itself it was quite enough to bring to a standstill the forward movement promised by the Three Religions Conference.

On the day of the Emperor's funeral occurred the suicide of General Nogi. The bulk of the nation has so advanced that they can no longer approve of suicide on any account other than that of directly saving life. In a few years this idea would have become fixed and would have been avowed. But under the peculiar circumstances many were at once moved back whole years in their attitude toward this crime, and almost no one had the courage to come out clearly in disapproval. It doubled the reactionary influence of the Imperial death and funeral.

At the close of the year the Saionji cabinet was forced to resign. It was a struggle between the military interests.
the classes, and the commercial interests, the masses. It is loudly insisted that the constitution has been utterly disregarded, and the most sacred liberties of the nation trodden under foot.

The result of the above is that it is correct to say, in a general way, that things are at a stand-still religiously. The clouds of hope that promised refreshing showers, have vanished. The hearts of the people as a whole are not as accessible as they were. The recovery may be more easy and rapid than we think, but the greatest patience and faithfulness on the part of God's servants is required.

In Chosen (Korea), over one hundred men were tried and convicted of conspiring against the life of the Governor General. The claim was made that the trial was flagrantly unfair, and their case is now being tried, under better auspices, before the Court of Appeal. The fact that these men are, almost without exception Christians, is of great interest. It is of the utmost importance to Missionary work in Chosen and to the Japanese nation that only strict justice be meted out in a most impartial manner; possibly the Japanese Government does not realize how important. The matter is barely referred to in the Japanese newspapers and the nation as a whole knows nothing of what is going on or of its importance. It is not affecting the Christian movement in Japan directly at all; but aside from the possible results to the accused and to the work of the missions in Chosen, it is so pregnant with possibilities for Japan as well, that we feel obliged to devote at least this paragraph to the subject.

On our own field the year has been marked by the completion of extensive repairs at Steele Academy, by a decision to sell the property of Sturges Seminary and unite with the Presbyterians in a larger and better union school at Shimonoseki, by the first use of a new Sunday School building at Kagoshima, and by the inauguration of a plan for evangelizing by the use of advertising space in the newspapers of Oita Prefecture. But on the whole it must be admitted that in common with the whole of Japan, we are in the main simply holding our own. Of course there has been movement
forward in some lines and in some places, and we believe we are gathering strength now for a promising advance later, but it still remains that the hard field, Japan, has been harder than ever the last year.

PERSONNEL.

This is not a cheerful topic of which to treat. The simple fact is that, with a moderate re-inforcement, we had hoped to have at the close of the year double the missionary force that is now actually on the field. The re-inforcements have not come, not a man or a woman. Miss Thomasma failed to return at the end of her furlough time. It was decided at the end of the year that for reasons of health Miss Buys must go to the United States, and she is already off the field. Miss Pieters, for the same cause, after a number of months during which she was obliged to forego her regular tasks, asked to be retired for a year, and went to a hospital in Korea for treatment. Mr. and Mrs. Walvoord went home in the summer on their regular furlough. During the last month of the year Mr. Pieters was absent in Korea assisting the missionaries of that country.

Miss Minnie Taylor, who had been employed in Steele Academy during 1910 and 1911, was in the United States during the first part of the year, but returned and took up her regular duties in September. In the spring the Rev. W. G. Hoekje secured for us from the Presbyterian Mission, by marriage, Miss Annie Hail, one of their successful workers. At the close of the year those on the field are three families, three single ladies, and Miss Taylor, employed in the Steele Academy. Since the days of Dr. Verbeck a work has been built up and is now being maintained, for which such a force as that noted above is painfully inadequate. It may be the Lord's purpose to carry on the work of this field with a Gideon's Band, but we do not feel that we have relatively more than half of such an aggregation.

The work of our Mission is educational and evangelistic. We carry on Steele Academy for boys and Sturges Seminary
for girls in Nagasaki. We carry on evangelistic operations in three fields. The Kagoshima field is the southern third of this island, the Saga field is a broad belt in the west-center, and the Oita field covers the plain on the north-east. We will consider the evangelistic work first, beginning with the Kagoshima field.

EVANGELISTIC WORK.

THE KAGOSHIMA FIELD.

Ten years ago we had a missionary family, a single lady and a half dozen Japanese helpers in the south of the island. It is far different now. Miss Buys was at Miyakonojo till December, but we close the year with Miss Lansing and two Bible-women in the city of Kagoshima, and Mr. Nagata, evangelist at Miyakonojo. Miss Noordhoff, a language student at present, technically belongs to Kagoshima, but during the latter half of the year has been pursuing her studies elsewhere. Mr. Peeke is in general charge, and visits the field twice or thrice a year. A missionary family and some hundreds of dollars would make it possible for us soon to enlarge the work to its former proportions.

MIYAKONOJO.

Our one out-station in the Kagoshima field shows much that is encouraging. The Christians are faithful, there is a good property, and the railroad that is due in the spring will make it a place of the greatest opportunity. During the year the pastor, who had been on the field so long as to lose effectiveness, was replaced by one of greater experience and more aggressive spirit. There is a possibility that his plans for advance may arouse opposition, but on the whole we expect the church to take a long step forward. Something has been done toward self-support, but we expect that the internal organization of the church will be greatly improved, and thus become more effective.

While in Miyakonojo Miss Buys assisted in various ways, chiefly socially and in the conduct of week-day "Sunday
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Schools." Having been in the country four years, and having special skill in meeting the Japanese, she was working with constantly increased success.

KAGOSHIMA.

The church here is in charge of the Missionary Society of the Church of Christ in Japan. It is not especially prosperous. It is so far from the Society's headquarters in Tokyo that it cannot be properly supervised and assisted, and they have not been fortunate in their choice of pastor. Our own work is that carried on among children and women by Miss Lansing and her assistants, and we will describe it using in the main her own words.

The year of 1912 has seen many changes. At its beginning our new Sunday school building was completed, and we welcomed the change. To have a place for the school without turning our home inside out has been greatly appreciated. Two of our helpers left us in the spring to marry. The one became the wife of our pastor here in Kagoshima, and the other went to Korea. Miss Noordhoff has been spending some months at the Language School in Tokyo and has been greatly missed. The seven volunteer Sunday school teachers who were associated with us at the beginning of the year have all left, and the end of the year finds us with four new ones. A change in the teachers may account for a falling off in Sunday school attendance. The first three months our average attendance was two hundred a Sunday; the last three months it has been a little over one hundred. As our teaching force is small, I have not tried to increase it. I think we have all we can properly care for. Even as it is we are obliged to hold three sessions. The first is at 8:30 in the morning. This is for boys of the fourth common school grade, and above. The general school is held at 1:30, and from three o'clock we teach a class of girls from the high-school.

One of our week-day schools, the Thursday school, was given up for a time as we could not find a place to hold it. Very few people are willing to have one hundred and fifty
children in their home every week, and even if they are will­ing, the landlord is not. We are still praying and waiting for a building for this school. Our Tuesday and Wednesday schools are small, but the children and older girls attend very regularly.

Every two weeks we have a meeting for the women of our neighborhood. The meeting is not large, but interesting none the less. I have done more calling at the homes this year than ever before, and the women seem more willing to listen to the gospel. One of the women has received baptism, and another is expecting to soon. It is a pleasure to have the opportunity to sow the seed, but I think there is greater joy in seeing the fruit of our labor.

My semi-weekly Bible class for the Normal students has been discontinued. They came to me the first three months of the year, but when some of them graduated in March, the rest stopped coming. I correspond with some of them, and one day I was pleased to have a call from one of these former pupils. He is a teacher in a distant village, but spending a few days of vacation at his home near Kagoshima, he walked in the eight miles to see me. I think the young man is a Christian. We had a Bible lesson together. He told me that in the same village there is another teacher who used to attend my Bible class, and the two meet together to read the Bible. What a great joy to hear such news.

During the year I have had the opportunity to teach the Gospel to a number of young men from the Post Office and the Railroad Station. A student comes twice a week for Bible study, and a young army officer when not on duty.

Our monthly meetings with the factory girls have been kept up through the year. The girls seem very pleased to have us come, and the matron is greatly changed. I expect some day she will come out on the Lord’s side.

Our Christmas festivities began on the 24th with the women’s meeting. The Christmas spirit seemed with us. All enjoyed the meeting. In the evening the factory girls and their teachers, sixty-six in all, came for the evening. There were forty-three who had entered the factory this year, and
this was their first Christmas. On the 25th the Church people met at the church for a Christmas service, and two women received baptism. As I had had a share in leading them to Christ, it was a very happy Christmas. The next afternoon more than two hundred children met at our home for their Christmas entertainment. A few mothers came with them. On the 27th the Thursday school, one hundred and fifty strong, came together. I think it is the best Christmas I have had in many a year.

The above report of Miss Lansing's activities shows what one woman and her helpers can accomplish in one city. This work, granted more missionaries and assistants, can be extended in Kagoshima, or repeated in other cities. It is no wonder that Miss Lansing closes her paper with the expression of a hope that more workers from home will be soon forthcoming.

THE SAGA FIELD.

This field is the west-central part of the island of Kyushu. It lies between the self-supporting churches in the cities of Nagasaki, Fukuoka and Kumamoto, which may be regarded as situated in the angles of a large triangle. Our workers are at present living in the principal towns, and it is our policy to make ourselves strong, in both town and country, in this large district. This field, like the Kagoshima field, is in charge of Mr. Peeke. Nine men and one woman are employed. One of the men is not at present actively working. One of our earlier evangelists, a most competent man, is to be re-engaged from next February. We will consider the out-stations as they lie along a seventy-five mile sweep of railway.

SASEBO.

This is our most promising out-station. It is a large and populous naval port. We own a fine building lot, with a parsonage on the rear, and have strong hope that the Board will soon grant money for a church building. The congre-
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The congregation musters thirty strong each Sunday morning, chiefly women, and nearly twenty each Sunday evening, chiefly men. The Sunday school numbers fifty, and is one of our best in organization and in quality of instruction. Two years ago, in addition to current expenses the congregation paid three yen on salary. Last year they raised it to five, and this year to ten. They plan to raise it again next year. The pastor is young, popular and energetic. Twelve adults and eleven infants have this year been added to baptism. We are most anxious that affairs shall be taken at their flood and the new church soon erected. If this is done we have every reason to hope that in a very few years the church will be able to walk quite alone.

Since summer Mrs. Mitsuyasu, a widow of mature years, has been working successfully with the pastor. Among the members are men and women connected with the navy yard, drawing excellent salaries and possessed of unusual intelligence. The result is that the church gives evidence of reserve strength, spiritual and temporal, that it is a delight to see.

Between Arita and Saga is a stretch of nearly thirty miles over a broad rice plain. Thinly populated mountains are at the north, but there is a heavy population to the south. Next year we hope to consider a section of about twenty miles by ten, south of the railroad, with one corner at Saga, a district by itself, and will put Rev. T. Hirayama in charge. Mr. Hirayama was educated by us, but for the last score of years has been engaged elsewhere, principally in self-supporting churches. He has for years desired to work out a plan of his own for itinerant, country evangelism, and he is at last to have his chance. He will make his home at Saga, and will have a sum about as large as his salary for traveling and printing, and is to tour and work in this country section according to his own plans. We are not sure that Mr. Hirayama will be at this work for more than three or four years, but he will do a vast deal of good, and be able to work on a problem that has interested him and others for years. He does not believe in a settled ministry, at least not in the early
stages. We will see what he can do on this virgin field. There are the fairly large towns of Takeo and Kashima in this district, but for the most part it is covered with villages.

KARATSU.

Before coming to Saga we will consider Karatsu, lying at the end of another branch railroad, at a famous coal port. This place stands next to Sasebo in prosperity. The former pastor had been on the field for ten years, it was time for a change and the pastor was ready. The people however represented it very much when he was removed. Fortunately we were able to send a man of experience as his successor, one who had been teaching for several years in academies, and in our own Steele school. After two years of preparation in Tokyo he was ready to begin work, so he was sent to Karatus. He is succeeding admirably and the congregation is more than satisfied. On account of the change of men, the arrangement whereby our pastor gave instructions to the railroad men in the church building has dropped, but the Sunday audiences number twenty in the morning, and nearly as many in the evening. This is a marked improvement. The Sunday school remains at fifty. The Women’s Society and other activities of the church have improved. This congregation pays eight yen towards salary. This has not advanced during the year, but there is a prospect that it will do so ere long. There have been no baptisms during the year, but there are enquirers in training at present. The field is distinctly promising.

SAGA.

This city is the capital of Saga Ken, has long been one of our stations, and is the home of the missionary in charge. It is a slow and conservative city, but more could be expected by way of results if the missionary did not have so many out-stations in his charge, if his wife did not have so many home duties, and if the evangelist were married. However, the year has been one of faithful work and some advance.
The attendance at worship on Sunday has averaged as low as eight in the summer months, and has been as high as twenty-five during some winter months. It depends very much whether Mrs. Peeke is conducting her class in the English Bible. When these students attend the morning service there is an audience to be proud of. Mrs. Peeke has made this class a part of her work for many years, and there have been some excellent results, although they have oftentimes been slow in appearing. The Sunday school for children at the church is a prosperous institution of thirty-five members, constant in attendance and constant in improvement in knowledge. Three adults have been baptized during the year, and the additions have added much to the strength of the church. There have also been additions by letter. The church has been paying three and a half yen on the salary, but has recently voted to increase it somewhat. Things seem to be ready for a gradual move forward.

Mrs. Peeke has maintained a Sunday school of about ten pupils in her dining-room during the year. She has been assisted by one of the kindergardeners of the Lutheran mission, and has had great pleasure in the work. It is not a large undertaking, but what with bad health during part of the year, and prolonged absence, it is a satisfaction to be able to record even this.

KURUME.

From Tosu we take the main railroad south for a couple of miles and come to the large and prosperous manufacturing city of Kurume. It is increasing in importance, and will in due time be one of the largest cities in Kyushu. Mr. Se-gawa, the Nestor among our evangelists, has been working here a little over a year, and although considerably hindered by sickness in his family and the death from consumption of his most promising son, the results have been excellent. The attendance at Sunday morning service numbers about ten and the Sunday school is double that. Toward the end of December a committee of the Mission went over and effected a church organization of twenty-seven members. This is a dis-
Distinct step forward, and we expect a steady growth. There is an important Christian family at Hainuzuka, the next town on the road. This is visited by Mr. Segawa, and we hope in time that this town and its hinterland may be covered by an evangelist of its own.

YANAGAWA.

This town lies a few miles off the road, and has been for years a hard problem. This year we put its evangelist temporarily on the retired list, not on account of incapacity, but because family conditions nullified his work. We then brought Mr. Moriyama from Miyakonojō. One of his prime qualifications was that he desired to go to the hardest place we had, where failure would be almost impossible. We felt that we had this for him in Yanagawa, and he began the new work in August. Improvement was immediately manifest. The Sunday morning service numbers now about fifteen, a full half better; the church Sunday school has grown from nothing to twenty-five, and an additional school is held on a week day. Various other meetings have been undertaken, and the future is bright. The church has been paying Yen 2.10 on salary, but are about to raise it. There has been but one baptism during the year.

From the above it will be gathered that four places, Sasebo, Karatsu, Saga and Kurume, are well organized, prosperous, and promising in every respect. Three, Arita-Imari, Yanagawa and Shimabara, cities of smaller importance, present marked difficulties, but encourage us to put forth every effort. One, Tosu, is at present a losing experiment. We expect much from the touring work of Mr. Hirayama to be begun early next year. In almost every place there is a prosperous Sunday school, and the best four places are each promising a forward step in self support.

The Oita Field.

Oita Ken is a piece of country about as large as two or three American counties, lying along the southern coast of the famous Inland Sea of Japan. A beautiful province in
every way, it shelters nearly one million people who are strangers to the covenants of the promise, having no hope, and without God in the world.

In this section our church maintains one missionary family, five Japanese ministers and their families, one Japanese single man and two Japanese single women. The responsibility for evangelization is shared by the Southern Methodist Mission, which has two missionary families, two single women, and a Japanese force about the same as our own. In the same district the Church Missionary Society has two evangelists and the American Lutherans one. The Methodist work and our own is limited to the wide coast plain. The above is the sum total of the Christian forces in Oita Ken, which has about one Christian believer to three thousand of population. Roughly speaking China has one and one-half, Japan at large four, India six, and Africa ten to the same unit of population.

NAKATSU.

One enters the prefecture at Nakatsu, a thriving town of twenty thousand people, where our work was started nearly thirty years ago. The province produced some eminent men at the dawn of the new era, and some of our best workers, Rev. A. Segawa and Mr. Hirotsu, principal of Sturges Seminary, came from there. But the town has no special eminence at present, and even after many years of work we have no firm hold on the city. The Rev. S. Hemmi has worked faithfully during the past year but without any signal success. The Sunday audience varies from a half dozen to a dozen, almost exclusively women. Mr. Hemmi is assisted by Miss Mura, a graduate of Sturges, in the Sunday School and in work for women. While there are no striking results of her efforts, we think a foundation is being laid for future growth. The great gain of the year has been in the obtaining of a well located and fairly suitable building for a preaching place. The Methodist work is carried on here more successfully, not only with greater forces, but also in excellent buildings erected for the purpose.
Mr. Hemmi and Miss Mura work also in a number of adjacent villages. Much is being said at present about rural evangelism. For many years our mission has had a pioneer work of this kind near Nakatsu. Two large, well-to-do, and influential families have been the nucleus. These have stood firmly for the faith, but for many years there has been practically no enlargement in this strongly Buddhistic region. The secret is found in the remark of a young man, "I know I ought to be a Christian, but I cannot make a living here if I become one." However, the work of Mr. Hemmi has led to two or three baptisms and to a deepening interest on the part of a few young men.

HIJI.

This town, like Nakatsu, was once of very great importance in the prefecture, but it seems to have been left behind in the march of progress, although from the standpoint of reaching the rural population, it is still a strategic center.

