

THE SEVENTY-NINTH ANNUAL REPORT

OF THE

Board of Foreign Missions

of the Reformed Church in America

AND

THE FIFTY-FOURTH YEAR OF SEPARATE ACTION

ORGANIZED 1832

INDEPENDENT 1857

INCORPORATED 1860

Missions

Amoy, China, 1842

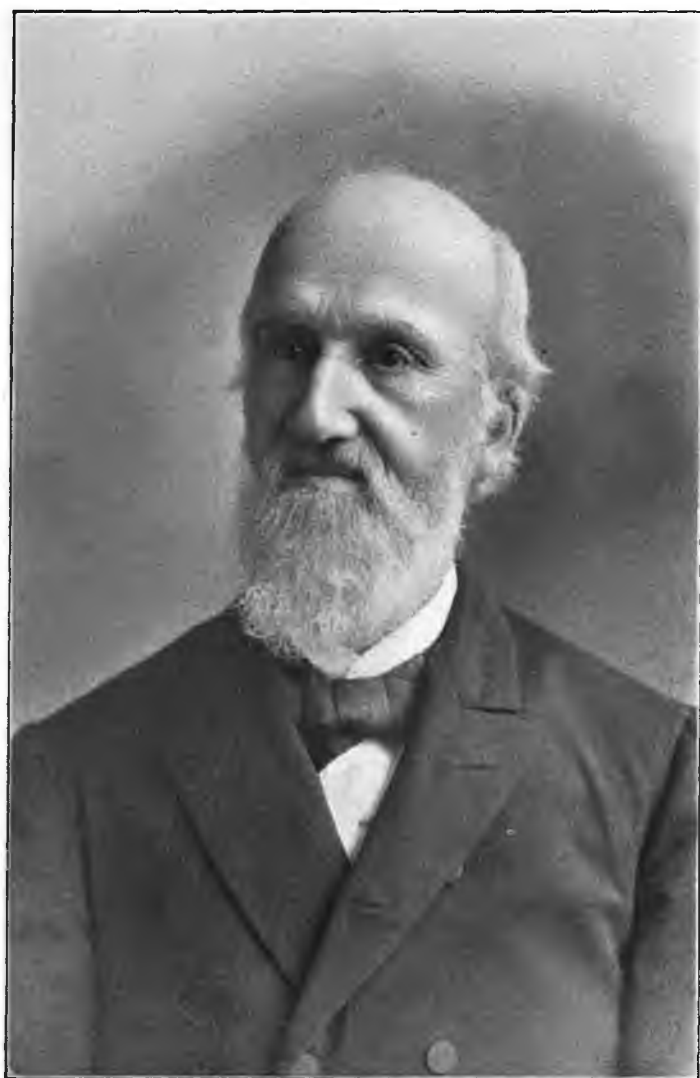
Arrol, India, 1858

North Japan, 1859

South Japan, 1859

Arabia, 1894

Presented to the General Synod at Asbury Park,
New Jersey, June, 1911



THE REV. JOHN MASON FERRIS, D. D.
BORN, JANUARY 7TH, 1825
DIED, JANUARY 30TH, 1911
Corresponding Secretary, 1865-1882
Treasurer, 1886-1892

PRESS OF
THE UNIONIST-GAZETTE ASSOCIATION
SOMERVILLE, N. J.

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REPORT

The Board of Foreign Missions respectfully presents to the General Synod its Seventy-ninth Annual Report, the Fifty-fourth of its separate and independent action.

A Year of Achievement. With profound thankfulness the Board makes mention of its gratitude to God for the manifest evidences of His favor upon the work of the year, both in the broad fields in Asia where our missionaries represent us, and in the field of the Church at home in sustaining its growing work abroad. The agency abroad has been strengthened by the addition of ten missionaries. The newer Missions have added to the number of stations where missionaries reside, and the older Missions have strengthened their occupancy of their fields by increasing the out-stations, the organized centers of their activity. Two new churches have been organized and several have become self-supporting, while about 500 have been received on confession into communion with these churches. The Sunday Schools enroll 3,000 more scholars and the native Christian community nourished by these agencies in our Mission fields has grown in strength and in numbers.

An additional occasion for gratification lies in the significant evidence of the purpose of the Church at home, to meet the increasing obligations assumed through recent years in the maintenance of its work in Asia. While we rejoiced in the fact last year that the receipts from all sources, and the contributions from the Churches were both in excess of those of any previous year, we noted the fact also, and with solicitude, that these did not reach the amount of the appropriations made to the Missions by a small deficit and that they fell considerably below the standard set by General Synod. Notwithstanding these somewhat serious facts, when the estimates from the Missions for the current calendar year, prepared with very evident care and moderation, came up for consideration in October, the Board felt constrained, after a most careful examination of every item, to follow the example of previous years and grant practically the whole amount

sought by the Missions for the maintenance of their existing work, although this involved an advance upon the receipts of the previous year of about \$34,000, and the year was already cumbered with a deficit of \$7,600. Whether this was simple faith or blind courage there may have been some doubt during the lean months of the year, but the final issue would seem to indicate that it was more the former than the latter. May we not in humility believe that our Heavenly Father has rewarded our weak faith in undertaking this large work, and that the Church has not been disobedient to the heavenly vision?

The facts of our treasury are these:

For the <i>regular work</i> of the Board we have received	
from Church Collections, Legacies, Interest and	
Conditional Gifts	\$185,608.00
For <i>special objects</i> , including legacies to be invested	62,766.00
	<hr/>
	\$248,374.00
For the <i>regular work</i> of the Arabian Mis-	
sion	\$28,826
For <i>special objects</i>	5,030
	<hr/>
	33,856.00
	<hr/>
A grand total of.....	\$282,230.00

The corresponding figures for 1910 were: \$148,992, \$27,578, and \$30,833, with a total of \$207,404. The differences in favor of 1911 are, for regular work, \$36,616, for special objects, \$35,188, or a total advance of \$71,804. The total advance in the receipts of the Arabian Mission adds \$3,022 to this amount, constituting an advance in total receipts over last year of \$74,826. Deducting legacies and interest from both years we still have the unusual advance of \$42,110, or twenty-one per cent.