Mr. M. Otsubo came to the town in the summer of 1911, fresh from the seminary, with his young wife. He has succeeded in winning the respect of the community to such a degree that in the spring he was invited to deliver an address at the graduating exercises of the local schools. Distinct progress has been made during the year.

There is no other denomination working in this town. Evangelistic work has been carried on for some years, and although quite prosperous at one time, it had greatly declined when Mr. Otsubo took hold. Unfortunately the people have become so accustomed to the fact of Christian work in the town that the appeal to common curiosity is quite vain. The audiences are painfully small, but interest is manifestly growing. One young man was baptized in November after an unusually satisfactory examination. He is a sailor whose father is master and owner of a junk with which they engage in a coasting trade. He is our first convert from among this simple and hardy class. One of the leading merchants of the town, at a time of great financial adversity, seemed very near
the Kingdom, but the prospect of public confession seemed to daunt him, especially as much needed financial backing had been offered by a Buddhist priest.

Mr. Otsubo goes out regularly to preach at Yamaga. The work made no progress till he recently unexpectedly discovered a Christian family in the neighborhood. It appears that this farmer family had been in Korea where they had come in touch with earnest Korean Christians, by whom they had been led to God. Two things in regard to this family are specially noteworthy. First, they are farmers, a class among who as yet very few Christians are found. Second, they are careful to abstain from all labor on Sunday, a very rare circumstance among Japanese farmers or business men.

BEPPU.

The youngest of all the important towns in Oita Prefecture, the most modern, the most recent to be opened as an active center of Christian work, the most prosperous, wealthy, and wicked, is Beppu. It lies but seven miles from Oita, and is connected by trolley. Its prosperity is entirely due to its hot springs. The town seems to lie over an inexhaustible supply of hot mineral water which can be tapped by simply sinking an iron pipe. Every house in the city can have its own running hot water. Drinking water must be piped in.

The Methodists and the C. M. S. have had work in the town for many years, part of the time with resident evangelists. Indeed the Methodist missionary family has recently moved there from Oita. Although we have maintained preaching in the city for several years it was not till this summer that we were able to locate an evangelist, Mr. K. Toyotome, who had just graduated from the seminary, and came with a young wife, a Christian young woman of settled character and long experience in Christian work. Although but six months has elapsed since their coming, the few resident believers have been spurred to united and earnest effort, and a prosperous Sunday School has been started. This has been done in spite of the fact that our rented quarters are hardly
suitable and poorly located. We have plans, however, for
remedying this defect, dependent, to be sure, on a special
appropriation by the Board for the purpose.

It may be worth while to mention that the mayor of Beppu
is a Christian, formerly an elder in the Church of Christ at
Dairen, Manchuria, but unfortunately one who does not let his
light shine so constantly and so brightly as might be desired.
He has not yet identified himself actively with Christian work
in Beppu, but adopts a generally sympathetic and friendly
attitude.

OITA.

The center of our Christian work in Oita Prefecture is nat­
urally at the capital city, Oita, a town with a population of
about thirty thousand. Here are located the government
offices, the chief schools of the prefecture, the Prefectural
hospital, and the 72d regiment of infantry. It seemed for a
time as though Oita might, along with many another town,
suffer in prestige and prosperity on account of changing con­
ditions, but the construction of a fine harbor, the planning of
numerous railways, building and the opening of new indus­
tries, would indicate that it is not only to maintain its own,
but is to become a greater Oita.

Rev. W. G. Hoekje, our first resident missionary, located
here in 1911, and he has been followed by Rev. A. Pieters and
his family. Regular work by a Japanese evangelist has been
carried on for twenty years, and there is a nucleus of a church,
though but a small one. At the same time, it is the best we
have in the prefecture. Attendance at the Sunday worship
has been from fifteen to twenty, with as many as seventy at
special meetings. The poor health of the evangelist, Rev. B.
Saka, has been a great disadvantage, although we have been
aided by an excellent preaching place we were able to rent.
The usual prayer-meeting, women’s meetings and a Sunday
School have been maintained. The latter two forms of work
have had the guidance of Mrs. Pieters and her helper, Miss
Tachino, a recent graduate of the Mission’s girls’ school. The
Sunday School, after ups and downs, seems on the way to a healthy permanent condition. It has nearly fifty pupils.

Quite apart from the work of the church, Mrs. Pieters and Miss Tachino carry on a Sunday School at a village of Eta, the Pariahs of Japan. It is held in the home of a man quite influential among them, who was formerly a very earnest Christian. The children are bright and eager to learn, but a more undisciplined lot of little ones is hard to conceive of, and a heavy draft is made on the patience and grace of the teachers.

Four visitors greatly aided the work during the year. Dr. Oltmans visited his old field and met with a hearty reception everywhere, especially at Hiji where one hundred and fifty gathered to hear him. Mr. Masudome, a graduate of Steele Academy, now the director of moral instruction for the Imperial Railways, and eminent in purity work, delivered effective addresses at Oita and Beppu. The Revs. Hosokawa and Kobayashi came by direction of the Classis or Presbytery, and made a thorough tour of the prefecture, staying two or three days in each place and holding numerous meetings. Much good is done by such visits, for many who will not attend the ordinary services will come out on such special occasions.

There has been no special spiritual movement during the year that could be called an outpouring of blessing, although such was ardently desired. Nevertheless we can rejoice that ten persons have been led to public confession of faith as against two last year. This is certainly a marked improvement. There has been no discord among the believers, and all have felt that a new era is opening for the work in Oita Prefecture, and have labored with quickened zeal. It is a great satisfaction that, while more workers could be used, Oita Prefecture is, compared with others, well manned. We have more workers connected with the Church of Christ in Japan than any other prefecture in this island. Two of these are of the older type, but good men, while the rest are active and earnest young people equipped with a modern education.

Our greatest need, excepting a spiritual revival, is suitable property. At present we own not a foot of ground or stick
of timber. In Oita, Saeki and Nakatsu great improvement has been effected by renting better buildings, and we hope soon to do the same in Beppu, but after all it is expensive and the tenure insecure. Fifteen thousand dollars may seem a large amount of money to devote to such a purpose, but expended in real estate in this field it would yield handsome returns in increased efficiency. The present system is not in the end an economical one, especially as property increases in value year by year.

**EVANGELIZING THROUGH ADVERTISING.**

Our work in Oita Prefecture has been marked this year by the establishment of an entirely new agency, directed specifically and exclusively to the simple proclamation of the Gospel. This is the work of evangelization by newspaper advertising. The sum of eleven hundred dollars having been contributed for this purpose by friends in America, an office was secured on a business street in Oita and named the Eisei Kwan, or Hall of Eternal Life.

Arrangements were made with the local newspapers for space which was paid for at advertising rates. In this space were published brief articles on fundamental religious questions, passages of Scripture, etc., the object being to excite the interest of the reader and lead to further inquiry. In the same way an offer was constantly kept before the public to send Christian literature free by mail to any asking.

Such inquiries, when received, were carefully recorded, suitable literature was sent, and the application followed up by further letters, more literature or personal visits. The work was begun February 4th and carried on, not without interruptions, until the end of November, when the missionary in charge was called away to Korea for special work in connection with the so-called Conspiracy Case.

In response to the advertisements more than nine hundred separate applications for literature were received and a large amount of literature was sent out. A detailed statement of the interesting correspondence received and the results at-
tained would extend the report to unreasonable length. We content ourselves with saying that the experiment has shown conclusively that the following benefits, which were expected from the method, have actually been realized.

(1) The message has been carried to the most remote and widely scattered places. The seaman, already referred to in the above report as baptized in Hiji, was walking on the beach of Himeshima, an island in the Inland Sea, when his ear caught the sound of some one reading aloud something about Christianity. He made inquiry and found it was one of our articles. Inquiries have come from the most remote places, and those not alone in Oita Prefecture, but from other prefectures in Kyushu, from Formosa, from Korea, and even from the borders of Manchuria.

(2) The message has been made accessible to multitudes who had no access to it before. It may be said with confidence that there is now not a single village of importance in Oita Prefecture where some, in most places many, of the people have not at hand the means of knowing the Gospel. The papers containing the message go regularly to all banks, public offices, barber-shops and other places where men congregate.

(3) Public interest has been excited. A Bhuddist writer in one of the papers, lamenting the apathy of his co-religionists, pointed to this work as an example of intelligent energy. Another wrote three articles in opposition to ours, a welcome additional agent in arousing public discussion and interest.

(4) The Gospel in the newspaper has gone where it could not have entered in any other way. Several cases are at hand of persons violently opposed to Christianity as presented in other forms, or of persons in the families of such, being interested and influenced by the articles.

(5) Men have through these articles been brought into personal contact with the missionary and the local preachers. Cases of this kind have happened in each of our out-stations, and even in other parts of the islands. Men have repeatedly called at the Oita office to ask questions or talk over difficulties. Some of these have come long distances.
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(6) The newspapers have been led to adopt a friendly attitude. This may be directly due to the large sum spent for advertising and is no indication of change of heart, but the benefit accrues, nevertheless, directly to our work. A man who thought he had a grievance last summer against a missionary sought to air it in the newspapers but found he could not induce them to risk offending their patron.

(7) The newspaper work has led to new openings for the regular workers. This has been made evident by experiences at Beppu, Hiji and Ajimi Mura, near Nakatsu, as well as at Tsukumi. One of those interested at the latter place is not even a subscriber. He saw the paper at the barber shop.

(8) The influences are not confined to our own work. The Methodist work, especially at Beppu and Kitsuki, has been helped by it, as the workers are forward to acknowledge. Encouraging as the above results have been, much greater could have been obtained had we been able to place our matter in all three of the Oita papers all the time, instead of, by alternation, one paper at a time, for about nine months. An adequate experiment for this prefecture could be carried out for about twenty-five hundred dollars a year, and we are justified in believing that if this were done continuously for four or five years, it would have a marked influence upon the whole problem of the evangelization of this district.

So radical a departure from the ordinary methods of work has attracted no little attention from missionaries and students of missionary problems, and a number of inquiries have been received with regard to it, both from Japan and from China. It has been imitated upon a limited scale by members of the German Reformed Mission at Sendai. The most gratifying instance of such interest was an unsolicited grant of one hundred dollars received in December from the Christian Literature Committee of the Council of Federated Missions in Japan. The Committee is composed of a number of leading missionaries, and distributes funds placed in its hands by the Federation, which is composed of the chief Protestant Missions. Such a grant is valuable in itself, but of still more value as an expression of approval by missionary experts.
During the summer, two of our own theological students, and one whom we specially employed, spent their time visiting people who had applied for literature. The visits made by these young men showed that the majority of the applications for literature were influenced by mere curiosity, and that many applicants were displeased to have a Christian worker call upon them. In a few cases notice was even sent by mail to headquarters that no more calls of that kind were desired. On the other hand, in many cases the visitor received a warm welcome and found a soul apparently hungering to know more of the truth. A surprising amount of previous knowledge of the Gospel was also found, showing that even by the ordinary methods the Gospel has gradually made its way into the remote districts here and there. On the whole, the direct investigations made in this manner during the summer have tended to verify our conclusions as to the efficacy of this new, though rather expensive method of evangelization.

In connection with the work of advertising we have been obliged to keep a stock of religious books and tracts constantly on hand. We have maintained a reading room where these books could be consulted, and have sold during the year one hundred and twenty yen ($60.00) worth. During the month of November we employed a colporteur to sell books and tracts at Beppu. We are convinced that this line of work also, pushed in connection with the advertising operations, would be a powerful auxiliary to our main purpose, which is to preach the gospel to every one of those in Oita Prefecture that are now afar off, that they may be made nigh by the blood of Christ.

EDUCATIONAL WORK.

THEOLOGICAL INSTRUCTION.

Our Mission maintains no theological school of its own, but in order to secure a constant supply of trained evangelists, we send students to institutions carried on by others. In June Mr. Y. Kusano, formerly a teacher in Steele Academy, com-
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pleted a two year course at Mr. Uemura's school in Tokyo, and was stationed at Karatsu. It cost as much to keep him, a middle aged married man, at school as three young single men, but the indications are that on account of his preliminary education and experience, it was a good investment.

At the same time Mr. Z. Goshi graduated from the theological department of the Meiji Gakuin, in which our North Japan Mission is interested. He is a promising young man, and as the assistance of friends made it possible for him to go to Edinburgh to take a post-graduate course at New College, the Mission permitted him to postpone for a few years his service under its care. Mr. Toyotome completed three years of study at the Meiji Gakuin, and after marrying an estimable young lady, settled at Beppu on the Oita field.

There are occasional losses in connection with any system of preparing young men for the ministry, but we are on the whole well pleased with the plan of entrusting our young men to others for training. Indeed there is nothing else to be done. It was decided years ago that a theological school in each of our Japan missions was an unnecessary tax on the home church.

STEELE ACADEMY.

If 1911 might be called the banner year in the history of Steele Academy, 1912 may at least be called an unusual year. An unusual number of changes in the teaching force has taken place. Besides the promotion of Mr. Hoekje to the position of acting principal in Mr. Walvoord's absence, and the return in the fall of Miss Minnie Taylor to take up work as English teacher, there have been no less than five teachers who have left the school for various reasons, and four who have come in their places, while we are still looking for a fifth. Three of those who left were asked to discontinue their services, one, a splendid Christian gentleman, died, and the other accepted a position in his alma mater, a Christian school in the far northeast of Japan.

The difficulty of securing Christian teachers with proper qualifications is so great that of our nine Japanese teachers
but four are Christians, and the prospect of being able to secure a Christian for the vacant place seems very slight. The Mission, having for years recognized this difficulty, has at last petitioned the Board to allow it to offer scholarships in higher schools to suitable Christian young men that they may prepare themselves for positions in our schools.

There has been unusual improvement of the property during the year, a continuance and completion of the plans adopted by Mr. Walvoord in 1911. Before his departure in July he was able to oversee the re-construction of the gatekeeper's lodge, and the head teacher's residence; the building of several long sections of brick boundary wall; the enlarging of a class-room; the leveling and fencing of the exercise ground; and the building of a new tennis court. This left funds for only slight repairs during the remainder of the year.

In scientific equipment the school has advanced somewhat, so much so that it feels the limitations of space in the present science department most keenly; but as was remarked last year, additions are still needed if we are to attempt to approach the standard of the government schools.

The school has had an unprecedented year in the number of students, the lowest enrollment being two hundred and five, the highest two hundred and fifty-eight, the limit of the school's present capacity. It is interesting to note that the applications for entrance and the proportion of admissions at the opening of the school year were almost identical with those for 1911. At this rate it would seem possible gradually to improve the quality of the students admitted, and even perhaps increase the number. The school is not serving a very wide constituency. About two-thirds of the students are from Nagasaki or its immediate vicinity; almost none are from outside Kyushu. Whether the Mission can hope to make it more widely useful is a question, in view of the fact that parents do not usually care to send young boys of academy age very far from home.

The dormitory has continued to be popular and to be filled. One of the new Christian teachers was put in charge, and we hope to continue to make this an efficient means for
impacting Christian influence. In fact, the plans for improving the school include the erection of an additional dormitory for a small number of students,—to be likewise under the care of a Christian teacher.

One cannot say that the religious life and work of the institution have been all that could be desired. The number of boys baptized was ten, a decline once more from the unusually large number of the preceding year. The Y. M. C. A. has also been less flourishing; and it would seem that special evangelistic services might with profit be made an annual feature of the school. Of the twenty-four graduates in March, nine were Christians. One of these is hoping to become a Christian minister, and has taken high rank in scholarship in the 1st High School in Tokyo. The remainder, as usual, are distributed among various high schools, or are engaged in office work, teaching, or army service. Of the present fifth year class two boys decided during the year to make the ministry a life work, and a third has long had a similar purpose. The new decisions were no doubt in large part brought about by a meeting held in June with the special purpose of presenting the claims of the ministry to the Christian boys.

The most encouraging feature of the religious work of the school is the branch Sunday School. For years the students who desired to do so attended the Sunday School held in the local church building, but last year in the spring it seemed as though the building would hardly contain the classes. From September the experiment was tried, under the auspices of the church Sunday school committee, of holding a branch school for the younger students in the school building. The attendance has been fair, and reasonably regular. In the church building itself, two classes are left, one in the vernacular, and one in English, both for students of the higher classes. That in English is taught by Miss Taylor, who also gives frequent lessons to small classes or to individuals during the week by means of an interpreter.

The school has been enriched by the gift of a portrait of the late Dr. Henry Stout, who was prominent in its early history. This was a testimonial of the regard of his former
students and friends. The portrait was appropriately presented at the celebration, for the sixth successive year, of Founder's Day. This year the exercises took place on the evening of December 2nd. Among the guests were noted Rev. A. Segawa, a former pupil and associate of Dr. Stout, Mr. K. Kugimoto, for years an instructor in the school in its infancy, and the Rev. H. V. S. Peeke, its second principal. The address of the evening was delivered by the Rev. A. Oltmans, D.D., of Tokyo, who was the first principal.

This being the twenty-fifth year since the formal opening of our two schools in Nagasaki, it had been hoped and planned by the Mission to hold an appropriate celebration in the fall. Upon the almost unanimous advice of the teachers, however, it was concluded, in view of the decease of the Emperor, to postpone the celebration for one year. The school paid a further tribute to the deceased Emperor, not only by the cessation of work on the two days set apart for the funeral, and by a suitable ceremony on the evening of the obsequies in Tokyo, but also by sending its representative to attend the services in Tokyo, and later by the journey to the tomb near Kyoto of about one hundred students under the care of two teachers at the time of the customary annual fall educational tour.

We close the year grateful for numerous blessings, but most conscious of deficiencies and real needs.

Sturges Seminary.

From the beginning of the year, when it was first suggested, until the end of the year, when it was decided, the question of the removal of this school to Shimonoseki,—just across the strait on the main island,—and our endeavor to unite at that place with the Presbyterian mission in the founding of a union school, larger, of superior grade, and better adapted to meet the demands of the times, has occupied a large place in our thoughts and prayers.

The question has been one of many pro's and con's. Transplanting is an operation attended with many risks. No
one can be sure of the future. But it is our hope that we may be able to gather up everything that is precious in the history and in the spirit of Sturges Seminary and incorporate it in the new school, making the change a mere step in a growth to a more extended service. We do not think for a moment that the prayer and effort put forth for this school are lost by entering into this union. We expect that by the joining together of what is characteristic and most excellent in us, with the best that our Presbyterian friends can offer, new power and new efficiency will result.

A large tract of land on a beautiful site at Shimonoseki has been secured, and the plans for the new school are being pushed forward. It is hoped that all will be ready for the opening by April 1, 1914. It will thus be seen that the coming year will be our last in Nagasaki. We are glad to be able to show by the report of the past year that we are not going into the union because we have failed, and we trust that we may be able to maintain our standard unfalteringly till the last day on the present site.

The year 1912 was important as marking the twenty-fifth anniversary of the formal opening of our school. For a long time we had looked forward to a suitable celebration gathering of the graduates, and, finally, to a joint meeting with Steele Academy, to be held October 30th to November 1. But because of the national mourning it was thought best to postpone it until the next year. However, an anniversary number of the "Baiko," the school magazine, has been published. The teacher in charge of this has spent much time and effort, and it will, we believe, not only be of great interest to the graduates, but will also be of value as a history of the school.

Quite early in the year the possibility of our removal became generally known, and naturally had some effect on the work of the year. It caused the resignation of a teacher who had been with us nearly ten years, but we soon secured a very satisfactory man in his place.

In the course of the year four other teachers left us, largely for family reasons. One of these positions is now
filled by one of our own graduates who recently completed a higher course of study in the Presbyterian Seminary in Tokyo.

Our March graduating class of six included four Christians. Three of the class are in their homes, one is with Mrs. Pieters in Oita, and one with Miss Lansing in Kagoshima. The remaining one is staying on at Sturges, keeping up her music by practising and teaching, helping in Sunday School work, and being generally useful.

It had been feared that the unsettled condition would affect the number of pupils, but this happily was not the case. The enrollment for the first term was seventy-six, the same as the previous year, and the year closed with sixty-nine, one more than in December, 1911. The additional class-rooms afforded by the remodeling of No. 14, the adjacent dwelling house, have given us more light and air. The regularity in attendance during the year has been gratifying, and the general good health of the girls a cause for thankfulness.

During the year one boarder, and one graduate who is teaching near the city, united with our church, and two day pupils joined the Baptist church. Perhaps our greatest joy this year was the baptism of a teacher who has been with us for ten years. He had done faithful, earnest work for the school, and many prayers had been offered that the one thing lacking might be supplied. In June he and his wife, also one of our teachers, were received into the church. There are now but two of our teachers who are not members of the church, and these two are quite regular attendants; one, at least, may be classed as an inquirer.

Some of the older Christian girls have carried on two Sunday Schools in the suburbs of the city, and others have taught in the church primary Sunday School. The work of one of the two schools referred to has been made easier by the organ kindly sent by the Women's Board. The Christian Endeavor Society has worked along the usual lines. The one departure has been the going by groups in charge of a teacher on Saturday afternoons to help with the church cleaning. The King's Daughters society meets for an hour on Monday,
the weekly holiday, and the teacher in charge reads or talks while the girls work. In December this society contributed from its earnings seven yen ($3.50) to the Mission Board of the Japanese church.

Miss Pieters, who returned to Nagasaki in December, 1911, began regular work in January. Besides having charge of the music, she did considerable English teaching and continued her study of the language, but an illness in September unfitted her for work during the fall term, and she spent the last three months of the year in Kagoshima, endeavoring to regain her strength. Mrs. Hoekje has kindly given us some help, and the other teachers and the graduate who is with us, have divided the rest of the work. Miss Pieters is now in Korea and we hope that the doctors there and the climate, working together, will be able to restore her to health.

Our school Christmas entertainment was supposed to be a very quiet one on account of the national mourning, but as a matter of fact it differed little from that of other years, a few less visitors, perhaps, than the year before.

It was Miss Couch's privilege on the twentieth of August to attend an impromptu alumni meeting in Tokyo, where nine former students and six of their children, gathered. On that occasion, as well as on others throughout the year, the attachment of our graduates for the school has been more than ever apparent.

It has been a matter of regret that time and strength have not permitted us to do more for the graduates living in Nagasaki. That is only one of the open, but unentered doors here in the city. A single woman evangelist would find a great opportunity here for Sunday School work, visiting women in their homes, and holding Bible classes.

We thank God for the mercies of the past year, and ask for the prayers of God's people that the coming year may be the most blessed in the history of the school.

The last sentence above closed the report offered by our missionary in charge of our girls' school. With suitable modifications our Mission would like to apply it to our entire work. No one can have read this report without seeing the
word opportunity written large on every page. The question has been raised whether there is still room for the work of the foreign missionary in Japan, whether his work is welcomed by the Japanese Christian community. Our fellowship with the Japanese is most satisfactory, and the report must make it clear that we have but begun on the evangelism of the something over a million souls that in this island look to us to make plain to them the things of God. We are thankful for the mercies of the past year. We need and ask the prayers of God's people, and we ask besides that our young people at home shall consider whether the call of Japan is not to them a personal one.
JUNE, 1913.

THE ARABIAN MISSION.

Founded, 1889. Incorporated, 1891.
Adopted by R. C. A., 1894.


Associate Missionaries.—Mrs. J. Cantine, Mrs. H. R. L. Worrall, M.D., Mrs. F. J. Barny, Mrs. S. J. Thoms, Mrs. J. Van Ess, Mrs. A. K. Bennett, M.D., Mrs. E. E. Calverley, M.D., Mrs. G. D. Van Peursem.

University of Michigan Representatives, Busrah.—Mr. and Mrs. C. F. Shaw, Dr. and Mrs. Hall G. Van Vlack, Mr. Philip C. Haynes.

In Cairo, Egypt.—Rev. Dr. and Mrs. S. M. Zwemer.

In America.—Mr. and Mrs. Dirk Dykstra, Dr. and Mrs. C. Stanley G. Mylrea.

REPORT FOR 1912.

THE FIELD.

In extent, our field remains about the same as last year except that Zobeir, near Busrah, has been added as an out-station. Though near our oldest station, this town remained closed to us, because of the fanaticism of its inhabitants. These are mainly old Wahabi families from the Negd, known for their exclusiveness. That our missionaries now go there freely and stay and are welcomed, is a distinct gain. Linga is still held as an out-station of Bahrein and its occupation is no longer a venture in any sense. Political conditions have, on the whole grown worse. The Amara-Nasaria districts are continually in a state of uprisings, Arab tribes against each other and all against the Turkish authorities. The Pirate Coast remains as tightly closed against all foreigners and even against some Moslems. In Maskat and Oman, the control of the arms-traffic, brought about by the British and leading to its almost complete stoppage, has produced an anti-foreign sentiment detrimental especially to our touring operations. The
Triplitan and Balkan wars have had an adverse effect on all our work, especially at Bahrein. We are thankful to be able to record that there have not been any acts of violence or even a tendency to them. The seat of war is too far removed to arouse the passions here, but sympathy with the Turks as representing Islam means bitterness against everything Christian. While the ferment of ideas, so evident all over the continent of Asia, cannot be said to have penetrated East Arabia at all, still it is equally true that ideas from the outside are gaining headway. Increased facilities of travel and the wider circulation of newspapers are the telling factors. At present, the influence is strongly Moslem, the effect of which has been a noticeable tightening of the lines of opposition. On the other hand, all the activities of the Mission have been intensified and statistical results all show an increase over last year, the most marked being one of twenty per cent. in Scripture sales. With all the stations fully manned, the total impact has been greater and more consistent than ever before, still, the time of harvest is not yet and we sigh, "How long, Oh Lord, how long?"

THE FORCE.

The assignment of missionaries, as detailed at the head of this report, is that made at our last annual meeting in November. It differs but slightly from that in force during the year. In the spring, Mr. and Mrs. Dykstra and Dr. and Mrs. Mylrea left for America on their regular furloughs. Early in April, Dr. Zwemer left for Cairo, not to return to the field again. The fact of his transfer to that important Moslem center and how his appointment has been made as a "loan" to the various agencies at work in that city, has already appeared in public print. While we greatly regret his loss here, we know that his activities in Cairo, being mostly for the larger Moslem field, will also benefit us in Arabia and that in case of an emergency, he is still free to come to our immediate help. The Mission wishes him and Mrs. Zwemer God's guidance and blessing in their many activities in the City of Victory.
In the course of the year, Dr. and Mrs. Van Vlack and Mr. Haynes arrived on the field, augmenting the University of Michigan contingent and the mission force. Messrs. Shaw and Haynes have begun their business as engineers and are making slow, but sure progress in founding a business, run on definite Christian principle. The ideal that they have of a business which shall create an atmosphere and influence favorable to missions needs time to realize. They will also share directly in mission work by giving technical instruction in their line in the Busrah School. Dr. and Mrs. Van Vlack are working at the language, so that later their efficiency will be at par.

Miss Schafheitlin arrived on the field at the end of the year and she will continue her language study begun at Hartford, Conn., and prosecuted for some weeks at the Cairo School for Missionaries. Dr. Hosmon has completed and successfully passed the standards for the first year's language work. There was one case of serious illness among us, viz., Mr. Van Peursem, while visiting the Baghdad Mission, contracted typhoid. The missionaries there were most helpful and kind and the Mission expresses its gratitude to them for this. With this one exception, and making the usual allowances for malaria, both missionaries and helpers have enjoyed good health and were able to carry on their work without interruption. Under the head of vital statistics there is to record the marriage of Miss Josephine Spaeth and Rev. G. D. Van Peursem and the arrival of three junior missionaries, Grace Calverley, Matthew Bennett and Alfred Shaw.

MEDICAL WORK.

The year was marked by freedom from those visitations of cholera and plague which affected the medical work so fundamentally last year. However, where the need is always beyond any statistical statement this freedom did not reduce the work of the doctors but rather gave them an opportunity to prosecute it with that steadiness that makes for sound results in the long run. This is especially true of Busrah and
Bahrein and even at Matrah, where Dr. Thoms works at great odds. The establishment of the work on a permanent basis at Kuweit by Dr. Harrison and Mrs. Calverley, marks a distinct advance along the line generally and in our position in Kuweit particularly. At all of the stations the necessities of the case have brought it about that the work for men and for women is housed in one building and very closely associated, which is not quite the ideal in a Moslem land but the disadvantages are offset by the unity of effort and economy of administration. The strongly evangelistic cast of all the work should be noted in all the separate reports.

**LANSING MEMORIAL HOSPITAL, BUSRAH.**

Dr. Bennett reports for the men's work as follows:

"We began our medical work early in December and have kept at work every day with the exception of two weeks spent down the river in camp when we took the hospital along.

"Patients have come much as in former years, a few from Busrah but the great majority from the up-country; river Arabs, either from Nasaria way, from the Euphrates, or Amara on the Tigris, or Nasaria-el-Ahwaz on the Karun. Scattered patients come from farther up in Persia, and a few from the Bedawin of the desert. This latter class keep rather shy of Busrah, and it is only a few cataract cases or severe gun-shot wounds that come to us by way of Zobeir. The river Arabs come to the hospital in groups and one finds that several sick people from a tribe or village have taken advantage of one of their boats going to Busrah, to come to us. They leave their boat on their arrival at Busrah and camp out around the hospital. One can hardly drive them off the ground, although we may not admit all of them into the hospital at once and it has been a common sight in the evening to see three or four camp-fires, with a circle of Arabs around each fire, encamped in the Mission garden.

"Operations were performed twice a week, Wednesdays and Fridays, and on other days a clinic was held. The attendance has been gratifying, and the interest in prayers has
been increasingly shown. During the year there were 7,013 who were present at prayers: 6,322 Moslems, 571 Christians and only 20 Jews. The total number of treatments at the hospital on the men's side was 7,464.

"Salomi's report of the year's work is very interesting. He is intensely missionary and his preaching is getting stronger the longer he is with us. There is no more rare privilege that we have out here to reach the greatest number than at the medical clinics when men from all classes, mullahs, sheikhs, effendis and fellahin gather to listen to Gospel message. As Salomi says, there is no one who enters the hospital who does not have the Gospel preached to him. Rich and poor alike have the chance to read and hear the Word of Life. Dr. Cantine has visited the wards and private rooms where he has spoken with the patients, especially with those who had already shown an interest from Salomi's talks. Dr. Cantine has had charge of prayers two clinic mornings a week and one only has to hear him to know that he deems it a great privilege.

"One should not pass the in-patients by without speaking of the presence of Sayid Rejeb, the Nakib, the most powerful man in the province, who was in our hospital for eight days. He underwent a serious operation and for a week the Governor, mullahs, muftis, and others called at our house or at Dr. Cantine's to inquire after his health. The very fact of his being willing to enter the Mission hospital has helped make the way easy for any one, no matter how fanatical, to come into the wards. Since Sayid Rejeb we have had four influential Arab sheikhs who stayed with their retinues for periods of from one to two weeks. In all, we have had 502 in-patients, 414 men and 88 women, a total number of days in the hospital of 5,951.

"Zobeir has been visited six times during the year. Mrs. Bennett came with me twice when we stayed over night and held clinic in the morning. The people were very cordial and we both fully intended to pay a visit every two weeks but we found it impossible, because of pressure of work in the hospital. We feel that Zobeir presents a medical and
evangelistic opportunity not to be neglected. During August, Salomi, Julius and myself made a tour to Nasaria-el-Ahwaz. We have always had many patients coming to the hospital from this country, and we wished to see if it was really Arabic-speaking enough to claim our attention. Had it not been the beginning of Ramadhan and in the hottest part of the summer, we would have visited several Arab towns about Nasaria, but from what we could gather by one stay at Ahwaz, the whole country round about is practically Arab. Some day I hope to tour the country between Amara and Ahwaz. There is a river running from Amara to near Ahwaz and the large Arab town of Howaza is situated midway between them. We have had the Howaza sheikh in our hospital for a week, and nearly half of our stone-cases, and there were 75 this year, came from there. If we are to follow up our medical work at all, a visit to this town is imperative.

For the future two special needs are mentioned. The mission has made provision for meeting them and they will be notable additions to the usefulness of the Lansing Memorial Hospital. One is the inception of work for lepers, of whom there are many, and the other is the addition of a European ward to the hospital.

The work for women at this hospital is described as follows by Mrs. Bennett. "A report on medical work for women in the Busrah field may be considered supplementary to the report of the work for men as the two were carried on side by side and in a similar manner. The work for women by a woman is not a new thing in Busrah and being appointed to it meant stepping into a field well prepared and trying to measure up to the standard of an efficient predecessor. On the very first day of return we were met by the wife of an up-country sheikh waiting impatiently for an operation, at once calling my attention to the difference between the attitude of the women from those at Bahrein.

"The numbers were small at first, reaching 500 treatments by the end of January; after that the increase was more rapid, the largest clinics being during April and May, the maximum 85 on April 25th. Altogether in the ten months
Busrah Residences

Right End Occupied by Missionary. Left End by Russian Consul, Acting Also as American Consul.
6,526 treatments were given with 3,596 new cases. Of these 4,763 were Moslems, 954 Christians, and 830 Jews.

"Daily clinic talks with Bible reading and prayer were held by Jasmine and myself, she taking three days a week to my one. We are indebted to Mrs. Van Ess for help in this work early in the year, and to Mrs. Cantine for personal talks to the women in clinics and wards. The women have listened with interest; the talks have had to be very simple to reach their understanding. I have noticed that after reading and praying with them myself, their attitude in the consulting room has always been more gentle, and less boisterous and exacting. Without this help from the women in evangelistic work, I feel that our efforts would have been very feeble indeed.

"The clinics have shown the usual run of chronic cases, but with many of interest, most of our ward cases being seen there first. During the last month they have presented a kaleidoscopic view of the ravages of Busrah malaria, especially in young children and babies. It emphasizes the sad lack of sanitation and organized effort to get rid of the dangerous mosquito. We praise God that we have been spared plague and pestilence this year, but to my mind, malaria is a terrible plague here all the time, undermining the health and constitution of the people, beginning its deadly work even before birth.

"Of in-cases there have been eighty-eight, most of them Moslem with a fair number of Christians, only two Jewesses and two European women. Many have come from far up-country for operative treatment. It is among these patients that our greatest opportunities for influencing for Christ have been, it is there that we would seek to strengthen our work. Several have been apparently much interested and all very grateful for help received. In praying for another year of work I would pray not for more women to reach, not for more outcalls, not for more houses to visit but for more ability and zeal to reach the hearts of the women with whom we daily come in contact, and for more definite and painstaking effort to cultivate the seed sown."
Dr. Harrison's report for men is as follows:

"A particularly delightful feature of the year's work has been the intimate co-operation of the evangelistic staff in all the medical work. Such evangelistic work as we are able to report, is to be largely credited to them. The dispensary was opened for the year December 7th, and with the exception of three short intermissions amounting altogether to thirty-one days' work has been continued up to the time of departure for the annual meeting. We are still located in the old house where Dr. Bennett began the work two years ago. Clinics have been held each morning in the week, Sunday excepted. We have not insisted on a time limit and if people come late or even in the afternoon, it is the intention to care for them. There has been a certain amount of operation which we scatter through the different days of the week. We have not found it necessary to have special operation days. There seem to be advantages in having the clinic open every day. Out-calls have not been very numerous. Probably this sort of work may be expected to increase next year. We have had a few in-patients, at times, indeed, more than might have been expected, considering accommodation. The highest number at one time was sixteen. As for numbers, treatments have totaled about 7,000, if we include some 600 seen on tours. The clinic attendance was much larger toward the end of the year. Bedawin from the desert form probably half of this number.