Confining ourselves to the single item of greatest significance as indicating the attitude of the active membership of the Church the receipts of the Board from the collections of the Churches alone were \$150,765, as against \$136,717 last year, or a gain of eleven per cent., while that of 1910 over 1909 was only about six per cent.

The Board realizes that large factors in this year's advance

have been the unusual legacies and the enlarged gifts from the Woman's Board, promoted by the Jubilee Commemorations; but that the gain was substantial also from the regular sources the above figures afford ample evidence.

**Losses
by Death.**

This year has also been shadowed by the death of those who have long been identified with the foreign missionary enterprise of the Reformed Church. The report of last year recorded the death of those who had long guided the Board in its administrative relations. The reports of the Missions for the year under review, being the calendar year 1910, give expression to the deep sense of loss which each of the older Missions of India, China and Japan has sustained by the death of those who have been long or intimately identified with them in work and in fellowship.

At Palmaner, India, on October 17, after a service distinguished alike for its character and its length, there passed to his final reward, Dr. Jared W. Scudder, the last one of the seven brothers who had followed their father to the Mission field of India. Dr. Scudder's service of fifty-five years was the longest in the history of the Board, and constituted the last link of the Arcot Mission with the period of its founding. His unremitting and faithful labors in the field of evangelization, literature and theological instruction constitute a conspicuous part of the history of that Mission which will long continue in the inheritance of his labors. India was the land of his birth, not only, but of his adoption in a very peculiar sense.

On April 14, Dr. John A. Otte, the beloved physician of Amoy, rested from his labors having come upon death in the performance of his duty. His service to China extended over two decades, and was distinguished by great activity and effectiveness, especially in his chosen field of medicine and surgery. His many Chinese and American friends propose to commemorate his life and service by providing a Memorial Endowment Fund for the hospitals which he founded.

Although not strictly within the Mission year, yet following so closely as to be identified with it, on January 26, 1911, Miss Alice Duryee, after a brief but very active service in the Amoy Mission, passed on to the home above, leaving a large number of sorrowing

associates and friends. Her life in China is to be commemorated by a gift for the erection of a missionaries' home in Tong-an, the station where she lived and labored.

After a long and painful illness very patiently borne, Mrs. E. R. Miller died at Tokyo, Japan, June 25, 1910. Mrs. Miller was the first single lady missionary appointed to Japan. Her long and very intimate identification with the educational and literary work of the North Japan Mission, her part in establishing Ferris Seminary and her successful editorship of Christian periodicals gave her a unique place in the missionary annals of Japan.

The overwhelming suddenness of the termination of the lives of these missionaries was again illustrated in the death at Tokyo, Japan, on January 27, 1911, of Dr. Martin N. Wyckoff, of the North Japan Mission. Within a few hours he passed from a life of great activity in the classroom to the mansions of peace above. His was a character of peculiar strength, associated with a service of impressive unselfishness. During three decades he followed and served his Master with a devotion and a forgetfulness of self which will long abide as a benediction upon his colleagues and an example to the many Japanese Christians who came in contact with him. His funeral served as an occasion for a most remarkable demonstration of sorrow and love on the part of his many students of the Meiji Gakuin, with which institution he had been so long and so usefully identified.

During the year the Board has also been called upon to mourn the loss of those who have served it in home relations.

The Rev. Dr. John Mason Ferris died at Flatbush, L. I., on January 30, 1911, at a ripe old age. He had served the Board as Corresponding Secretary for seventeen years, and as Treasurer for six years. In these relations Dr. Ferris had been a great strength to the work of Foreign Missions in the days when beginnings were small and resources were few. Many of those identified with the establishing of the various Missions of the Board had received their appointment from him, and his was a cherished name among the fathers of the Missions.

On February 10, 1911, Dr. Edward G. Janeway, for nearly twenty-five years the Medical Adviser of the Board, died at Summit, N. J. At the head of his profession and one whose services were in constant demand in important cases, Dr. Janeway

always gave freely of his time and skill in determining questions of vital interest to the Board and its missionaries.

In the course of the year the members of the Board have issued a Memorial Volume commemorative of the life and services of Dr. Henry N. Cobb, so long its honored Corresponding Secretary. It has also arranged to erect in the Mission field a suitable and substantial memorial to his deep interest in the work of the missionaries. Friends of Dr. Cobb have already paid in subscriptions to this memorial amounting to \$12,000.

THE MISSION FIELDS.

It is increasingly true that the movements going on in the lands where our Missions are working are attracting the attention of the Christian world. They challenge to-day, as never before, the faith, devotion and liberality of the Church. It is impossible to view them without a feeling of admiration and of awe—without the deep conviction that God Himself is working in these lands more manifestly than ever before, preparing for His Gospel a highway among the nations, and for His people great and mighty things in the way of opportunity and achievement which, hitherto, they have not known.

In India a large measure of peace has settled upon the troubled waters. The death of the Emperor who contributed so much to peaceful conditions among the nations has brought out expressions of sympathy and of national sentiment that have made for peace and kindlier feeling. The forthcoming visit of the present King and his coronation as Emperor in the ancient seat of the Empire, Delhi, has strengthened this feeling of unity. The political reforms introduced and now in successful operation have added to the general contentment. This is an atmosphere in which moral and religious life is fostered. The missionaries throughout that country—and our own representatives not the least among them—are alive to the present opportunity and are leading the Indian Church to assume a larger responsibility for their own maintenance and government not only, but for the further proclamation of the truth and the evangelization of the land.