"The clinics are opened with Bible reading, preaching and prayer. The doctor, the clergyman and the colporteur, each conduct two services a week. The topics were outlined by Mr. Calverley, so that one Gospel was covered each month. During the summer, our patients were largely Bedawin and it was evident that the addresses were not well understood. To remedy this a series of addresses, based on the Gospel of John, was gone over some six to ten times; it was felt that with a shifting audience such as the clinic affords, this repetition was no disadvantage. The results were quite gratify-
ing. Following prayers, while the patients wait for their turn, the colporteur works among them, selling Scriptures and testifying as he has opportunity.

"Two tours were made. For the one, a dispenser was lent to Mr. Lowder, of Mohammerah. They visited the date-gardens near that place. It had the valuable result of revealing a large, needy and neglected field. The second tour was among the pearl-boats. The trip lasted ten days, and in that time we visited some 109 boats, and saw about 190 patients. Operative surgery on this trip was confined to the pulling of 21 teeth. Medically the tour was not successful. It is apparently hopeless to try to reach the divers in this way, and after ten days we gave it up. Some days it was so rough that nothing could be done, and even when the boats could be visited, most of the men are too busy, even to see a doctor. However the trip was worth while, for it led us to Darein, the center of the pearl-diving industry for this end of the Gulf, and showed us a better way to attack the problem next year.

"As far as results are concerned, the best we can show is the Gospel preached, a certain amount of suffering alleviated and the friendship of the people greatly increased. With the Sheikh and his relatives we now enjoy great favor. The mullahs tolerate if they do not love us. The poor and especially the desert Bedawin regard us as their especial property. No feature of the work has been such a personal gratification as the increasing regard of this class of Arabs. They are the strength of Islam now; some day they will be the strength of the Arab church. We anticipate working in the new Kuweit Hospital before the end of this coming year, and with it we hope may come better organization and more satisfactory medical results."

Sometimes bricks have to be made without straw. Usually if there is no straw there is a great deal of complaining. In the above report and the following by Mrs. Calverley, M.D., about her work for the women of Kuweit we see the bricks turned out without either straw or complaint. The lack of facilities, or what most people would call necessities,
is not even mentioned. The wonder is that so much was accomplished with the accommodations and means to hand. Mrs. Calverley writes:

"When our appointment was being considered last year, it was questioned whether the time had come for a woman to work in Kuwait. Then it was suggested that a woman might better wear a veil in the streets. Since this is in many ways undesirable, it was decided not to begin until experience proved it necessary. At the end of the year’s work it is reported with thankfulness that neither has any need for a veil been felt, nor has there been any greater unpleasantness met with than that encountered in other stations. Out-calls have sometimes been made through small sections of the bazaar, but no crowd has ever followed or hindered, and no more protection is needed than elsewhere.

"Kuweit was reached at the end of December and the Women’s Dispensary opened the first day of January. Two good rooms in the hospital house were available. These communicated with a separate court and a screen of mats across the main court-yard isolated the women’s department so that even high-class women had no objections to entering the rooms or even to remaining as in-patients. Clinics were held six days a week. At first the numbers were very small but they grew steadily, each month’s average exceeding that of the one before, until at the end of five months, the number had reached 20 per day. At first, the cases brought were of a discouraging, chronic type, and little confidence was shown by the people. Gradually this condition changed and since there were generally some present who had been helped, confidence increased. Toward the end it was hard to accommodate all those who desired eye operations. This improvement was partly due to the adoption of a nominal fee. The poor were still treated free and they appreciated their treatment more when they saw others paying for the same services. The fee also helped to eliminate triflers who never intended to take their medicines. During the month after we left for a vacation the assistant was present each morning to offer the services of the man doctor. Then the average at-
THE KUWEIT BAZAAR
MISSIONARY IN CENTER
tendance fell to seven and after she left the women patients averaged four. This indicated that the majority of women will consult only a woman doctor. The summary shows that 2,464 treatments were given, all to Moslems except 73 to Jewesses. 39 operations were performed and 29 out-calls made. There were 11 in-patients.

"A direct Gospel talk, based on a passage read, was given every day, with prayer, at the time the assembly was largest. Only once was controversy attempted and the women never refused to listen. The assistant alternated in giving the talks until she left the place. The number present at prayers sometimes exceeded the number of patients, some attending sick friends, and others coming, they said, purposely to hear the reading. The clinic became somewhat like a mejlis (reception) to which some friends came only to pay their salaams and spend a social hour with the patients. The attendance at the dispensary services was 2,161 and 12 Scriptures were sold and some patients accepted the invitation to the Sunday preaching."

MASON MEMORIAL HOSPITAL, BAHREIN.

At the 1911 meeting of the Mission, Dr. and Mrs. Worrall were transferred from Busrah, where they had carried on the medical work for many years, in accordance with the agreement that the Board of Trustees had made, concerning that Station, with the University of Michigan. Such a move always brings with it certain hardships for the ones directly involved. On the other hand there are advantages and in this case, Dr. and Mrs. Worrall, with their wide experience, were able to meet a situation peculiarly difficult because of unexpected competition and opposition. Let them speak for themselves.

"After a vacation in India at the close of last Annual Meeting, we took over charge of the work on February 15th, giving Dr. Mylrea a few days to finish packing before his departure for Busrah and furlough. The work at Bahrein was entirely different from Busrah. It took us a long time to settle to
any kind of regime but finally, after several tentative changes matters settled down to a routine which kept up till now. On our arrival at Bahrein we found an event which did much to influence the work in a great degree. It was the arrival of a doctor for Sheikh Isa and for Quarantine, a Parsee graduate of Grant Medical College, Bombay. His arrival caused a great deal of disturbance, especially in receipts. We were thankful to have The Mason Memorial Hospital to work in. It was roomy and cool, comparatively. At no time, as I remember, was it impossible to keep in-patients. At the hottest time we finally allowed the patients to sleep on the verandas.

"The work, as regards amount, was comfortable. It has been, as I remembered it, one of ulcers; once in a while something of a different character would present itself. Teeth and ears came in for attention. Eyes not so many as I expected. There were also cases of serious import. As in former years, gun-shot cases presented for attention. Only a few cases of ulcer were admitted to hospital, but we had shark-bites, hernias, stones, fractures and amputations, etc. I think the character of the surgical work has tended to change, little by little, to cases of a major character. There were 112 in-patients and 5,428 treatments on the men's side of the work.

"Early in the year Dr. Zwemer gave light-pictures on the wall. The in-patients enjoyed them very much and always asked for more. Then there was the usual reading and prayer at the clinics and to the in-patients. I would like to acknowledge the helpfulness of Mr. Pennings in our efforts to make our work tell evangelistically. I will also make mention of Barakaat, who has seemed to be very spiritual and of Shah Riza, who spoke to the patients in Persian each Monday."

Mrs. Worrall writes: "The year began after a nice vacation in India. Even from the first day, in Bahrein, one gets many salaams and smiles. You often feel that you are getting the accumulated affection of these women for all of the lady missionaries who have preceded you. This makes it easier to get acquainted than it might be in other places."
When the hot, damp days of summer came on and there
were many discouragements, it was hard to keep cheerful.
But in the midst of discouragements the Lord gave us nice
cases and then it was a great thing to feel that one had been
able to conquer the heat and assist in the operations and
the nursing.

"Dispensary work takes the great majority of the time
and strength. Total treatments, for the eight months of
work, were 3,085. Dr. Mylrea treated 795 on the women's
side of the Hospital before his departure for America. Thus
the total number of treatments for the year is 3,880. Out-
visits for the year were 254 and 54 minor operations. Per­
haps a special advance has been made this year in the num­
ber of women in-patients. We understood that it was with
great difficulty that they could be persuaded to remain. The
credit for the larger number is largely due to Zakki, our
medical helper. She is kind and gentle with the women and
they all love her. She is willing to learn and has worked
hard and uncomplainingly. There were 27 in-patients, twelve
surgical and the rest medical. In their homes, women are
very adverse to special treatment, but perhaps in time their
confidence can be gained. Some village touring has been
done, especially have Bedeya and Hud been visited a number
of times.

"It has been a great pleasure to teach the women about
Christ. We have often felt that the Holy Spirit was present
and we trust that He carried the message home to their
hearts. Sometimes all listened well. At others, controversy
was aroused and occasionally a few restless ones would dis­
turb all by talking. Sometimes the number of Persians ex­
ceeded the number of Arabs but there is almost always some­
one to translate even for late comers. In Bahrein dispensary
the women have a very pretty custom of thanking one for the
Bible reading:

MATRAH.

The medical work at this place has again had a year of
large results under most untoward conditions as regards ac-
commodation both for the work and for residence. The doctor lives in the rooms up-stairs and below the work is carried on. Clinics, running usually at a hundred patients a day, more than crowd the courtyard and rooms downstairs. Such as the house is, it was found necessary to renew the lease for two years and as it was in litigation, no little difficulty and worry were experienced until the matter was adjusted. The great burden of the year was the unsuccessful attempts to secure land for the hospital and dwelling, funds for which are in hand. No wonder that Dr. Thoms writes, "while the year has had its bright aspects and encouraging features it has stood out to me as one conspicuously full of disappointment and failure, centered around our failure to get the land we so badly need." Almost every expedient was tried. His Highness the Sultan was approached directly and otherwise and negotiations for several sites were attempted, but all to no avail. There are still a few possibilities and there is hope and there is the power of prayer so that the new year should bring forth something. Dr. Thoms continues his report, "I had hoped to get away for a medical tour during the year or at least to send a competent man with Mr. Moerdyk, but could not spare the only one I had for the purpose, nor could I get away myself without closing the dispensary and on account of negotiations for land.

"During this time 14,894 patients were treated, making an average of 78 treatments a day, based on the number of days the dispensary was open. 7,853 of these were men and 6,541 women. We have had 31 in-patients staying from two days to two months. Of these 19 were men, the rest women. 76 visits were made, not counting those in attendance on missionaries and helpers. 312 operations were performed, 159 of which were on women and 153 on men, making the number of men and women operated on nearly equal. All the operations on women were on the eye, while those on men were varied. A number of women in need of operations would, no doubt, have accepted relief from a woman, whereas they were unwilling to have me operate on them. Quite a number have asked for a lady doctor and I think there is great need
THE BAHREIN MISSION RESIDENCE
Three Horses in Oxy.
for such in Matrah and when our hospital is built there should be a woman doctor for the women.

"Mr. Moerdyk, Majid, the colporteur, and I have read, prayed and talked to the men who have been fairly attentive. My wife has read and talked with the women a great many mornings, although she has not been able to keep it up through the year. Seed sown in faith should sometime bear fruit, even in the stony fields of Oman where, perhaps, unholy and unclean living is more apparent than in others of our fields."

EDUCATIONAL WORK.

School work in Arabia still has to face the fundamental problem of getting children for the schools. The problem exists, in the first place, for religious reasons, viz., the innate and not unnatural objection of Moslems to putting their children under Christian influence. In the second place it is due to economic conditions. At present there is no call, no demand, for educated men. In Busrah, there is the possibility of government service for a small number but in the rest of East Arabia there is none. Business does not call for such and technical trades do not exist. When economic conditions improve, creating the demand, it will be met and then, too, the religious prejudice will be ameliorated. During the last year, this latter was strongly felt at Bahrein and Maskat where the schools have retrogressed. Mr. Pennings describes these conditions for Bahrein.

BAHREIN.

"The exodus of oldest and most advanced scholars, concerning which Mr. Dykstra had to report in 1911, continued this year. By February, there were left only the scholars in the primary grades, and the school was in the same condition as it had been years before. Just what the prospects for the school are in the immediate future is exceedingly hard to determine. On the one hand, there is a far greater desire among Moslems generally than there used to be, for Western education;
but on the other hand, the war between Italy and Turkey, as well as occasional visits by fanatical mullahs from Egypt, have caused a considerable increase in fanaticism and a consequent reluctance to send the children to our school. Now that they have once found the way to India and that country has come so near through increased means of communication, it can hardly be expected that we shall have many boys in the higher grades. The well-to-do will be attracted by the larger and better equipped Mohammedan schools in India, while the poorer classes care little for education, neither can they afford to have their children attend school for a long time. At present the number upon the roll is about fifteen, representing six nationalities."

The Girls' School at this station was under the charge of Miss Scardefield and we quote from her account.

"Sickness within the Mission house, and cholera without, delayed the opening of the school until January 2nd. It was then opened with twelve scholars, nine Moslems and three Christians. The sessions were held in the morning and were opened with Scripture reading and prayer. At recess time we taught them marching and exercises with hands and arms and games. The session lasted from seven-thirty until eleven o'clock each morning from January to July, five days a week. The average attendance was seven.

"A sewing class was held once a week where the sewing machine was the attraction and which a few learned to use well. The homes of the scholars were regularly visited. In three of them we gave weekly instruction in the Scriptures, for a period of three months, but troubles in the homes compelled me to stop."

**Maskat.**

How suddenly disappointments may come in this line of work is shown by the following two accounts. Mr. Bary writes from Maskat, "The total enrolment last year was thirty-one whereas this year it is sixteen with an average attendance of seven. At the beginning of the year nearly all the Moslem boys were withdrawn, as far as I could learn on
VIEW OF MUSCAT HARBOUR
account of influences at work in the Palace, from which we suffered also otherwise. After our return from India, four Moslem boys have been in attendance. The difficulty is not only to get them, but to keep them. The lack of purpose and determination that mars the character of the people, shows itself here also.”

KUWEIT.

Mr. Calverley writes from Kuweit: “At first the school work was similar to that done last year. Young business men who want to learn English in a few easy lessons came irregularly. Soon a few Jewish boys came and then a half dozen Moslem boys were sent by an Arab who was much pleased with an operation the Doctor did on one of the boys. That brought others and the school was established. The colporteur and missionary took turns in the school and shop and five subjects were taught for six or seven hours per day. Besides receiving daily talks from Proverbs, the boys were persuaded to attend the Sunday preaching and were also gathered for Sunday afternoon Bible lessons. This continued until one day the boys announced that on account of the hostility of the people they could no longer attend our school. This hostility, aroused by the Shop, was increased by the agitation for the Moslem school, then being built. So ours was dispersed.” The picture is, however, not all the same color and there is encouraging progress at Busrah.

BUSRAH.

Mr. Van Ess was assigned to school work and he has given his whole time to it and something of the plans long cherished has begun to be realized. After securing permission to move the Boys’ School into Busrah town proper, renting and repairing a suitable house and getting teachers and books, all of which, in Busrah, takes much longer to do than to say, a term of two and a half months was held from April to July. In this time enough data were collected upon which to plan a curriculum and to form a course of action for the ensuing year. The Catholic communities, seeing their boys
come to us, formed a union school, but this has not harmed us any. After re-opening in October, the number of pupils rose to fifty of whom eighteen are Moslem. The number will probably grow. Speaking of the general situation Mr. Van Ess says, "I have learned of the 3,600 boys of school age in Busrah, except the Jews, there are in all the schools, not counting the Koran ones, altogether 250 boys. Of this number the Government schools have 150, the Catholics together about 50 and we have 50. The simple fact remains that boys do not go to school in Busrah. The government inspector told me recently that the parents are anxious that their boys should receive instruction but that the department has not the funds to meet the need. I have reason to believe that before another month our roll will have grown to sixty or seventy, with a substantial increase in Moslem pupils." The report continues:

"The course is outlined into Primary School, consisting of two years, Intermediate, consisting of Three years and High School, consisting of four years. I contemplate also an agricultural, industrial and commercial school. There are at present 24 in the Primary, 19 in the Intermediate and seven in the first year of the High School. The High School standard is equal to the Preparatory Department of the Syrian Protestant College of Beirut and in a few branches, higher than it, and as compared with the Government Normal schools, is a year higher in Arabic and entirely ahead in English and French. Messrs. Shaw and Haynes have kindly consented to teach drawing, Dr. Bennett physiology and hygiene and Dr. Cantine book-keeping. A fee of one mejedie is charged those able to pay. School is opened with prayer in the morning. Bible instruction is outlined for the entire course. The pupils and the parents have been given to understand that they must expect such instruction and that according to the Imperial Firman it is necessary.

"At the request of the Mission, the Board authorized me to endeavor to secure the sum of fifty thousand dollars for educational work in Busrah. I made some attempts while in America to interest individuals but owing to the fact that
FIVE OMAN WOMEN BEING CONDUCTED BY A MAN FROM ONE COAST TOWN TO ANOTHER
to secure such a sum one must devote all his time to it, as well as to the fact that it is hard to ask for endowment for an institution which practically does not exist, I was unsuccessful in raising the amount. Several individuals have contributed in sums of $100 more or less, an amount which enabled me to equip the school, pay the rent for two years in advance and conduct the school along lines so much broader than the appropriations allowed, as seemed necessary, leaving a balance in the personal gift account of more than Rs 2,000. I am quite sure of securing enough gifts each year supplementary to the present appropriation of Rs 2500 to allow of efficient expansion. The great demand in Busrah is for a boarding school but financial considerations militate against that consideration at present, but an attempt should be made to secure permission for four primary schools which will act as feeders and centers of influence. Then the intermediate and high schools could be moved outside of town.

The Girls' School at Busrah was not opened, although everything is now in readiness to begin. A guarantee of $1,200 a year, for five years, with which to carry on this work is being sought. A full set of kindergarten supplies has been secured and it is hoped to place Mrs. Van Vlack in charge of this department, eventually. Music will be taught, though, of course, the curriculum will be a matter of experiment and experience. Mrs. Van Ess plans to have a monthly reception to the mothers of her pupils for which the room has been furnished and it is hoped that these functions will enable the whole staff of mission ladies to become acquainted.

WOMEN'S WORK.

In order to get a full perspective of work for women by the women of the Mission, one must keep in view the fact that three of our associate missionaries are fully qualified medical practitioners, all in active service. The report separates their activities from that of their co-laborers but in the actual work they are very much interrelated and co-operative. At all the stations, more or less thorough provision is made for this work, still, there is a great need for more workers.
The day of large opportunity is still with us but who will say for how long?