China is the one great Pagan Empire which the wrecks of millenniums have left on the earth. The rapidly moving events

in that country, those that were not anticipated a twelve-month ago, are sufficient not only to merit, but to compel and to amply repay the accession of interest which the world is taking in the affairs of the Middle Kingdom. The agitation of the Provincial Assemblies, only called into being in 1908, the irrepressible Memorials of the National "Senate," the continued appeals of the great merchants—all these have served to make "Monarchy" an historical term in China. By Imperial edict a Parliamentary Form of Government is hastened, and a cabinet formed which is to be no longer responsible to the throne but to an official body of a representative character.

Fears are expressed lest the spirit of militarism, fostered by Chinese students who have returned from Japan, may lay too strong a hold upon the student class generally. It is seen that the rapidly developing educational system needs to be permeated with a Christian spirit and the missionaries are putting forth every effort to bring this about. China is undergoing a moral experience of her own choosing. The determination which has led her to hasten the day of the complete suppression of opium smoking with the condition of giving up its cultivation as a means of livelihood has about it the moral quality of self-denial and sacrifice. It is greatly to the credit of England and the Indian Government that at the sacrifice of a large revenue their co-operation is assured.

The dominance of the educational problem in China is reflected somewhat in Japan where the missionaries and Japanese Christians alike are engaged in efforts to make more effective as educational agencies and Christianizing forces the Christian Institutions, and to superimpose upon the whole fabric of Christian education an outstanding Christian University for Japan.

The Chairman of the American Section of the Committee on Christian Education related to the Continuation Committee of the Edinburgh Conference, charged with giving special attention to the educational conditions in Japan and China, is just now visiting those countries in the interests of his committee. Conferences are being held with the missionaries in both, with a view to considering the means of fostering co-operation and co-ordination in educational missionary work. Our own missionaries are partici-

pating in these important Conferences and taking their part in these larger responsibilities.

There is also in Japan, a general concensus of opinion that much more needs now to be done in village evangelization, that the country is open as never before and that the distant homes on the mountain sides and in the valleys need and will repay more attention from the Christianizing agencies in that land. The lessons of the recent war, its sequels and the annexation of Korea, are having a sobering effect upon that energetic people who seem more open now to the favorable consideration of Christian truth.

And what may we say of Arabia? What more need we say than that even the outskirts of the Turkish Empire are being touched with the new life of the Near and Far East? The Persian Gulf is no longer an isolated inland sea. The old valleys of the Tigris and the Euphrates are again coming into prominence. It is significant that the students of one of the largest and oldest State Universities should desire to become identified with the new forces in the land of Messopotamia and that they should have determined at a great mass meeting, presided over by the President and Eastern Diplomatist, to take up Medical and Engineering work in co-operation with our Mission in Busrah with a distinct Christian purpose. With five stations strategically placed along the Eastern coast our Mission is in a good position to go in and possess the land.

THE WORK OF THE MISSIONS.

The report of the Amoy Mission again reflects the disturbed conditions which continue to characterize the civil and commercial life of the Empire now so rapidly undergoing changes. Questions of discipline in Church and School appear to come more readily to the surface in the agitated political and industrial atmosphere. These, however, betoken a vigorous life, and one that is responsive to present developments, the absence of which susceptibly has so long stood in the way of all progress in this ancient Empire.

In the midst of these unsettled conditions, however, the work of the Mission has steadily grown in every department except that of medicine, where the sudden withdrawal by death of the founder and leader of a score of years, Dr. Otte, naturally was

most keenly felt. The number of out-stations and of regular preaching places has grown apace, from fifty-two to eighty. The Native Church gives unmistakable evidence of life and growth in reporting that the communicants and those received during the year are more than in the previous year. The contributions of the Chinese Christians have also increased while the scholars in both Boarding and Day Schools are multiplying.

Several items of especial interest appear in the body of the report. The Missionary Force on the field remains the same owing to recent additions to the staff notwithstanding the loss by death of Dr. Itte and, at the end of the year, of Miss Alice Duryee, whose sudden passing from the activities of the Mission is very greatly mourned. This year also brought the news of the death of Miss Cappon, who had given fourteen years of most faithful missionary service in China. She made her abiding remembrance of the Mission and its work further evident in a provision of her will, by which the Chapel of the new Neerbosch Hospital at Sio-Khe becomes her memorial.

An important feature of the work of the year has been the definite organization of Sunday School work. Owing to conditions peculiar to China, Sunday Schools, as we understand them, have not been a distinctive feature of missionary activity in the past. There has, heretofore, been public explanation of the Sunday School lesson from the pulpit, but now for the first time classes have been formed and teachers have been appointed in Amoy. The recent appointment of an organizing Secretary for Sunday School work in China by the International Sunday School Union has doubtless had something to do in stimulating this movement in Amoy.

Of all the departments of its work, perhaps the educational has undergone most careful review and reorganization during the year. This is, in part, owing to the new emphasis being placed upon education in China both by the Government and by the Missions engaged in this important phase of the missionary enterprise and, in part, to the feeling of the members of the Board at home and of the Mission on the field that much needed to be done to improve the schools of the Mission as contributing factors in the development of the native Christian community and in giving it leadership. A committee of the Mission has given much study

to the conditions of each school, the relation of each to the general educational aim of the Mission and the part which the Mission might properly take in a union educational movement to be sustained by the three Missions at work in the Amoy region. In September an important conference was held of these three Missions, the English Presbyterian, the London Mission and our own, when certain principles and lines of joint activity were unanimously agreed upon. Something should grow out of this united action of the societies working in South Fukien, and in all probability this will soon be the case. Indeed the Board has received overtures from the English Presbyterian Board and the Church Missionary Society looking toward definite united action in maintaining Collegiate and Medical Work in the Province of Fukien.

The results of this study of educational conditions have been, among others, the raising of the standard of the Union Middle School by three years of additional study, making this the first in the region to attain the character of a real "Middle School," and the organization of a Normal School for Teachers, something very much desired in order that well trained teachers may be prepared for the increasing demands of this work.

The Mission maintains eight Boarding and twenty-four Day Schools having 540 and 833 scholars respectively, a diminution in the number of schools but a very considerable increase in the total number of scholars.