Miss Lutton describes her work at Maskat as follows: "Zenana work has been kept up as much as possible this year notwithstanding the fierce rays of the sun, often so hot that at times, one was glad to enter the houses not for the welcome only but for a shady place to rest while trying to tell the women of the One who alone can give true rest and peace. We called at 280 houses, meeting some 600 women and had opportunity for 42 Scripture readings. This year I have entered so many houses of mourning that I am entirely unable to give a true record of the total number of women with whom I have come in contact. The women of the Sultan's household are most friendly. I have had several requests to visit them and they have very graciously told me that I need not send word beforehand, as is the custom, but to come whenever I wished. Three new villages were visited. In one of these places the women were very much afraid of me and I could not get a welcome into a single house. I distributed 13 copies of Scripture, but only where I was sure the recipient would read. The number of women who can read or confess that they can read is very small. Many women were invited to the Sunday services and although the number thus persuaded has been only 116, we believe in using this method in order to have them where they can hear the word.

"Early in the year I commenced a kind of open-air meeting with the children in one of the villages near by and the women, some of whom were the mothers of the children, gathered around me too, so that often we had quite a good gathering. Of the thirteen meetings the largest gathering numbered 41, and the smallest numbered 11. I kept this up until it got too hot to continue any longer. On my return from India I sought these children again and received a hearty welcome and I hope to continue the little gatherings. They can repeat some short texts and often, when they meet me, recite a verse of a hymn to show how clever they are and how well they remember what I have taught them previously."
Miss Scardefield, at Bahrein, has done the zenana work, along with her school work. "The homes were visited as we had time and strength. There were many opportunities of reading a portion of Scripture or a hymn. On Sundays, after the Arabic service, a women's service was held for those that had attended the previous one. In the afternoon the school children came for instruction, when Mrs. Van Peursem taught the Moslem children from the Gospel and I taught the Christians from the Old Testament, while the closing services were held together. The weekly prayer meeting was held on Wednesday. These were well attended by Moslems, the largest number present being nine. Many women were received as visitors and once, when twenty-two women called, the occasion was turned into a prayer-meeting with the good result that two women, who had not been in the house before, asked to be taught more concerning our Book. The saddest thing in this year's work was the fall and backsliding of Makiah, which happened very suddenly. All of us at the station put forth every effort to win her back, but without avail, though just at the last she seemed somewhat penitent. Better and more work could have been done if a worker could have been secured, but none was available. For the next year, let us hope that some one may be found."

In Kuweit Mrs. Calverley says: "In addition to that mentioned (in her medical report) a certain amount of more direct evangelistic work was carried on. Over 155 women called socially, and many of them listened, apparently with interest, to the reading of the Gospel and to hymns played on the small organ. The number of social calls made in Arab houses was 22, and there were more invitations than could be accepted. The assistants have won many friends by their hospitality. They have read the Bible to many callers and have always been willing to go calling, thus doing a Bible-woman's work without pay. Some Jews have asked for a girls' school. A directly evangelistic woman missionary would have no trouble in doing work in Kuweit along the usual lines."
In Busra, Mrs. Cantine and Mrs. Vogel were the directly responsible workers. Mrs. Vogel spent some time in working the villages around Busra, but her main work was in Zobeir and Amara, about which she writes, "On the first of February I moved to Zobeir where I met much encouragement for work in the future. The people showed themselves exceedingly friendly. There was no lack of opportunity to speak and read to my visitors, who continually entered my house. Some of the printed sermons which I had taken along and given to some sick Arabs, found great response, for soon after that I was besieged by young men and soldiers for literature whom I referred to our Bible shop in Busra. Zobeir people are nearly all of the better class and most of them can read, although the women stand greatly in fear of the Koran readers, who hold sway over them in a most extraordinary manner, and the greater number are afraid to take a Gospel home for fear that it may bring bad luck into the house. I left Zobeir after a three months' stay. The people expressed their hope of my speedy return. After my vacation in India, I paid them another visit to keep in touch with them.

"June and July were spent in Amara where I found an unexpected welcome into the houses of the merchants and effendis. These people know our purpose and thus no difficulty was found in speaking and reading the Gospel to them. One asked me to leave my Bible with her. She is a well-to-do widow whose house is a much-used place of meeting for women. The encouraging feature of our itinerating work is that we have more freedom from year to year to spread the Gospel among the women. They get used to our coming and expect us to call again. About 30 Gospel portions, two Bibles, and a number of sermons and short stories were given to those who could read and desired to have them."

Mrs. Cantine describes her work as follows: "The Bible-woman could not visit the houses as there was no one to go with her. As she could give only three mornings a week, it seemed as if her time could be utilized best in working among the women that come to the Hospital. Mrs. Bennett welcomed this suggestion and Jasmine spent the year, except
July, August and September, in this way. She is well fitted for this work. She tells the Gospel stories in an attractive way and the women like her quiet and gentle manner. I am sorry that she cannot give more of her time.

"The women's prayer meeting was held from the time of last annual meeting until in June and then the heat and other interruptions interfered. The Christian women attended well and there were usually Moslem women present too, convalescent patients from the Hospital. Mrs. Van Ess had charge of the children's Sunday School, using the International Lessons. I did some visiting in both Busrah and Ashar. Realizing the great need for this work, I regret that I could not do more of it but am extremely thankful that health and strength were given to do a little. Almost always I have had opportunity of reading the Gospel, and in a few homes they seemed to be glad to hear it. What I have enjoyed particularly has been my visits to some of the in-patients in the Hospital. I hope to do more of this next year and I believe if such visiting were done very faithfully we might see results, for there were women who have shown more than the usual interest."

BIBLE WORK.

Since the total effect of all our agencies is evangelistic, we do not appropriate this work for what is usually gathered under it but treat the items separately. However, the Bible work of the Mission is that around which the greater part of our activities center and it is in itself the means of much direct appeal and proclamation and it is thus at once cause and effect in the general progress of our work. Thus the twenty per cent. advance in the sales of Scriptures means a great deal more than simply that much more business. Better and wider tilling made wider sowing profitable. It is true that the advance was, in part, due to certain conditions in Busrah but this fact is offset by the fact of limiting conditions in Bahrein and Maskat; if the whole field has been normal the increase would have been much larger. The total sales were 8,343. In 1902 they were 4,181 and in 1907, 5,784. The amount
of argument and appeal and testimony and prayer will never be recorded here below. Some special features come out in the station accounts.

Dr. Cantine writes from Busrah, "One seldom finds phenomenal growth or radical changes in a work which has been carried on along much the same lines for two decades and a survey of the past year offers nothing worthy of special emphasis, unless it be our Scripture circulation. We were fortunate in getting hold early in the year, of two new colporteurs, both of whom have proved valuable acquisitions. Both were engaged in evangelistic work in the regions about Mardin before they came here. Our increase in sales over last year, amounting to more than 2,000 copies, was entirely outside the shops and is to be credited to work in the bazaars and also along the river during the date season. For illustration, the sales in the bazaar for the month of February ran up to 477 books, and at one date-packing establishment in September were nearly 100. A tour up the Karun River by Dr. Bennett and Salomi also helped to swell the total, which reached for twelve months 3,320 copies. The Ashar shop has not been much of an asset, having only 127 sales to its credit. This was due to the difficulty of finding a shop-keeper with proper qualifications and the consequent irregularity with which it has been kept open."

Amara was not occupied by a missionary this year owing to the continued disturbed condition of the surrounding territory which would have limited his usefulness. Mr. Van Ess directed the work there and at the out-station, Nasaria, and with Mrs. Van Ess, visited Amara for a month in the summer.

At Kuwait Mr. Calverly describes the work he has been developing. "At the Bible shop efforts have continued throughout the year to increase its usefulness. The Sheikh's prohibition to canvass the shop district was not repeated and formal permission was not requested as it may be secured by gradual advance. So the chief efforts to sell Scriptures have had to be made in the shop. This is well located for that purpose, but the other object, of providing a quiet place for reading and discussing is not so well attained. The small
room was made more attractive by using a smaller table to make more room, and supplying a thermometer, a globe and a copy of the weekly telegrams to supply introductory topics, in addition to the usual periodicals. During the month of most opposition, 107 visited the shop while 200 is the present average.

"The sales were increased by placing a show case outside the shop in front of the passers-by and later by displaying also an open tray. Great crowds were attracted by the books within their reach and for a time the sales were large. This encroachment upon the road was a cause of antagonism and that common experience in Moslem lands, of having Scriptures returned all torn up, continued for several months. The results show total Scripture sales of 452 and the object to present to every visitor and passer-by the opportunity to secure the Gospel is being more nearly accomplished. The ships in the harbor were visited by the colporteur, accustoming the people to work outside of the shop and when the doctor went on a tour to the pearling boats the colporteur was sent with him."

The Bahrein Bible work was under the direction of Mr. Pennings excepting for the short time that Dr. Zwemer was in residence. After noting the unfavorable effects of the wars of Turkey on all the work Mr. Penning proceeds: "Colportage has been carried on during the year by an average staff of three regular colporteurs and one assistant. Suleiman has been in charge of the shop as heretofore, and has shown his usual qualifications as a witnesser and as a salesman. The opposition shop run by the Moslems has adopted all our methods and has so far succeeded in drawing many visitors from our shop. This and the feeling against us on account of the war has affected our Bible sales a great deal; for it was to the visitors who came for the papers that the salesman had to sell.

"Colporteur Yusef's main work has been the shop at Linga and touring in the vicinity. His sales have been excellent, though not as large as last year, owing to the fact that the comparatively limited territory around Linga was pretty
well supplied last year. I believe that the work there is desirable. Most of the people are of Arab extraction and there is a great deal of intercourse between it and the Pirate Coast. Again, that coast is not visited by the colporteurs of any other society so that the needs of that coast constitute a direct call to our efforts. Yusef was not kept at Linga continuously but brought to Bahrein for touring the Island. This work and bazaar selling was also done by Tumas until his transfer to Maskat and by Barakaat who is a Moslem convert, an Arab from the Bedawin tribes of Syria, who came to us via Egypt. He was sent to us from Maskat, where on account of persecution it was not deemed best to leave him while the missionaries were away in India. Here he also suffered that storm of abuse and vituperation which Moslems are alone capable of. He has faithfully persisted in witnessing fearlessly. His work in touring the Island has been faithful and tireless.

"As for touring, an activity that ought to keep pace with the commercial activity of the place, the opportunity for that work is very limited at present. The Pirate Coast is more tightly closed than ever. Since the beginning of the war Katif and Hassa have also been closed to our colporteurs. In the beginning of the year, Dr. Zwemer sent Suleiman to Katif, but he was turned back; in fact he saw in the custom house the official order not to admit any one of our society into that place. The only field remaining is Bahrein Island and Linga with its adjoining parts, and these have been well covered."

In Maskat Station the field was divided. Mr. Barny had charge of the station work and Mr. Moerdyk conducted the touring. As to the station work Mr. Barny writes, "Scripture sales for the year were 1,046 in the three shops of Maskat, Matrah and Nakhl, and on tours 670, a total of 1,716 as against 2,526 last year. The work here has not had much to differentiate it from that of last year. We suffered from the lack of sufficient helpers, several attempts to secure our full number having failed. The man, Barakaat Abd-el-Fadi, was welcomed. For a while he was able to sell well but opposition to him developed and for two months his sales were very small.
IN THE MISSION GARDEN—BUSRAH
An Arab at Noonday Prayer
but we felt that his straightforward testimony was worth a great deal. When I went to India it seemed best not to leave him to the bitterness of his persecutors, and an exchange was effected with Mr. Pennings. In general, the work suffered from the disturbed state of affairs up-country and while the shops were fairly busy there were not the number of strangers in town as formerly. The Schoep Bible-shop property was finally put in good repair early in the year and we rejoice to have a permanent home for our bazaar work in the shape of a commodious shop at the intersection of the two busiest thoroughfares of Maskat. May it long continue to shed the light of God's Word in a dark place."

The Guest House work, while a distinct feature of Maskat work, is so closely connected with the Bible work, especially that of touring, that we introduce it here. There were fewer of the large entertainments this year than last. The reason is that the inland sheikhs did not come to Maskat in such numbers as was the case in 1911. The prospects of good crops in the Spring kept the people at home and in the fall the stoppage of the arms traffic and the disturbances connected therewith had the same effect. On the other hand, the number of visitors to the house was scarcely less than last year. With these some portion of Scripture was read and the conversation as much as possible was along religious lines.

Mr. Moerdyk gives the results of his year’s work Inland as follows: “We have travelled something like 1,700 miles, visiting 65 different towns. Twenty of these places had never been visited by missionaries or helpers, and quite a few of the other places had not been visited before by missionaries. All of the new places belonged to the district of Dhahira. With the exception of a few towns we have covered all of the coast line of the Oman field and have visited three of the inland districts. The purpose adopted at the beginning of the year was, first to renew and enlarge acquaintance with the Arabs and local conditions in their own districts and homes. Secondly, to locate important centers where the people frequently call during the year for market purposes and which might be used to advantage in our Bible work. The mission
property at one of these centers, Nakhl, has been repaired and enlarged.

"The impressions gathered throughout the year should not yet be named hard and fast. They are: That almost without exception all the districts are open to us at the good pleasure and whims of the people and their rulers. I mean that the Sultan retains the right to refuse or prohibit at any time, entrance for the time being into any one or more of the districts. There is also a distinct difference in the attitude of the people of the different parts at different times. This, too, may be because of wars and disturbances, or because of antagonistic influences obtaining at the time. Secondly, that real hard, aggressive work must be confined to the station, to Maskat and Matrah. People inland in general, and especially in Nakhl, have adopted the habit to oppose the residence of a foreigner. Yet, I am stronger than ever of the opinion that we must attempt something in different centers where a helper may reside for a few months at a time. We ought now, at this time, to be intensely active in working this field lest, mayhap, the doors close for reasons that we do not now know or may not now expect." How true this analysis is, is shown by the fact that as these words are being transcribed, all inland doors are shut against us by anti-foreign and anti-Christian sentiment.

The educational book work of the mission for the year has nothing to require special mention. This work we have never sought to develop into a business. Its sole reason for existence is to make the Bible shops centers of attraction. When decreasing sales affect the Bible-work, as at Bahrein, we regret it but otherwise our efforts are directed simply to meeting the demand. Generally speaking this demand has been normal. The increasing use of Nile Mission Press literature is to be noted. The sermons in koranic style are irenic in temper and are well received. The more pretentious booklets also have a way of approaching the Moslem without calling forth prejudices, that yet speak plainly and truthfully. The spreading of this kind of literature should prove to be a sowing with a harvest. Busrah notes an increasing and gratifying sale of
controversial literature, a noticeable feature of which is the demand from the members of the native Christian churches, who seem to be waking to the opportunity they now have of openly defending their faith.

SERVICES.

The apostolic “church in the house” is still with us in actuality, and we understand sometimes a little better why the great apostle-missionary greeted the members of these churches with such affection. Perhaps the very necessity of having to worship in rooms of our houses set aside as “chapels,” or the simplicity of it all and the sense of peace have made these places often veritable Bethels. As at first, so with us it is a passing phrase. Bahrein has had its Chapel for some years and Busrah is rejoicing in the prospects of one. Perhaps few can realize what these services mean to us who live constantly in the depressing atmosphere of an overweeningly proud Islam. Besides their helpfulness for ourselves and the people committed to our charge they are also a strong witness against the faith which calls out its lie five times a day. A rejoicing feature at some of the stations is the increasing tendency of Moslems to attend. The tendency is slowly increasing. May we say surely? Any wave of feeling stops it now, but when it is over, people come back.

At Maskat. Both Arabic and English services were held each Sunday when the missionary was in the station. The unsearchable riches of the Gospel became more precious in declaring them. The Arabic services were especially well attended during the first six months of the year. High-water mark in attendance was reached on Easter Sunday when besides ourselves and workers, thirty Moslems were inside and outside the door. By personal invitation, by a servant’s bringing his friends, by people hoping to see the doctor, and by neighbors dropping in, we were frequently crowded with Arab men. The sacrament of the Lord’s Supper was administered twice during the year. The accession of several Christian families has made the nucleus of the congregation
larger and stronger. Prayer was held each Friday with a constant attendance of the workers.

At Bahrein. The services on Sunday have been regularly maintained. An Arabic sermon was preached in the forenoon, followed by the Sunday School. These services have been regularly attended by the native community, but we have had few Moslem visitors. With the exception of two Sundays, an English service was held in the afternoon. On the whole the Europeans made it a practice not to attend, though the political agent came a few times.

At Kuweit. The usual Arabic services were established, with daily station prayers, Sunday preaching and Bible school and mid-week prayer meetings. At the preaching services, Moslem women and boys were usually present, attracted by curiosity and the music, but affording occasions for extended expositions of the life and claims of Christ. During the year the first celebration of the Lord's Supper in Kuweit was observed with seven present.

Besides our own Sunday School, each of the staff gathered together a class of Moslems for Bible lessons. For some Sundays five classes were held, with the highest aggregate attendance of 41 and including in and out-patients, school boys, friends and visitors. Regularity of attendance is desirable and success seems dependent on individual initiative.

At Busrah. The religious services, in maintaining which we gratefully acknowledge the help given by Mr. Van Ess, have been carried on as usual. The English preaching on Sunday drew very few of the English community and was discontinued early in the summer. Moslems, mostly from the hospital, have, we trust, profited by each Sunday's preaching. While not regular, the number was sometimes as large as thirty.

CONCLUSION.