The Medical Work of the Mission has naturally suffered from the sudden withdrawal of the guiding hand of many years. Dr. Otte's influence among the Chinese was extraordinary and each passing month has emphasized the gravity of the loss sustained by his death. It was providential that there should have been present on the field at that time a physician preparing to take up the work, and others well fitted to carry out Dr. Otte's plans. The Board is happy in having under appointment still another physician whose equipment and experience would seem to qualify him to be associated with this important medical work. Throughout the year Hope and Wilhelmina Hospitals have carried on their beneficent work and with increased equipment and facilities on the completion of plans made by Dr. Otte. Through the generosity of Dr. Bonthius and members of his family, a most needed addition to the hospitals was supplied by the erection of

the Bonthius Memorial Chapel, the memorial being to the mother, a provision of whose will made this erection possible. A new water works system and an electric light plant are now also parts of the equipment. During the year 11,100 patients were treated, and 342 operations performed. The Mission is rejoicing in the prospect of the early completion of the new buildings for the Neerbosch Hospital in Sio-Khe. The generous gifts of the West End Collegiate Church in New York, and the legacy of Miss Cappon will make possible the carrying out of the plans of the Mission for an adequate plant and equipment.

The year has been characterized also by unusual building activity in connection with erections not confined to the hospitals. A new residence for missionaries has been in process of erection in Sio-Khe. For another very much desired in Tong-an, plans have been drawn and its immediate construction has been made possible through the gift of Miss Alice Duryee, who with her sister was identified with the work of that station. By the generous donation of other ladies a suitable building is in process of construction for the singularly successful Boys' School at Chioh-be. Still another building is going up for the Primary School at Chiang-chiu. A new church building has also been completed at Poa-a. Thus this oldest Mission of the Church is coming to its own in material things also.

Possibly this growth in material things may in some measure account for the apprehension with which the report makes mention of the fact that the "troubles of the world" are a burden to the missionaries and detract somewhat from the time and energy they would like to give to more spiritual matters, and that some of the Chinese preachers are also distracted by worldly affairs. Truly we all need to covet earnestly the more excellent gifts of the Spirit. This is what we desire supremely for ourselves and for the people amongst whom we labor, and we will unite in the concluding prayer of the report that the Word of the Lord may run and be glorified through our instrumentality.

The Arcot Mission presents its annual
Arcot. reports year by year in the form of an illustrated pamphlet prepared upon the field. This leads to elaborateness of statement, especially in the matter of

statistics, which very clearly set forth the work in all its departments.

One concludes the perusal of this report, as that of the Amoy Mission, with the clear impression that a strong body of men and women has been absorbingly occupied with a work whose foundations were well laid by their predecessors in the years gone by and which has drawn out their own best efforts of body, mind and spirit. The history of the work of this Mission falls into distinct periods. During the first two decades the founders necessarily confined themselves largely to direct evangelistic work. During the third decade the Church began to grow from the seed that had been so faithfully sown and increasingly engaged attention. While during the fourth and fifth decades the care of the young, their education and training for leadership, absorbed much of the time and resources of the members of the Mission. Now as they approach the sixth decade the training of the Native Church and of the Christian community for self-support and self-government and self-propagation is engaging the best thought and care of the missionaries. To this end the "India Church Board" has been organized and set into operation during the year with well defined responsibility calling for the exercise of the best judgment and efforts of the leaders of the Indian Church. It is a long and serious step and means much for the Native Church.

The report states that the year has been marked by steady quiet progress in nearly every department of the work. One is impressed with the firm, sure and upward trend that permeates all the work. All along the line there have occurred many of those quiet ordinary but telling events that give evidence of earnestness, patience and power and point to ultimate success. The external conditions under which the work is carried on have been more favorable in that the anxiety occasioned by the political unrest on the one hand and by the general scarcity on the other, has ceased to trouble the land. In the hour of sorrow, when mourning was so general at the death of the King-Emperor, the turbulent spirits ceased their clamor, while the abundant rains brought about a state of contentment and peace.

The year closed with a greater number of names on the list of missionaries than ever before in the history of the Mission,

forty-one. Three new families and two single ladies joined the company in the course of the year. Two honorary workers rendering important service at a critical time were also associated in the work, ladies connected with the medical work in Vellore and Punganur, who have since withdrawn.

The Senior Member of the Mission, long associated with the founders, Dr. Jared W. Scudder, passed to his reward in October after having given fifty-five years of faithful service to the work of the Mission. The report makes repeated and grateful mention of the debt of the Mission to this one among the fathers and founders and rejoices over the inheritance of his name and achievements.

The work of evangelization by the direct preaching of the Word is being pursued with increasing persistence and regularity, largely through about sixty ordained and unordained evangelists organized into "Preaching Bands," operating from seventeen carefully selected centres in comparatively unoccupied territory. A delightful illustration of the possibility of practical co-operation between representatives of Churches differing widely in polity was offered when the Rev. Canon Goldsmith of the Church of England joined our missionaries and the evangelists in a long tour within the territory of our Mission.

Another illustration of co-operation of a still more impressive character was afforded when an influential and high-minded Hindu, a non-Christian, accepted the invitation of one of the missionaries to visit a village under severe persecution. He would not enter into harsh discussion with those responsible for the trouble, but quietly insisted that some pacific arrangement be made. After two hours of patient effort he prevailed and the troubled waters were quieted.

One of the results of this evangelistic work also is the evidence of a growing toleration in the Hindu community toward those of their number of high caste connections who become Christians. A young man of good caste was hindered for a time by the objections of his relatives from carrying out his decision to be baptized. He, however, persisted in his resolve and bravely obeyed what was to him a higher call than the wishes of his caste relations. While he was made to feel the loss of his former ties, this act was not followed by the open and bitter opposition

which similar conversions drew out in previous years in the same field.

We may briefly summarize the congregational and institutional work of the Mission :

Owing to the amalgamation of two Churches the number of separate organizations has decreased by one while those undertaking entire self-support have increased by two. Those received on confession into these churches in 1910 are 158, in excess of those received in 1909, and the net increase in communicants is 130, constituting a present total of nearly 3,000. About 150 more adults have been baptized this year than last and the total of the baptized non-communicants exceeds that of last year by 250. The Christian community connected with the Mission has grown by more than 500, having reached 10,750, the highest in the history of the Mission. There are six more Sunday Schools and 800 more non-Christian boys attend these schools than previously, with a total attendance of over 11,000. The only item in which there is a conspicuous decrease is the contributions of the Indian Christians which have diminished by Rs. 1,335. Whether this is due to an actual decrease in giving, or to errors in the new sub-divisions introduced into the tables does not clearly appear.

The educational work of the Mission for the instruction of the Christian community and the training of their leaders, and for reaching those of the non-Christian community not otherwise touched is carried on through the Arcot Theological Seminary, Voorhees College, two Normal Schools, two Industrial Schools, four Secondary, six Higher and about 250 Village Elementary Schools. There are also seventeen Hindu Girls' Schools. Included among the above are nine Boarding Schools with about 500 pupils. To the above must now be added, however, the Union Theological College at Bangalore, in whose maintenance our Mission is joined by those of the Presbyterian, Congregational and Wesleyan Missions of South India. The total number of scholars under instruction in all these institutions is 7,713, being about 400 in excess of the previous year, while the total receipts from Indian sources, being fees paid by the pupils and grants from the Government, were, for the nine months covered,

Rs. 36,800, being ninety per cent. of the receipts of the twelve months of the previous year.

In this large educational work the institutions of greatest prominence are the Arcot Theological Seminary, with its Tamil and Telugu Departments and its women's class for the wives of the married students; Voorhees College with its fifty teachers and 900 students in all departments; the High Schools at Tindivanam in the South and Madanapalle in the North, the latter having just secured funds for a new building; and the Industrial School, which with the completion of the \$30,000 Endowment and Removal Fund is now rebuilding its plant in a more favorable locality on much improved conditions.

The record of the distribution of Christian literature contains several significant items. For the nine months of the year covered by the report the sales are in excess of those for the twelve months of 1909, while the gifts are less. The sales of Scriptures increased by 100, Religious Books by 2,200 and Christian School Books by 565.

The beneficent and growing medical work is sustained through the agency of two Hospitals and six Dispensaries, which in the nine months of the year reported upon carried on a large ministry of healing than in the twelve months of the year previous. The total number of out-patients treated was 40,000 or 9,000 more in nine months than in the previous twelve months. The major and minor operations performed were 2,750 or 225 additional, while the total treatments were 80,460, being about 6,000 more than in the full year 1909. The fees received from patients were more than double those of the longer previous year, being Rs. 3,800. The agencies for carrying on this medical work are the General Hospital at Ranipettai, the Mary Taber Schell Hospital for women and children at Vellore with its associated dispensaries, and the Mary Isabel Allen Dispensary at Punganur. To them will soon be added the Mary Lott Lyles Hospital for women in Madanapalle, the building for which is now nearing completion.

A unique and impressive feature of the report of the year is a separate chapter devoted to Women's Work, in which the reader is conducted by one of the ladies of the Mission on a tour of visitation to the various stations and permitted to see through her

observant eyes the Zenana, School and Medical work maintained by the women. In addition to their large part in the general work the ladies supervise the work of seventeen Hindu Girls' Schools with nearly 2,000 pupils, an Industrial School, several Boarding Schools, innumerable Sunday Schools and Christian Endeavor Societies, a Hospital and four Dispensaries in which they are assisted by fifteen nurses, and the school and evangelistic activities of 176 female Indian Christian workers, including twenty-nine Zenana and Bible women who visited in the course of the year 1,200 homes, had under regular instruction about 1,000 pupils in their homes and journeyed to 1,450 other places, speaking 15,500 times to 36,700 hearers.

The ladies make grateful and appreciative reference to the visit of Miss Lawrence and Miss Nash, representing the Woman's Board, and see in it a promise of increased interest and intelligent understanding between the workers in the field and those who are responsible at home.

The report of the North Japan Mission for the fifty-first year of its life and work presents a very interesting account of the conditions, general, evangelistic and educational, as they now exist in that field.

The year will be remembered for the calamities that befell Japan, more especially affecting our Northern field of Morioka and Aomori. A fire devastated Aomori destroying the Mission Church and residence, and a flood laid waste Morioka, though doing little damage to the Mission property.

Dr. Oltmans, Miss Winn and Mr. and Mrs. Ruigh were very warmly welcomed back to their associations and work of previous years, while the death of Mrs. E. R. Miller, the first single lady commissioned to missionary work in Japan, brought grief to the Mission circle and sorrow to the many Japanese amongst whom she had so long lived and labored. Hardly had the year closed when the Mission was suddenly called upon to sustain another grievous loss in the death of Prof. Martin N. Wyckoff, who had been identified with the work of the Mission for three decades and in particularly effective relations with the Meiji Gakuin.

"Each knell that has rung among the templed groves of Japan for these veterans who have fallen in the ranks should be a battle cry to rouse the enthusiasm of the young recruits in the home land."

Notwithstanding, however, these physical losses by fire and flood and the more irreparable ones by death, there have been many encouraging features of the Christian work during the past year which deserve especial mention. Amongst these have been the following:

1. An aggressive Forward Movement carried on by local groups of Christians of different denominations and extending to every ward of certain cities. Tokyo, the capital city of the Empire, was twice covered by a network of evangelistic services along with which an effort was made by the women to reach every home in the city by visits and literature.

2. A growing readiness, especially in the villages, to listen to the gospel message, arising from the return to their country homes of the soldiers of the army who were brought into contact with the Christian spirit through the Y. M. C. A. and of those who have carried back to the homes on the mountains and in the valleys the effects of the contact with the schools and churches and lectures of the cities.

3. The advantage which has been taken of the increasing number of fairs and exhibitions to hold special services whose effects are subsequently felt in distant and scattered places.