Results, as far as converts are concerned, are very meagre. Indeed, some of our experiences with those who had confessed conversion are occasions for tears. Early in the year at Bahrein, as sudden as the blighting simoon, the fierce on-
A CARGO BOAT GOING DOWN BUSRAH RIVER FROM BAGHDAD TO BUSRAH
slaught of the adversary carried off the results of some years of labor. Kuweit reports a convert whose interesting conversion brought hope to the workers there. His picturesque form of confession was the posting of a copy of the Apostles' Creed on a dispensary door and writing underneath, "He wrote it, the least who is servant to the Lord Jesus Christ, who also desires of Him forgiveness of sins and who believes in Him, (my name) Servant of the Absolute one, of Baghdad. Yea! come to Him all ye sinners and He is the One who gives you rest from your sins. And ask for the Holy Scriptures that you may understand what is in them of proofs and excellences." Bahrein also has an inquirer who seems very hopeful. And then there is the usual number of "stony ground hearers" who repose for a while and then disappoint but who still are symptomatic of an unrest that may mean more. Now to say that this lack of success is not a burden on our souls would be strange indeed. However, the gloom has not yet settled on our souls. Any one present at our meeting would say that evidently it never would and really, there is no reason that it should. Let us see how we stand. We have a larger number than ever before of fully trained missionaries. Our band of helpers is larger, of a higher standard and better qualifications, because of long training. Our agencies are better equipped, and we reach more people and with a more constant influence than ever before, as evidenced by growing statistics. And best of all, we have faith in the Triune God. Such a marshalling of potentialities can have but one deduction—An immense responsibility resting on ourselves and our co-workers in America and Christendom. Our urgent call is not for more workers (and how great is the need!) Our requests for more money have been purposely cut down to the lowest figure, but our call is for God's blessing on us, missionaries and helpers, and our people, a blessing available through your intercession.
### FOREIGN MISSIONS.

#### THE ARABIAN MISSION: BOOK SALES, 1912.

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<th>Bibles</th>
<th>Testaments</th>
<th>Portions</th>
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<th>Total Books</th>
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| In Shop | 2332 | Amara | 497 |
| On Road | 6041 | Busrah | 332 |
| Donated | 2761 | Kuwait | 453 |
| Bahrein | 2243 | Maskat | 1719 |
| Total Circulation | 3370 | Maskat | 1719 |

#### VALUE OF SALES IN RUPEES.

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#### SCRIPTURES.

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**GENERAL SUMMARY, 1912-1913.**

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*With the Board of Foreign Missions of the Presbyterian Church, U. S. A.*

**COMPARATIVE SUMMARY, 1858-1913.**

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<td>Y. 1,607</td>
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### TABULAR VIEW OF RECEIPTS

**CLASSES AND CHURCHES.**

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<th>Classes and Societies</th>
<th>Sunday Schools</th>
<th>Young People's Societies</th>
<th>Women's Board</th>
<th>Special</th>
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**CLASSIS OF BERGEN.**

| Hackensack, First                 | 186 50                 | 12 139 02      | 10 71                    | 50           | 435 72  | 435 72         | 435 72 |
| Schraalenburgh                     | 31 57 25               | 25 10 66      | 7 40                     | 44 18        | 154 50  | 154 50         | 154 50 |
| English Neighborhood               | 13 02                  | 10 50         | 18 50                     | 20 20        | 10 20   | 40 30          | 40 30 |
| New Durham                         | 245 50                 | 800           | 10 10 10                 | 20 20 20     | 10 20   | 1013 30        | 1013 30 |
| Hoboken, First                     | 8 10                   | 10            | 20 20 20                 | 10 20 20     | 10 20   | 40 30          | 40 30 |
| Hackensack, Second                | 63 25                  | 7 25          | 15 20                    | 5 20         | 5 20    | 95 20          | 95 20 |
| Hoboken Ger. Evang.               | 35 15                  | 15 20         | 5 20                     | 5 20         | 5 20    | 85 20          | 85 20 |
| Hackensack, Third                 | 56 25                  | 20            | 20 20 20                 | 10 20 10     | 10 20   | 100 30         | 100 30 |
| Closter                            | 10 60                  | 10            | 10 60                     | 10 60        | 10 60   | 20 120          | 20 120 |
| Guttenberg                        | 14 50                  | 15            | 7 50                     | 5 15         | 5 15    | 25 125          | 25 125 |
| Jersey City, Central Ave.         | 102                    | 102           | 102                      | 102          | 102     | 102            | 102   |
| Hoboken                            | 29 66                  | 10 20         | 20 20                    | 10 20 10     | 10 20   | 100 30         | 100 30 |
| Secaucus                           | 5                      | 5             | 5                        | 5            | 5       | 5              | 5     |
| Spring Valley, N. J.              | 8 31                   | 12            | 12                       | 12           | 12      | 12             | 12     |
| Woodlawn                           | 2 55                   | 2 55          | 2 55                     | 2 55         | 2 55    | 2 55           | 2 55  |
| Harrington Park                   | 13 25                  | 6 19          | 10 20 20                 | 10 20 20     | 10 20   | 100 30         | 100 30 |
| W. M. Union                        | 16 50                  | 16            | 16 50                    | 16 50        | 16 50   | 16 50          | 16 50  |

**TOTAL RECEIPTS.**

| Total                                              | 1300 65               | 390 13         | 45 63                    | 891 12       | 952 69  | 271 57         | 3552 17 |

FOREIGN MISSIONS.
## Classes and Churches

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- Grand Rapids, Grace: 113 51, 163 85, 8 55, 289 21
- Grand Haven, Second: 10 80, 73 99, 60 28, 66 17, 269 53
- Grand Rapids, First: 316 25, 66 52, 28 15, 104 34, 593 11
- Grand Rapids, Second: 708 88, 246 23, 64 72, 1019 83
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JUNE, 1913. 197
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## FOREIGN MISSIONS.

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| **CLASSIS OF RENSSELAER**    |                              |                |                          |               |         |                |       |
| Bloomingrove                 | 25                            | 58             | 7                        | 12            | 4       | 4              | 38    |
| Castleton                    | 122                          | 100            | 100                      | 25            | 61      | 5              | 158   |
| Chatham                      | 85                            | 50             | 100                      | 83            | 18      | 91             | 162   |
| Ghent, First                 | 6                            | 12             | 3                        | 57            | 77      | 3              | 137   |
| Ghent, Second                | 6                            | 12             | 20                       | 20            | 20      | 20             | 52    |
| Greenbush                    | 42                            | 89             | 15                       | 38            | 75      | 6              | 183   |
| Kinderhook                   | 278                           | 90             | 185                      | 10            | 65      | 28             | 352   |
| Nassau                       | 32                            | 40             | 14                        | 10            | 50      | 9              | 123   |
| New Concord                  | 8                            |                | 8                        | 8             |         | 8              | 16    |
| Rensselaar                   | 3                             | 4              | 4                        | 20            | 8       | 8              | 35    |
| Schockack                    | 12                            | 12             | 5                        | 75            | 31      | 5              | 108   |
| Schockack Landing            | 14                            | 57             | 8                        | 8             | 5       | 8              | 21    |
| Styuyvesant                  | 7                            | 93             | 12                       | 7             | 80      | 7              | 95    |
| Styuyvesant Falls            | 12                            |                | 12                       | 7             | 80      | 7              | 95    |
| **Total**                    | 618                          | 89             | 369                      | 44            | 69      | 95             | 174   |

| **CLASSIS OF ROCHESTER**     |                              |                |                          |               |         |                |       |
| Clymer Abbe                  | 65                            | 115            | 10                       | 3              | 38      | 5              | 82    |
| Arcadia                      | 27                            |                | 27                       | 5             | 25      | 5              | 50    |
| Brighton                     | 25                            |                | 25                       | 25            | 10      | 25             | 50    |
| Buffalo                      | 25                            |                | 25                       | 25            | 10      | 25             | 50    |
| Clymer Hill                  | 35                            | 30             | 30                       | 14            | 25      | 20             | 75    |
| Cutting                      |                               |                |                          |               |         |                |       |
| East Williamson              | 129                           | 45             | 68                       | 57            | 60      | 46             | 209   |
| Marion, First                | 26                            | 83             | 34                       | 8             | 54      | 50             | 108   |
| Marion, Second               | 19                            | 60             | 40                       | 65            | 72      | 12             | 155   |
| Ontario                      | 19                            | 40             | 30                       | 20            | 30      | 20             | 80    |
| Palmyra                      | 16                            | 91             | 21                       | 16            | 10      | 16             | 32    |
| Pittneyville                 | 94                            | 64             | 65                       | 9             | 10      | 10             | 84    |
| Rochester, First             | 48                            | 63             | 80                       | 50            | 25      | 5              | 120   |
| Rochester, Second            | 50                            | 44             | 62                       | 12            | 35      | 15             | 82    |
| Sodus                        | 2                             | 4              | 2                        | 4              |         | 4              | 8     |
| Tyre                         | 4                             |                | 4                        | 4              |         | 4              | 8     |
| Annual Mission Fest          | 150                           |                | 150                      | 150           |         | 150            | 150   |
| W. M. Union                  |                               |                | 64                       | 64            |         | 64             | 64    |

| **Total**                    | 781                          | 761            | 630                      | 81            | 75      | 924            | 253   |

2018-19
### CLASSES AND CHURCHES.

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5583 73 1677 23 343 65 8686 63 1233 78 1307 74 2132 74

**CHICAGO**          |                            |                |                         |                |        |                |       |

| Dakota              | 904 44                      | 225 33         | 15                      | 321 65         | 271 80  | 207 18         | 1949 69 |
| Grand River         | 3566 63                     | 1671 68        | 221 97                   | 1176 65        | 320 70  | 871 41         | 7747 38 |
| Holland             | 3604 08                     | 3030 39        | 152 48                   | 1238 73        | 442 49  | 1857 37        | 10309 35 |
| Illinois            | 1284 50                     | 526 13         | 53 70                    | 356 76         | 100 66  | 121 57         | 2332 76 |
| Iowa                | 5652 16                     | 1386 52        | 187 40                   | 1494 09        | 320 23  | 3794 84        | 12098 45 |
| Michigan            | 3695 88                     | 1103 23        | 44 29                    | 865 64          | 354 35  | 1209 35        | 2722 55 |
| Pella               | 1582 29                     | 205 71         | 32 50                    | 1841 35        | 88 33   | 811 47         | 2390 65 |
| Pleasant Prairie    | 9915 59                     | 171 63         | 67 75                    | 350 03          | 118 72  | 574 73         | 1474 82 |
| Wisconsin           | 3747 70                     | 1616 79        | 386 16                   | 1357 99        | 278 11  | 3796 79        | 11072 72 |
| Cascades            | 82 53                       | 67 86          | 10                      | 36 72          | 34 10   | 52 35          | 283 85 |

27202 10 9385 65 1120 25 8608 83 2368 78 13296 45 62423 06

**NEW BRUNSWICK**     |                            |                |                         |                |        |                |       |

| Bergen              | 1300 65                     | 390 19         | 45 63                    | 891 12          | 952 69  | 271 55         | 3632 15 |
| Monmouth            | 496 42                      | 236 73         | 42                      | 808 46          | 83 20   | 73 26          | 2336 06 |
| Newark              | 219 67                      | 93 06          | 319 18                   | 32 60          | 46 52   | 91 79          | 362 17 |
| New Brunswick       | 3298 42                     | 214 34         | 47                      | 3947 14        | 410 90  | 886 68         | 4784 48 |
| Paranum             | 2165 91                     | 142 26         | 28 25                    | 1501 17        | 142 07  | 488 74         | 4471 40 |
| Passaic             | 2770 55                     | 722 76         | 175 32                   | 2935 26        | 404 85  | 1060 59        | 3136 45 |
| Philadelphia        | 1205 41                     | 282 58         | 68                      | 962 87          | 50 23   | 118 67         | 3352 58 |
| Raritan             | 810 87                      | 343 25         | 77 93                    | 849 50          | 121 66  | 788 17         | 2985 42 |

15118 58 2602 18 510 63 11818 63 2366 30 2953 89 3632 47

**NEW YORK**         |                            |                |                         |                |        |                |       |

| Hudson              | 686 80                      | 120 14         | 77 46                    | 448 82          | 54 63   | 169 39         | 1497 24 |
| Kingston            | 970 45                      | 144 65         | 20 60                    | 538 37          | 60 15   | 127 15         | 1671 57 |
| North Long Island   | 2117 17                     | 491 91         | 67                      | 1047 26        | 137 45  | 1071 63        | 3561 45 |
| South Long Island   | 2349 90                     | 572 71         | 51 83                    | 2775 30        | 94 77   | 2778 35        | 8023 84 |
| New York            | 13038 42                    | 729 96         | 340 80                   | 8199 59        | 831 84  | 9387 66        | 32023 27 |
| Orange              | 908 47                      | 122 51         | 60                      | 459 76          | 66 45   | 160 10         | 1766 52 |
| Poughkeepsie        | 772 36                      | 152 53         | 17 50                    | 1399 06        | 103 56  | 296 01         | 2386 49 |
| Westchester         | 1283 65                     | 152 49         | 30 31                    | 1277 23        | 135 76  | 563 85         | 3473 25 |

22072 12 2459 88 655 50 1699 72 1430 70 1450 93 5738 74

Grand Total         | 75497 63                     | 16575 94       | 2629 93                   | 45203 71        | 7339 82  | 22378 82  | 90717 104 83 |
JUNE, 1913.

FROM INDIVIDUALS NOT THROUGH CHURCHES.

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<tr>
<td>Mrs. and Mr. John Dykstra</td>
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<tr>
<td>Miss Gertrude Dodd</td>
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<tr>
<td>Miss Jennie Dubbink</td>
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<tr>
<td>John DeVisser</td>
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$3885 83
FOREIGN MISSIONS.

LEGACIES.

Alje Bonthius ......................................................... $74.76
D. P. Conover .......................................................... 47.44
Elizabeth Stillwell ..................................................... 2,762.50
Margaret P. McEvey ................................................. 500.00
Mrs. John Vande Berg .............................................. 1,019.72
Louise D. Elmendorf .................................................. 250.00
Elizabeth Stillwell ..................................................... 3,864.55
Susan Jane Schenck ................................................... 500.00
Augusta E. Wagoner .................................................. 100.00
Hannah J. Grimes ..................................................... 250.00
Florence R. Morehouse, for Arcot Mission ................. 347.84
Arend Lubbers ........................................................ 290.00
Rachel M. Hasbrouck ............................................... 500.00
D. Matilda Down ..................................................... 11,000.00
A. DeVree ............................................................. 99.00
P. I. Neefus ............................................................ 5,500.00
Josephine Penfold (Woman's Bd.) ......................... 5,000.00
Sethelia Matilda Clark ............................................... 2,300.00

$34,405.81

Less specially designated as Trust Funds, etc.............. 13,262.50

$21,143.31
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</tr>
<tr>
<td>1891</td>
<td>167,911 73</td>
<td></td>
<td></td>
<td></td>
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</tr>
<tr>
<td>1892</td>
<td>158,994 94</td>
<td></td>
<td></td>
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<tr>
<td>1893</td>
<td>142,474 79</td>
<td></td>
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</tr>
<tr>
<td>1894</td>
<td>150,239 94</td>
<td></td>
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<tr>
<td>1895</td>
<td>137,464 74</td>
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<tr>
<td>1896</td>
<td>167,911 73</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>1897</td>
<td>158,994 94</td>
<td></td>
<td></td>
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<td></td>
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<tr>
<td>1898</td>
<td>205,372 64</td>
<td></td>
<td></td>
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<td></td>
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<tr>
<td>1899</td>
<td>235,349 34</td>
<td></td>
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<tr>
<td>1900</td>
<td>341,884 10</td>
<td></td>
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<tr>
<td>1901</td>
<td>173,394 17</td>
<td></td>
<td></td>
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</tr>
<tr>
<td>1902</td>
<td>147,893 89</td>
<td></td>
<td></td>
<td></td>
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</tr>
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<td>1903</td>
<td>161,061 40</td>
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</tr>
<tr>
<td>1904</td>
<td>147,893 89</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>1905</td>
<td>161,061 40</td>
<td></td>
<td></td>
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</tr>
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<td>1906</td>
<td>161,061 40</td>
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<tr>
<td>1907</td>
<td>161,061 40</td>
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<tr>
<td>1908</td>
<td>161,061 40</td>
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<td>1909</td>
<td>161,061 40</td>
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<tr>
<td>1910</td>
<td>161,061 40</td>
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</tr>
<tr>
<td>1911</td>
<td>161,061 40</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>1912</td>
<td>161,061 40</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>1913</td>
<td>161,061 40</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

*In addition $56,500 were given by Mr. Warren Ackerman to remove the debt resting on the Board.

*In addition $45,335.06 were given for the Endowment of the Theological Seminary in the Arcot Mission, through the efforts of Rev. Jacob Chamberlain, D.D.

*From 1895, receipts of the Arabian Mission are included. The total amount received since 1857, for all the Missions, is $6,051,160.21.
# FOREIGN MISSIONS.

## THE BOARD OF FOREIGN MISSIONS.

### STATEMENT OF RECEIPTS AND EXPENDITURES.

FOR THE YEAR ENDING APRIL 30, 1913.