4. Christian literature, its improvement in quality and its dissemination far and wide throughout the Empire.

5. The organization of village Sunday Schools throughout the country, and frequently where there are no other Christian services. Through the children who attend them the parents also come to some knowledge of the message of Christianity.

6. The activity of the Conference of Federated Missions in making more effective and systematic plans for the prosecution of evangelistic work and the dissemination of Christian literature.

A somewhat striking evidence of the growth of the Christian atmosphere in Japan is the manner in which the whole nation seems to be conscious of the fact of Christmas, and to participate in a recognition of this distinctly Christian festival. Christmas notices appear in papers, street signs and tram-cars, while the

shops vie with each other in making Christmas displays. This is so general as to constitute a catering not only for the Christians but for the general public. This can be nothing less than a very general understanding, so far as the larger cities are concerned, of what the day is and its significance.

Considering the specific evangelistic work for which the Mission has been led to assume responsibility, the burden of the report is that it suffers for want of oversight. The different fields have been visited more frequently, perhaps, than in 1909, but they have lacked that constant and close oversight which is essential to successful evangelization. The reiterated need of the Mission is an influx of consecrated workers with much of persistency and a determination to remain at their posts till they have accomplished something of the ideals of the Mission, and met the opportunities offered. The Board is glad in having under appointment new missionaries who will reinforce these mission fields of Japan which have not shared in the missionary additions of recent years.

In the Northern or Morioka-Aomori field, our Mission is the only representative of the Church of Christ in Japan. A great deal of money and labor have been put into this field, but the people of this part of the country appear to be less responsive and progressive than those of the Central or Southern parts of the Empire. On the other hand the towns and villages lie thickly clustered in the more Southern field of Shinshu, where there are thousands who are accessible to the Gospel and the Mission feels that a strong, aggressive church in the city of Nagano could "do exploits." The need is for a Missionary Family in that center.

The Tokyo Station carries on an evangelistic enterprise along with its large educational work, though the former is less extensive than in previous years for the lack of workers and the demands of the latter. The Theological Faculty and Students take a definite part in the evangelistic work.

The *Meiji Gakuin* at Tokyo and Ferris Seminary at Yokohama have had successful years as the chief representatives of the educational work of the Mission and as agencies for the training of Christian workers.

The Theological Department of Meiji Gakuin enrolled thirty-six students, of whom nine graduated during the year. Of these, three entered into the ministry of the Church of Christ in Japan and

the others are serving in connection with the Affiliated Missions. Dr. Oltmans' return has greatly strengthened this department of the Institution. Committees of the Faculty and Students have been appointed, charged with the responsibility of proposing an enlargement of the evangelistic work of the School and of making arrangements for the opening of a Summer School in the Seminary for the benefit of those at work in the different Mission fields.

The Academic Department had upon its rolls at the close of the year 311 students, of whom twenty were in the Higher courses. The Institution, therefore, maintains the strength of the previous year. Prof. Wyckoff and Mr. Hoffsommer continued to be our representatives on the staff of this department throughout the year. Mr. Tsuru, a graduate, who has studied in Auburn and Edinburgh, has been appointed to a professorship in the Theological Department and will soon enter upon his duties.

An effort is being made to raise an endowment for the Institution, which thus far amounts to about Yen 45,000. Plans for building a new recitation hall during 1911 are also being made.

Ferris Seminary presents the usual interesting report of an Institution whose Teachers and Pupils are devoted to its best interests, and are accomplishing in some measure their high ideals. There has been about the usual enrollment this year, numbering 232. In April twenty-seven graduated, fourteen continuing their studies in the Higher Course. At the Commencement certificates were awarded for excellence in Music, Drawing, Sewing and other domestic arts, aside from those given in regular courses, including the Bible.

Evidences of an earnest Christian spirit are not wanting. Following a special series of meetings in October, twenty-seven pupils expressed their desire to be baptized. Six Sunday Schools in different parts of the city continue to be maintained by the girls of the Seminary and 250 pupils from these schools assembled in Van Schaick Hall to celebrate Christmas.

The Report of the South Japan Mission
South Japan. gives clear evidence of a close personal acquaintance with the conditions, geographical and religious, in the Island of Kyushu, the field of the Mission.

The Missionaries very evidently believe, and most emphatically so, in the opportunities now offered for aggressive Christian work in this most needy field in the Empire of Japan, and they also believe as emphatically in the Mission of the Reformed Church in bringing the people of this Island to a knowledge and acceptance of our Lord Jesus Christ. Their conviction and optimism is contagious after a perusal of this statement with its fullness of knowledge and confidence. We quote a paragraph:

"We wish to make it one of the aims of our report to point out that our field in Kyushu is a clearly defined one, an island which, from whatever standpoint considered, is one of the most important sections of the Japanese Empire. Its population of nearly eight millions is becoming more accessible every year from a physical standpoint. Of these at least one million look to us, and can only look to us for evangelization."

Men who can write like this are very much in earnest. The Board very earnestly desires to reward the patience, the faith and the courage of its representatives in this field by adding to their number in the immediate future, and is not without hope that it will be able to do so. Some of the most experienced members of the Mission return to the field this year.

The Mission has been carrying on its evangelistic work through four Stations: Nagasaki, Kagoshima, Saga and Oita. Each has its own characteristics and opportunities and encouragements. During the year the Church of Fukuoka passed from the care of the Mission to self-support under circumstances that gave much encouragement to the Mission and to the people. The work in Karatsu, Sasebo, Saga and Tosa is encouraging, while that at Kurume and Yanagawa is not at present so much so.

The occupancy of the Oita Station by a resident Missionary was accomplished in the year and the Mission feels strongly that in this central and most important city of the prefecture there should be a good plant from which vigorous work could be carried on. A graduate of the Meiji Gakuin was placed in charge of one of the out-stations and has taken very vigorous hold of his opportunities. Altogether the prospects of this Oita field are felt never to have been so good as at present, with a resident Missionary and four evangelists diligently caring for it.

The evangelistic work of the Nagasaki Station is carried on

somewhat through the agency of street Sunday Schools, of which there are hundreds all over Japan conducted by the Missionary workers. In some the attendance is excellently sustained throughout the year, and much seed undoubtedly finds lodgment in youthful hearts. Hardly a day passes, we are told, but one hears Christian hymns sung or hummed as he passes along the streets of the cities of Japan. It is a testimony to the universality of the missionary Sunday School. The Christmas celebration is the rallying point of the year and the occasion is used to bring out the attendance of the parents. Conversions, especially among the women, have come from these agencies.

The Mission has been looking carefully into the future in encouraging some of its young men to continue their studies with a view to preparation for the ministry. Advantage has been taken again this year of the provision for such training in the Theological Department of the Meiji Gakuin in Tokyo by sending ten young men to that Institution. Two of them graduated in June and were used in the evangelistic field. During the vacations some of these students are employed amongst congregations and in the field in company with the Missionaries when opportunity is had of further impressing them with the essential conditions of effective evangelism.

Early in the year a Conference was held of all the Protestant Missions working in Kyushu, the first gathering of its kind since missionary work was begun fifty years ago. The Conference was attended by eighty Missionaries and was occupied with a study of the problems peculiar to this Southern portion of the Empire. Our Mission furnished both the President and Secretary of this Conference.

Sturges Seminary and *Steele Academy*, both in Nagasaki, continue to represent effectively the distinctly educational work of the Mission. Through the vigorous efforts of its Principal, the former secured an entering class of thirty-seven, thus tripling the entering class of the previous year. This Institution is now reaching the age when it is able to receive the daughters of its former pupils. The highest enrollment was eighty-four. In the course of the year two of the teachers and three of the pupils have made profession of a faith in Christ.

Steele Academy has undergone a considerable change in its staff, both the Principal and Vice-Principal having withdrawn, the former, Mr. Pieters, on his return to America on furlough, and the latter to become an evangelist. There were nineteen to graduate this year, three of whom were Christians. The increasing competition from Government Schools, and the inability of Mission Institutions to meet all the financial demands of equipment results in some diminution of strength to the latter. This Institution has felt this competition in a slightly diminished attendance, numbering 168. The Christian boys have shown a real concern for the non-Christian students. Special prayer-meetings are held regularly among the students and teachers and a Bible Study Class exists also among the former. One of the Christian students, noticing that there were many children near his boarding house, opened a Sunday School for them and secured an attendance of seventy pupils. The Academy secured a valuable acquisition to its Library during the year.

The report of the Mission concludes with this jubilant note: "We are surprised at the many evidences that we are being enabled to take a creditable share in the evangelization of this part of the Empire. We have not been so hopeful for years. Certain retrograde movements seem to have spent themselves. Some of our most experienced Missionaries will soon be back from furlough and we feel confident they will not come alone. The Board and the Church are also alive to the needs of this wonderful Empire. Our Missionaries on the field seem to have seen a new vision of what ought to be done and what can be done. It has come to them as a distinct challenge to be up and doing. We earnestly hope that in some way this report may communicate something of this same spirit to our supporters at home."

The two outstanding events in the story of Arabia. Arabia for the year have been happily complementary to each other—the occurrence of new and larger opportunities in the field on the one hand and the development of hitherto unused resources at home on the other. The conspicuous part that Michigan has always taken through her sons and daughters in behalf of the sons and

daughters of Arabia has received a fresh emphasis through the definite undertaking of the students of the University of that State in support of her graduates in the land of Ishmael. Whatever may be the ultimate effect of the sudden dispelling of the Hamidian gloom that so long hung over the Turkish Empire, its immediate effect and that of the present supremacy of the party of reform has been the removal of obstacles that have long hindered the work of our missionaries, especially in that portion of the field which was more immediately connected with Constantinople and all that it has hitherto stood for. The obtaining of permission to proceed with the construction of the hospital in Busrah, the participation of the local Turkish Government in the ceremonies attending upon the laying of the cornerstone, the receipt of Irades authorizing the commencement of education for both girls and boys under the Mission's auspices, involving definite instruction in the Bible, are all instances of the present alteration in the aspect of civil affairs.

The definite project of the Students' Christian Association of the University of Michigan, supported by the President of the University, the Deans of the Medical, Engineering and Law Departments, undertaking a substantial medical and industrial, and later, possibly, an educational work, at Busrah, in co-operation with the Arabian Mission, and the successful inauguration of this project at a large mass meeting of the Students of the University in April are the complementary circumstances in the year's events that give especial significance to the new opportunities in that portion of our Arabian field.

The Mission Personnel. The Report of the Mission calls attention to the fact of the large proportion of the present missionary force now engaged in direct missionary activity. This is shown by the striking circumstance that, while during the greater part of the year about one-third of the present members of the Mission were engaged in direct Mission work and two-thirds were either at home on furlough or engaged in language study, at the end of the year these proportions were directly reversed. In view, also, of the probable events in the movements of the missionaries during the coming year the proportion in favor of direct participation in

the work of the Mission will be still larger, for the three members who are at home at present will be returning to the field this fall with no prospective reduction in the present active force of the Mission.

With the return of Drs. Cantine, Zwemer and Worrall and Mr. Barny within these last two years the four senior members of the Mission, including its two founders, are all now on the field together for the first time in a number of years. The Mission, therefore, has on the ground and available for its progressive work at the commencement of its third decade its full strength, both in numbers and in experience.

While this circumstance is distinctly advantageous to the Mission, it carries with it an element of weakness so far as the presentation of the work to the home Churches by those who are directly engaged in it is concerned. If, however, the principle holds good that the worth of a University is judged, in the last analysis, by the classroom work rather than by the setting forth of the advantages of the institution by itinerant President and Professors, this, perhaps, should also hold good in the work of missionary operations. The appeal to the Church and to its confidence and its generous support must come ultimately through the faithful and persistent work of the representatives of that Church on the foreign field.