**EXHIBIT "A"**

<table>
<thead>
<tr>
<th>Description</th>
<th>Receipts</th>
<th>Expenditures</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Cash Balance—May 1, 1912</strong></td>
<td>$10,716.59</td>
<td>$47,500.00</td>
</tr>
<tr>
<td><strong>Loans</strong></td>
<td>$52,000.00</td>
<td>$178,100.48</td>
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<tr>
<td><strong>Covered by Appropriations—Schedule No. 1</strong></td>
<td>196,724.92</td>
<td>196,724.92</td>
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<tr>
<td><strong>Not covered by Appropriations:</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Woman’s Board</td>
<td>$2,106.34</td>
<td>3,111.10</td>
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<tr>
<td>Salary</td>
<td>2,125.00</td>
<td>2,514.90</td>
</tr>
<tr>
<td>Salary</td>
<td>700.00</td>
<td>700.00</td>
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<tr>
<td>Relief of Famine Sufferers in China</td>
<td>201.15</td>
<td>211.15</td>
</tr>
<tr>
<td>Tong-an School</td>
<td>4,582.19</td>
<td>150.35</td>
</tr>
<tr>
<td>Chinese Education Fund</td>
<td>1,263.35</td>
<td>231.25</td>
</tr>
<tr>
<td>Manipettai Hospital</td>
<td>40.00</td>
<td>40.00</td>
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<tr>
<td>Union Tuberculosis Sanitarium</td>
<td>250.00</td>
<td>625.00</td>
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<tr>
<td>Netherlands Committee</td>
<td>1,240.00</td>
<td>1,240.00</td>
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<tr>
<td><strong>Endowment Funds Income:</strong></td>
<td></td>
<td>14,798.33</td>
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<tr>
<td>E. R. Voorhees College</td>
<td>$400.00</td>
<td></td>
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<tr>
<td>Arcot Industrial School</td>
<td>563.78</td>
<td></td>
</tr>
<tr>
<td>Amoy Hospital</td>
<td>27.41</td>
<td></td>
</tr>
<tr>
<td><strong>Additions to Funds:</strong></td>
<td></td>
<td>991.19</td>
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<tr>
<td>John Neefus Educational</td>
<td>$3,000.00</td>
<td></td>
</tr>
<tr>
<td>C. L. Wells Memorial</td>
<td>2,500.00</td>
<td></td>
</tr>
<tr>
<td>Scudder Memorial</td>
<td>1,643.67</td>
<td></td>
</tr>
<tr>
<td>Security Fund</td>
<td>2,762.50</td>
<td></td>
</tr>
<tr>
<td>Amoy Hospital Endowment</td>
<td>2,482.26</td>
<td></td>
</tr>
<tr>
<td>Josephine Penfold Trust</td>
<td>5,000.00</td>
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</tr>
<tr>
<td><strong>Investments:</strong></td>
<td></td>
<td>17,369.43</td>
</tr>
<tr>
<td>Promissory Notes</td>
<td>500.00</td>
<td></td>
</tr>
<tr>
<td>U. S. Steel Corporation, Preferred Stock</td>
<td>2,762.50</td>
<td></td>
</tr>
<tr>
<td>Reading Company, General Bonds</td>
<td>2,915.44</td>
<td></td>
</tr>
<tr>
<td>Union Trust Company—General Trust Account</td>
<td>51,000.00</td>
<td>31,643.83</td>
</tr>
<tr>
<td>Union Trust Company—Special Trust Account</td>
<td>3,915.45</td>
<td>736.00</td>
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<tr>
<td>Bond and Mortgage—69 West 10th Street</td>
<td>13,323.90</td>
<td></td>
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<tr>
<td>Bond and Mortgage—69 West 10th Street—Insurance and Interest</td>
<td>51.82</td>
<td>3.05</td>
</tr>
<tr>
<td>Bond and Mortgage—205 West 136th Street</td>
<td>500.00</td>
<td></td>
</tr>
<tr>
<td>Bond and Mortgage—176th Street and Mohegan Avenue</td>
<td>20,600.00</td>
<td></td>
</tr>
<tr>
<td>Bond and Mortgage—949 East 165th Street</td>
<td>20,600.00</td>
<td></td>
</tr>
<tr>
<td>Bond and Mortgage—723 East 161st Street</td>
<td>3,500.00</td>
<td></td>
</tr>
<tr>
<td>Conditional Gifts</td>
<td>738.30</td>
<td>1,349.50</td>
</tr>
<tr>
<td><strong>Sundry Income Account:</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td>India Ministerial Education</td>
<td>$442.91</td>
<td>442.91</td>
</tr>
<tr>
<td>Mrs. J. W. Broadhead Fund</td>
<td>39.36</td>
<td></td>
</tr>
<tr>
<td>Scudder Memorial</td>
<td>39.36</td>
<td></td>
</tr>
<tr>
<td>C. L. Wells Memorial</td>
<td>532.50</td>
<td>532.50</td>
</tr>
<tr>
<td>Funds in Trust for Woman’s Board</td>
<td>167.90</td>
<td>167.90</td>
</tr>
<tr>
<td>Fund in Trust for Arabian Mission</td>
<td>83.97</td>
<td>83.97</td>
</tr>
<tr>
<td>H. N. Cobb Memorial</td>
<td>8.09</td>
<td>3.88</td>
</tr>
<tr>
<td>Remsen Estate</td>
<td>1,304.08</td>
<td></td>
</tr>
<tr>
<td><strong>Transmission Account</strong></td>
<td>4,101.72</td>
<td>4,001.72</td>
</tr>
<tr>
<td>Mission Treasurer’s Draft</td>
<td>2,711.40</td>
<td>2,733.40</td>
</tr>
<tr>
<td>Missionaries’ Special Deposits</td>
<td>202.00</td>
<td>284.00</td>
</tr>
<tr>
<td>The Arabian Mission</td>
<td>4,652.15</td>
<td>4,307.35</td>
</tr>
<tr>
<td><strong>Cash Balance—April 30, 1913</strong></td>
<td>$359,876.64</td>
<td>$359,876.64</td>
</tr>
</tbody>
</table>

*Note: All amounts are in U.S. dollars.*
**JUNE, 1913.**

**EXHIBIT "B"**

Balance Sheet, April 30, 1913.

### Assets.

<table>
<thead>
<tr>
<th>Description</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Cash</td>
<td>$1,983.59</td>
</tr>
<tr>
<td>Bond and Mortgage and Special Deposits:</td>
<td></td>
</tr>
<tr>
<td>Railroad Bonds</td>
<td>70,915.44</td>
</tr>
<tr>
<td>U. S. Steel Corporation Preferred Stock</td>
<td>2,762.50</td>
</tr>
<tr>
<td>Promissory Note</td>
<td>100.00</td>
</tr>
<tr>
<td>Mortgages</td>
<td>162,328.10</td>
</tr>
<tr>
<td>Union Trust Company—Trust Account</td>
<td>2,710.54</td>
</tr>
<tr>
<td>Union Trust Company—Special Account</td>
<td>859.56</td>
</tr>
<tr>
<td>Union Trust Company—Certificate of Deposit</td>
<td>10,000.00</td>
</tr>
<tr>
<td>Bankers Trust Company</td>
<td>11,958.69</td>
</tr>
<tr>
<td>Accrued Interest—Security Fund</td>
<td>$17.91</td>
</tr>
</tbody>
</table>

### Advances:

<table>
<thead>
<tr>
<th>Description</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>To Missions for May and June, 1913—Schedule No. 2</td>
<td>$28,328.26</td>
</tr>
<tr>
<td>Conditional Gifts, Annuities</td>
<td>1,344.59</td>
</tr>
<tr>
<td>Renssen Estate</td>
<td>22.12</td>
</tr>
<tr>
<td>Arcot Mission Tent</td>
<td>2.07</td>
</tr>
<tr>
<td>Loans to Arabian Mission</td>
<td>7,500.00</td>
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</table>

### Excess of Liabilities over Assets

$321,078.22

### Liabilities.

<table>
<thead>
<tr>
<th>Description</th>
<th>Amount</th>
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</thead>
<tbody>
<tr>
<td>Trust Funds</td>
<td>$176,670.86</td>
</tr>
<tr>
<td>Temporary Funds</td>
<td>22,203.69</td>
</tr>
<tr>
<td>Security Fund</td>
<td>64,637.50</td>
</tr>
<tr>
<td>Borrowed Money</td>
<td>47,500.00</td>
</tr>
<tr>
<td>Received for Transmission abroad</td>
<td>100.00</td>
</tr>
<tr>
<td>Gifts for objects outside the Appropriations:</td>
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</tr>
<tr>
<td>General</td>
<td>$48.80</td>
</tr>
<tr>
<td>A Missionary's Salary</td>
<td>905.32</td>
</tr>
<tr>
<td>Tong-an School</td>
<td>4,428.94</td>
</tr>
<tr>
<td>Chinese Education</td>
<td>1,132.10</td>
</tr>
<tr>
<td>Leper Hospital, Japan</td>
<td>27.00</td>
</tr>
<tr>
<td>Union Tuberculosis Hospital, India</td>
<td>250.00</td>
</tr>
<tr>
<td>Mission Treasurer's Draft</td>
<td>24.00</td>
</tr>
<tr>
<td>The Arabian Mission</td>
<td>19.77</td>
</tr>
<tr>
<td>The Woman's Board</td>
<td>114.86</td>
</tr>
<tr>
<td>Interest on Funds:</td>
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<tr>
<td>E. R. Voorhees, College Endowment</td>
<td>$880.83</td>
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<tr>
<td>Arcot Industrial School Endowment</td>
<td>1,882.97</td>
</tr>
<tr>
<td>Amoy Hospital Endowment</td>
<td>27.41</td>
</tr>
<tr>
<td>Miss J. W. Broadhead Fund</td>
<td>28.54</td>
</tr>
<tr>
<td>Scudder Memorial Fund</td>
<td>80.00</td>
</tr>
<tr>
<td>Henry N. Cobb Memorial Fund</td>
<td>9.95</td>
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<tr>
<td>Interest held pending settlement of Foreclosed Mortgage</td>
<td>21.64</td>
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</table>

$321,078.22
FOREIGN MISSIONS.

STATEMENT OF RECEIPTS AND EXPENDITURES COVERED BY APPROPRIATIONS.

FOR THE YEAR ENDING APRIL 30, 1913.

EXHIBIT “A”

SCHEDULE NO. 1.

Receipts.

<table>
<thead>
<tr>
<th>Description</th>
<th>Amount</th>
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<tbody>
<tr>
<td>Collections</td>
<td>$151,585.96</td>
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<tr>
<td>Legacies—Net</td>
<td>22,147.31</td>
</tr>
<tr>
<td>Security Fund Income</td>
<td>2,378.88</td>
</tr>
<tr>
<td>Other Funds Income</td>
<td>2,435.68</td>
</tr>
<tr>
<td>Income from Funds held in Trust by Board of Direction</td>
<td>556.55</td>
</tr>
<tr>
<td><strong>Total Receipts—Exhibit “A”</strong></td>
<td><strong>$178,100.48</strong></td>
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</table>

Expenditures.

<table>
<thead>
<tr>
<th>Description</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Paid to:</td>
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</tr>
<tr>
<td>Amoy Mission</td>
<td>$38,425.34</td>
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<tr>
<td>Arcot Mission</td>
<td>70,410.17</td>
</tr>
<tr>
<td>North Japan Mission</td>
<td>40,777.92</td>
</tr>
<tr>
<td>South Japan Mission</td>
<td>29,378.89</td>
</tr>
<tr>
<td><strong>Total Expenditures—Exhibit “A”</strong></td>
<td><strong>$196,724.92</strong></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Description</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Home Expenses:</td>
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</tr>
<tr>
<td>Rent and Care of Office</td>
<td>$969.35</td>
</tr>
<tr>
<td>Salaries</td>
<td>6,566.43</td>
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<tr>
<td>Account Books and Stationery</td>
<td>198.88</td>
</tr>
<tr>
<td>Stenographers</td>
<td>1,344.83</td>
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<tr>
<td>Postage and Telegrams</td>
<td>492.11</td>
</tr>
<tr>
<td>Messenger Service</td>
<td>10.30</td>
</tr>
<tr>
<td>Testamentary Expenses</td>
<td>85.04</td>
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<tr>
<td>Exchange on Checks</td>
<td>75.26</td>
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<tr>
<td>Office Furniture and Repairs</td>
<td>89.52</td>
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<tr>
<td>Audit</td>
<td>65.00</td>
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<tr>
<td>Incidents</td>
<td>64.39</td>
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<td>Books Purchased</td>
<td>23.07</td>
</tr>
<tr>
<td>Telephone</td>
<td>103.01</td>
</tr>
<tr>
<td>Annual Report</td>
<td>1,028.26</td>
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<tr>
<td>Pamphlets and Leaflets</td>
<td>352.37</td>
</tr>
<tr>
<td>Mission Field and Neglected Arabia</td>
<td>1,297.36</td>
</tr>
<tr>
<td>Christian Intelligencer</td>
<td>162.00</td>
</tr>
<tr>
<td>Missionary Conference and Report</td>
<td>103.18</td>
</tr>
<tr>
<td>Circulars and Miscellaneous Printing</td>
<td>25.72</td>
</tr>
<tr>
<td>Department of Young Peoples’ Work</td>
<td>581.31</td>
</tr>
<tr>
<td>Missionary Boxes</td>
<td>61.83</td>
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<tr>
<td>Collection Envelopes</td>
<td>72.09</td>
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<tr>
<td>Lantern Supplies</td>
<td>34.73</td>
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<tr>
<td>Distribution of Literature</td>
<td>252.42</td>
</tr>
<tr>
<td>Travel among Churches</td>
<td>587.15</td>
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<tr>
<td>Classical Missionary Agents</td>
<td>76.91</td>
</tr>
<tr>
<td>Expenses of Western Agent</td>
<td>290.07</td>
</tr>
<tr>
<td><strong>Total Expenditures—Exhibit “A”</strong></td>
<td><strong>$196,721.82</strong></td>
</tr>
</tbody>
</table>
JUNE, 1913.

ADVANCES TO MISSIONS.

EXHIBIT "B"

SCHEDULE NO. 2.

MAY AND JUNE, 1913.

<table>
<thead>
<tr>
<th></th>
<th>May</th>
<th>June</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>Amoy</td>
<td>$2,649.77</td>
<td>$2,499.77</td>
<td>$5,149.54</td>
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<tr>
<td>Arcot</td>
<td>5,594.54</td>
<td>5,447.88</td>
<td>11,042.42</td>
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<tr>
<td>North Japan</td>
<td>3,225.81</td>
<td>3,268.61</td>
<td>6,493.52</td>
</tr>
<tr>
<td>South Japan</td>
<td>2,364.59</td>
<td>2,329.69</td>
<td>4,694.28</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>$13,824.41</strong></td>
<td><strong>$13,545.25</strong></td>
<td><strong>$27,369.66</strong></td>
</tr>
</tbody>
</table>

Amounts due from Missionaries not charged to Missions:

- D. J. S. Day ........................................... $18.97
- J. R. Duffield .......................................... 938.54
- L. J. Shafer ............................................ .79

Total—as per Exhibit "B" .................................. $28,328.26

TRUST AND SECURITY FUNDS.

APRIL 30, 1913.

EXHIBIT "B"

SCHEDULE NO. 3.

Endowment Funds:

- Elizabeth R. Voorhees College .................................. $10,000.00
- Arcot Industrial School ......................................... 20,000.00
- Amoy Hospital .................................................... 2,463.26

Total Endowment Funds ............................................. $32,463.26

Conditional Gifts:

- Semelink Family Mission Fund .................................. 14,000.00
- J. Y. Elmandorf Fund ............................................. 9,834.68
- K. Schaddelee Fund .............................................. 7,000.00
- Rev. Albert E. King ............................................ 1,000.00
- Dirk Jan Obbink ............................................... 500.00
- Mary C. Van Brunt ............................................. 7,000.00

Total Conditional Gifts ............................................. $39,434.68

Ministerial Education in India:

- G. B. Walbridge Fund ........................................... $5,000.00
- Christiana Jansen Fund ....................................... 5,000.00
- Joseph Scudder Fund ........................................... 2,000.00
- William R. Gordon Fund ..................................... 2,000.00

Total Ministerial Education in India ................................ 14,000.00

Ministerial Education in Japan:

- John Neefus Fund .............................................. 9,000.00

Support of Native Pastors in India:

- C. L. Wells Memorial Funds Nos. 1, 2, 3 and 4 ............... 15,000.00

Support of Native Preachers or Missionaries:

- F. I. and M. K. Neefus Fund ................................ 14,000.00

Ranipet Hospital, India:

- J. Broadhead Fund ............................................ $1,000.00
- Miss J. W. Broadhead ......................................... 1,000.00
- Scudder Memorial .............................................. 2,293.67

Total Ranipet Hospital, India ..................................... 4,293.67

Sio-khe Hospital, China:

- Martha Schaddelee Fund .................................... 785.00

Funds held in trust for others:

- Susan Y. Lansing Fund for Woman's Board ............... $5,000.00
- Susan Y. Lansing Fund for Arabian Mission ......... 2,500.00
- Josephine Penfold Fund for Woman's Board ........ 5,000.00

Total Funds held in trust for others .......................... 12,500.00
FOREIGN MISSIONS.

General Funds:
A. J. Schafer Fund .......................................................... $194.25
Alda Van Schaick Fund ................................................ 30,000.00
A. C. Van Raalte Fund .................................................... 3,000.00
In Memoriam Fund .................................................... 500.00
Garret N. Hopper Fund ............................................... 1,500.00

Temporary Funds:
Henry N. Cobb Memorial ........................................ $17,203.69
E. R. Voorhees College President House Fund ............ 5,000.00

$263,512.05

May 28, 1913.

W. H. Van Steenbergh, Esq., Treasurer,
Board of Foreign Missions,
Reformed Church in America,
New York City.

Dear Sir:—We have completed our examination of the accounts of the Treasurer of the Board of Foreign Missions for the year ending April 30, 1913, and submit herewith the following Exhibits and Schedules:

Exhibit "A"—Statement of Receipts and Expenditures—for the year ending April 30, 1913.
Schedule No. 1—Statement of Receipts and Expenditures covered by Appropriations—for the year ending April 30, 1913.
Exhibit "B"—Balance Sheet—April 30, 1913.
Schedule No. 2—Advances to Missions—May and June, 1913.
Schedule No. 3—Trust and Security Funds—April 30, 1913.

All cash disbursements for the period have been checked against vouchers, and all income as shown by the receipt books has been properly entered. The cash and bank balances as of April 30, 1913, have been reconciled and found correct.

We have not verified the mortgages and other securities representing investments of the various funds, having confined our work to an examination of the books of account and the cash transactions.

Respectfully yours,

SUFFERN & SON,
Certified Public Accountants.

We have examined the Bonds, Mortgages and other securities of the Board as noted in the Balance Sheet of April 30, 1913, and set forth particularly in the Board's Ledger, and find that they are correct in every particular.

With regard to the Railroad Bonds, we report that their par value is $71,000, and their market value on May 1, 1913, was $65,354.37.

Dated May 21, 1913.

(Signed) J. J. JANEWAY, Chairman.
For the Finance Committee.
JUNE, 1913.

ARABIAN MISSION RECEIPTS.

MAY 1, 1912, TO MAY 1, 1913.

As far as possible these amounts have been placed to the credit of churches in the "Tabular View of Receipts."

FOR MISSIONARIES' SALARIES:

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SYNDICATES NOT INCLUDED ABOVE:

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$15,962.10
### MISCELLANEOUS GIFTS.

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FOREIGN MISSIONS.

Mr. Simon Toussaint...... 40 00  American Bible Society.. 700 00
Mrs. Simon Toussaint... 75 00  American Tract Society.. 100 00
* Mrs. T. Von Mayer...... 5 00  University of Mich. Students' Christian Ass'n. 1850 00
Dr. S. W. Wiggins........ 2 00  Miss Dorothy Willis..... 3 00  Woman's Board ......... 2557 07
W. L. Watson, Pittston, Pa. ................. 30 00

$16,922 31

RECEIPTS ON THE FIELD.

Bible Lands Mission Aid Society ............................................................. Rs. 894 7 1
Dr. S. M. Zwemer ........................................................................................... 1500 0 0
Jiddah Fund ..................................................................................................... 231 12 0
British and Foreign Bible Society ......................................................... 1845 2 9
Miss MacKinnon ............................................................................................ 75 0 0
Mrs. MacKinnon ............................................................................................ 31 8 0
Lord Symington .............................................................................................. 7 8 0
D. M. Grey, Esq. ......................................................................................... 78 1 2

Rs. 4464 7 1

LEGACIES.

Mr. and Mrs. A. Bonthius ................................................................. $275 00
Arend Lubbers .............................................................................................. 29 00

$565 00
**THE ARABIAN MISSION.**

**STATEMENT OF RECEIPTS AND EXPENDITURES.**

**FOR THE YEAR ENDING APRIL 30, 1913.**

**EXHIBIT "A"**

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**$62,779.82**

**BALANCE SHEET, APRIL 30, 1913.**

**Assets**

<table>
<thead>
<tr>
<th>Item</th>
<th>Amount</th>
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</thead>
<tbody>
<tr>
<td>Cash</td>
<td>1,793.74</td>
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<tr>
<td>Bankers Trust Company—Certificate of Deposit</td>
<td>7,250.00</td>
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<tr>
<td>Railroad Bonds</td>
<td>4,000.00</td>
</tr>
<tr>
<td>Amount on hand in Mission Treasury to be applied to Appropriations for 1913</td>
<td>4,254.86</td>
</tr>
<tr>
<td>Amounts paid to Mission for May, June and July</td>
<td>7,494.75</td>
</tr>
<tr>
<td><strong>Excess of Liabilities over Assets</strong></td>
<td><strong>$24,783.38</strong></td>
</tr>
<tr>
<td><strong>Liabilities</strong></td>
<td><strong>$29,281.94</strong></td>
</tr>
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**THE ARABIAN MISSION.**

**STATEMENT OF RECEIPTS AND EXPENDITURES COVERED BY APPROPRIATIONS.**

**FOR THE YEAR ENDING APRIL 30, 1913.**

**EXHIBIT "A"**

**SCHEDULE NO. 1.**

<table>
<thead>
<tr>
<th>Item</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Collections</td>
<td><strong>$39,919.91</strong></td>
</tr>
<tr>
<td>University of Michigan, Students' Christian Association</td>
<td>1,850.00</td>
</tr>
<tr>
<td>Gifts for Safe at Muscat</td>
<td>54.50</td>
</tr>
<tr>
<td><strong>Legacies</strong></td>
<td><strong>$32,824.41</strong></td>
</tr>
<tr>
<td>Income from Trust Fund held by Board of Foreign Missions</td>
<td>565.00</td>
</tr>
<tr>
<td>Income from Security Fund</td>
<td>20.71</td>
</tr>
<tr>
<td><strong>Total Receipts—Exhibit &quot;A&quot;</strong></td>
<td><strong>$33,500.09</strong></td>
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</tbody>
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Expenditures.

<table>
<thead>
<tr>
<th>Description</th>
<th>Amount</th>
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</thead>
<tbody>
<tr>
<td>Remittance to Arabia for regular work</td>
<td>$31,676.06</td>
</tr>
<tr>
<td>University of Michigan, Students Christian Association</td>
<td>$1,531.42</td>
</tr>
<tr>
<td>Discount and Interest</td>
<td></td>
</tr>
<tr>
<td>Individual Accounts of Missionaries</td>
<td></td>
</tr>
<tr>
<td>Safe for Muscat Station</td>
<td></td>
</tr>
<tr>
<td>Home Expenses:</td>
<td></td>
</tr>
<tr>
<td>Rent and Care of Office</td>
<td>$227.39</td>
</tr>
<tr>
<td>Salaries</td>
<td>$1,540.24</td>
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<tr>
<td>Account Books and Stationery</td>
<td>$46.74</td>
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<tr>
<td>Stenographers</td>
<td>$217.52</td>
</tr>
<tr>
<td>Postage and Telegrams</td>
<td>$115.42</td>
</tr>
<tr>
<td>Office Furniture and Repairs</td>
<td>$21.01</td>
</tr>
<tr>
<td>Messenger Service</td>
<td>$2.20</td>
</tr>
<tr>
<td>Incidents</td>
<td>$16.05</td>
</tr>
<tr>
<td>Books Purchased</td>
<td>$7.74</td>
</tr>
<tr>
<td>Christian Intelligence</td>
<td>$38.00</td>
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<tr>
<td>Audit</td>
<td>$30.00</td>
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<tr>
<td>Telephone</td>
<td>$25.70</td>
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<tr>
<td>Mission Field</td>
<td>$219.55</td>
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<tr>
<td>Annual Report</td>
<td>$234.45</td>
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<tr>
<td>Neglected Arabia</td>
<td>$79.37</td>
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<tr>
<td>Distribution of Literature</td>
<td>$58.85</td>
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<tr>
<td>Pamphlets and Leaflets</td>
<td>$54.41</td>
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<tr>
<td>Lantern Slides</td>
<td>$5.17</td>
</tr>
<tr>
<td>Travel among Churches</td>
<td>$292.24</td>
</tr>
<tr>
<td>Missionary Conferences and Report</td>
<td>$24.20</td>
</tr>
<tr>
<td>Western Agent's Expenses</td>
<td>$70.41</td>
</tr>
<tr>
<td>Circulars and Miscellaneous Printing</td>
<td>$7.02</td>
</tr>
<tr>
<td>Department of Young People's Work</td>
<td>$136.34</td>
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<tr>
<td>Collection Envelopes and Mission Boxes</td>
<td>$23.62</td>
</tr>
<tr>
<td>Exchange on Checks</td>
<td>$24.27</td>
</tr>
<tr>
<td>Classical Missionary Agents</td>
<td>$15.03</td>
</tr>
<tr>
<td>Shipping Expenses</td>
<td>$19.23</td>
</tr>
<tr>
<td>Total Expenditures—Exhibit “A”</td>
<td>$44,404.75</td>
</tr>
</tbody>
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May 28, 1913.

W. H. Van Steenbergh, Esq., Treasurer,
Arabian Mission,
Reformed Church in America,
New York City.

Dear Sir,—We have completed our audit of the Treasurer's accounts of the Arabian Mission for the year ending April 30, 1913. All cash disbursements for the period have been checked against vouchers, and all income as shown by the receipt books has been properly entered. We have proved the balance of cash on hand April 30, 1913, and have found it correct.

We herewith submit the following Exhibits and Schedule:

Exhibit "A"—Statement of Receipts and Expenditures—for the year ending April 30, 1913.
Schedule No. 1—Statement of Receipts and Expenditures covered by Appropriations—for the year ending April 30, 1913.
Exhibit "B"—Balance Sheet—April 30, 1913.

We have not counted the securities consisting of Railroad Bonds and a Certificate of Deposit, but have confined our work to an examination of the books of account and the cash transactions.

Respectfully yours,

SUFFERN & SON,
Certified Public Accountants.

Approved John Bingham,
For Finance Committee.
May 29, 1913.
JUNE, 1913.

MISSIONARIES OF THE BOARD

The following list contains the names of Missionaries now connected with their various Missions, whether in the field or at home expecting to return, with their addresses, and also those under appointment.

Letter postage to all lands here named, five cents for the first ounce, three cents for each additional ounce or fraction.

Postage on printed matter, one cent for each two ounces, or fraction.

AMOY MISSION.

Only address—Amoy, China.

WENT OUT

*Mrs. J. V. N. Talmage.............................................................1865
Mrs. Helen C. Kip.................................................................1865
Miss Katharine M. Talmage, 25 E. 22d St., New York........1874
Miss Mary E. Talmage, 25 E. 22d St., New York..............1874
Rev. Philip W. Pitcher, 25 E. 22d St., New York..............1885
Mrs. Anna F. Pitcher, 25 E. 22d St., New York..............1885
Miss Nellie Zwemer, 25 E. 22d St., New York...............1891
Miss Margaret C. Morrison..............................................1892
Miss Lily N. Duryee.............................................................1894
Rev. A. Livingston Warnshuis........................................1900
Mrs. Anna D. Warnshuis..................................................1900
Rev. Harry P. Boot...............................................................1903
Mrs. Anna H. Boot.............................................................1908
Rev. Frank Eckerson, 25 E. 22d St., New York..............1903
Rev. Henry J. Voskuil............................................................1907
Mrs. Mary W. Voskuil......................................................1908
Rev. Henry P. De Pree..........................................................1907
Mrs. Kate E. De Pree, 25 E. 22d St., New York...........1907
Miss Katharine R. Green.....................................................1907
Mrs. Rachel S. Day, 25 E. 22d St., New York..............1908
FOREIGN MISSIONS.

John H. Snoke, M. D. ...................................................... 1908
Mrs. Mary E. S. Snoke .................................................... 1908
Miss Leona Vander Linden ............................................. 1909
Andrew Bonthius, M. D. ................................................... 1909
Mrs. Nellie D. Bonthius ................................................... 1909
Rev. Wm. H. Giebel .......................................................... 1909
Mr. Herman Renskers ...................................................... 1910
Miss Bessie M. Ogsbury ................................................... 1910
Edward J. Strick, M. D. .................................................... 1911
Mrs. Edith M. Strick ......................................................... 1911
Miss Maude Norling .......................................................... 1912
Miss Willemina Murman ................................................... 1913

* Died October 11, 1912.

ARCOT MISSION.

General Address—Madras Presidency, India.

Mrs. Julia C. Scudder, Palmaner ........................................ 1855
Mrs. Sophia W. Scudder, Vellore ........................................ 1861
Mrs. Gertrude Chandler Wyckoff, 25 E. 22d St., New York ......... 1892
Miss Julia C. Scudder, Palmaner ........................................ 1879
Rev. Ezekiel C. Scudder, 25 E. 22d St., New York .................. 1882
Mrs. Mabel J. Scudder, 25 E. 22d St., New York .......................... 1889
Miss M. K. Scudder, Ranipettai ......................................... 1884
Rev. Lewis R. Scudder, M. D., Ranipettai ................................ 1888
Mrs. Ethel T. Scudder, Ranipettai ....................................... 1888
Rev. Lewis B. Chamberlain, Ranipettai ................................... 1891
Mrs. Julia Anable Chamberlain, Munich, Germany ..................... 1897
Rev. James A. Beattie, Chittoor ......................................... 1893
Mrs. Margaret Dall Beattie, Chittoor ................................... 1893
Miss Louisa H. Hart, M. D., Madanapalle ............................. 1895
Rev. Henry J. Scudder, 25 E. 22d St., N. Y. (1890-1894) ............. 1897
Mrs. Margaret B. Scudder, 25 E. 22d St., New York .................. 1897
Mr. William H. Farrar, Katpadi ......................................... 1897
Mrs. Elizabeth W. Farrar, Katpadi ....................................... 1897
Rev. Walter T. Scudder, Tindivanam .................................... 1899
JUNE, 1913.

NORTH JAPAN MISSION.

General Address—Japan.

Rev. James H. Ballagh, D. D., Yokohama......................... 1861
Rev. E. Rothesay Miller, Kojimachi, Tokyo...................... 1875
Rev. Eugene S. Booth, 178 Bluff, Yokohama.................... 1879
Mrs. Emily S. Booth, 178 Bluff, Yokohama..................... 1879
Mrs. Anna C. Wyckoff, Matsumoto................................. 1881
Miss M. Leila Winn, Stewart, Ala................................ 1882
Rev. Albert Oltmans, D. D., Meiji Gakuin, Tokyo.............. 1886
Mrs. Alice V. Oltmans, Holland, Mich............................ 1886
Miss Julia Moulton, 178 Bluff, Yokohama...................... 1889
Rev. D. C. Ruigh, Tokyo............................................ 1901
Mrs. Christine C. Ruigh, Tokyo.................................. 1904
Miss Jennie M. Kuiper, 178 Bluff, Yokohama.................. 1905
Mr. Walter E. Hoffsommer, Meiji Gakuin, Tokyo.............. 1907
FOREIGN MISSIONS.

Mrs. Grace P. Hoffsommer, Meiji Gakuin, Tokyo.......................... 1907
Rev. Hubert Kuyper, Tokyo...................................................... 1911
Rev. Nathan H. Demarest, Shirokané Shiba, Tokyo.......................... 1912
Miss May B. Demarest, Shirokané Shiba, Tokyo............................ 1912
Rev. David Van Strien, Akasaka Ku, Tokyo................................. 1912
Mrs. Eleanor E. Van Strien, Akasaka Ku, Tokyo............................. 1912
Rev. Luman J. Shafer, Akasaka Ku, Tokyo..................................... 1912
Mrs. Amy K. Shafer, Akasaka Ku, Tokyo...................................... 1912
Miss Florence E. Dick, Tokyo.................................................... 1912

SOUTH JAPAN MISSION.

General Address—Japan.

Rev. Albertus Pieters, Oita....................................................... 1891
Mrs. Emma T. Pieters, Oita....................................................... 1891
Miss Sara M. Couch, Nagasaki................................................... 1892
Rev. Harman V. S. Peeke, Saga (1889-1892).................................. 1893
Mrs. Vesta O. Peeke, Saga......................................................... 1893
Miss Harriet M. Lansing, Kagoshima........................................... 1893
Miss Jennie A. Pieters, Nagasaki................................................ 1904
Mr. Anthony Walvoord, 25 E. 22d St., New York............................ 1905
Mrs. Edith Walvoord, 25 E. 22d St., New York................................ 1905
Rev. Willis G. Hoekje, Nagasaki................................................ 1907
Mrs. Annie N. Hoekje, Nagasaki................................................ 1912
Miss Jennie Buys, 53 Packard St., Grand Rapids, Mich..................... 1909
Miss Jeane Noordhoff, Kagoshima.............................................. 1914
Rev. Stephen W. Ryder, under appointment.................................. 1913
Miss Hendrine E. Hospers, under appointment................................ 1913

ARABIAN MISSION.

General Address—Via Bombay.

Rev. James Cantine, D. D., Busrah, Persian Gulf.......................... 1886
Mrs. Elizabeth G. Cantine, Busrah, Persian Gulf.......................... 1932
Rev. Samuel M. Zwemer, D. D., Cairo, Egypt................................ 1890
Mrs. Amy W. Zwemer, Cairo, Egypt............................................. 1896
Rev. H. R. L. Worrall, M. D., Bahrein, Persian Gulf....................... 1894
MRS. Emma H. Worrall, M. D., Bahrein, Persian Gulf ....... 1901
Rev. Fred J. Barny, Maskat, Arabia ................. 1897
Mrs. Margaret R. Barny, Maskat, Arabia ......... 1898
*Sharon J. Thoms, M. D. ............................................. 1898
Mrs. May De Pree Thoms, Ann Arbor, Mich ......... 1906
Rev. James E. Moerdyk, Bahrein, Persian Gulf .... 1900
Rev. John Van Ess, Busrah, Persian Gulf .......... 1902
Mrs. Dorothy F. Van Ess, Busrah, Persian Gulf .... 1909
Miss Jennie A. Scardefield, Bahrein, Persian Gulf .... 1903
Miss Fanny Lutton, Maskat, Arabia ................. 1904
Arthur K. Bennett, M. D., Busrah, Persian Gulf .... 1904
Mrs. A. Christine Bennett, M. D., Busrah, Persian Gulf .... 1909
Mrs. Martha C. Vogel, 25 E. 22d St., New York .... 1905
Mr. Dirk Dykstra, Holland, Mich ..................... 1906
Mrs. Minnie W. Dykstra, Holland, Mich .......... 1907
C. Stanley G. Mylrea, M. D., Kuweit, Persian Gulf .... 1906
Mrs. Bessie London Mylrea, Kuweit, Persian Gulf ...... 1906
Rev. Gerrit J. Pennings, Busrah, Persian Gulf .... 1908
Rev. Edwin E. Calverley, Kuweit, Persian Gulf ...... 1909
Mrs. Eleanor J. Calverley, M. D., Kuweit, Persian Gulf .... 1909
Paul W. Harrison, M. D., Kuweit, Persian Gulf .......... 1909
Rev. Gerrit D. Van Peursem, Bahrein, Persian Gulf ...... 1910
Mrs. Josephine E. Van Peursem, Bahrein, Persian Gulf .... 1910
Miss Sarah L. Hosmon, M. D., Bahrein, Persian Gulf .... 1911
Mr. Chas. F. Shaw, Busrah, Persian Gulf ................. 1911
Mrs. Adele B. Shaw, Busrah, Persian Gulf ......... 1911
Hall G. Van Vlack, M. D., Busrah, Persian Gulf .... 1911
Mrs. Mercy Van Vlack, Busrah, Persian Gulf .......... 1911
Mr. Philip C. Haynes, Busrah, Persian Gulf .......... 1911
Miss Gertrud Schafheitlin, Bahrein, Persian Gulf .... 1912

* Died Jan. 15, 1913.
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<tr>
<td>Bingham, Mr. John, xxxv.</td>
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<tr>
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