The Mission Stations.

The Mission has expressed its confidence both in the opportunities now opening before it and in its increased strength by adopting two new Mission Stations—those of Kuwait and Amara. These, together with the three older stations and that at Matrah, in which definite work has been carried on for some time now, give the Mission six centres of activity from which to carry on its message of healing to the bodies and to the souls of men and women in Arabia.

The report of the year is presented in units of Stations rather than of departments of work as in the previous year. As one peruses these reports the impression is made that the dominant work at Busrah is medical, with prospects of a useful educational work in the immediate future; that at Bahrein is also medical with a large emphasis placed upon the direct work

of evangelization through the dissemination of the Scriptures in Bible Shops and in house and street visitation; while that at Muscat is perhaps more definitely evangelistic as carried on through Bible distribution and tours into the interior of Oman.

One is also impressed with the fact that the Mission work in all these older stations, at least, is now being carried on from residences and hospitals prepared for our missionaries. In the earlier stages of the life of this, as of other Missions, the limitations imposed by the occupancy as residences, as hospitals and as schools of rented native buildings carried hampering conditions affecting the health of the missionaries and the success of their work. Happily these limitations are now being removed by the buildings erected for the purposes of the Mission in these older stations.

The agency which throughout the Mission seems most in evidence is the medical. In the history of Missions in the East the healing art has usually vindicated itself as the most effective in the initial stages. With two well-equipped Hospitals now in operation at Bahrein and Busrah and a third about to be erected at Matrah, and land procured for a fourth at Kuwait, and with itinerant dispensaries developing with the wider and more prolonged tours of the missionaries into the hinterland, this work is becoming increasingly important and useful.

Scripture sales in Bible Shops and on the road continue to afford the best occasions for direct evangelistic work. The report that a third again as many sales took place in the bazaars and in the outlying villages as in the Bible Shops points to the fact that the latter is not the most fruitful means of Bible circulation. However, what the Bible Shop lacks in opportunity for distribution it gains in the opportunity for the expounding of the Word. The further fact that almost all of these sales are made to Moslems, and after a thorough presentation of the Gospel's claim, emphasizes the value of this agency in evangelization.

There is an insistent call for schools and something of an impatience among the people of Busrah, especially, for the development of the educational plans of the Mission since the

Irades have been received from Constantinople authorizing Girls' and Boys' Schools and a High School. A spirit of inquiry has been awakened in New Turkey. This needs guidance as it is easily led into license in its new found liberty. The young men are rising up and shaking off the shackles of Islam and refusing to listen to anything that does not reach them except by way of their own reason. The entrance of the Students of the University of Michigan into this field gives promise of the more rapid development of education as an agency of the Mission.

The activities of the ladies of the Mission **Women's Work.** in all these departments of work continue to be abundant and effective. The ladies even venture forth upon tours alone. One of them remained for several weeks in an inland village, attiring herself in a Moslem woman's costume and visiting the homes day after day. The large part which the ladies take in the medical and school work is also gratefully commented upon in the report.

The Results of the Year. The missionary force has increased as we have seen and its actual participations in the various activities of the Mission very much so. The native agency has also developed from twenty-five in the previous year to thirty-seven in this. Two more stations have been established, that at Kuweit being an especially important centre. The property of the Mission has naturally increased, giving the work an air of permanency which it lacked previously.

The results of the year's labor cannot, however, be expressed in terms of converts and churches, as the report points out. God still withholds from the Mission the privilege of reporting large outward additions to the Church visible. But there is unmistakable witness borne to the fact that the Gospel is gaining ground, that men and women are increasingly eager to know more of this way and that many privately and some openly confess their faith in Jesus Christ as their Lord and Saviour. The Mission acknowledges with humble gratitude the Divine favour upon the work of the past year and with renewed zeal presses on to possess the land for the Lord Jesus Christ.

MISSIONARIES AND THEIR MOVEMENTS.

The number of missionaries in the service of the Board at the end of 1910 was 130, much the largest number ever in connection with the Board at any one time. Of these thirty-six are ordained and fourteen unordained men; thirty-nine married and forty-one unmarried women.

Returned to the Field. The following missionaries returned to their fields of labor after furloughs in this country: To China, Mrs. Helen C. Kip; to India, Rev. and Mrs. W. T. Scudder; to Japan, Rev. A. Oltmans, D. D., Rev. and Mrs. D. C. Ruigh and Miss H. M. Lansing; to Arabia, Rev. and Mrs. S. M. Zwemer, D. D., Rev. and Mrs. F. J. Barny, Miss J. A. Scardefield and Miss Fanny Lutton.

Returned Home on Furlough. From Japan, Miss Jennie A. Pieters; from Arabia, Dr. Arthur K. Bennett returned to America on furloughs.

New Missionaries. The following new missionaries entered upon their missionary service in the course of the year: Mr. Herman Renskers and Miss B. M. Ogsbury to China; Rev. and Mrs. J. R. Duffield, Rev. and Mrs. J. R. Sizoo, Mrs. Henry Honegger and Mrs. Bernard Rottschäfer to India; Rev. G. D. Van Peurse and Miss J. E. Spaeth to Arabia.

New Appointments. In view of the large reinforcements of recent years in which all of the Missions have shared, except those in Japan, the Board has made a special effort this year to strengthen the hands of our representatives in that Empire. To this end the following have been appointed, who will enter upon their service in the fall of 1911: Rev. Hubert Kuyper and Miss Jeane Noordhoff. It is also probable that two other appointments will be made in the course of the year to these fields. In addition to these Miss Nettie R. DeJong, who received her appointment to China last year, will probably proceed to the field this fall.

OFFICERS AND MEMBERS OF THE BOARD.

The following changes have taken place in the personnel of the Board in the course of the year:

To fill the vacancies occasioned by the withdrawal from the bounds of the Church of the Revs. J. I. Vance, D. D., and S. Nye Hutchison, the following have been elected to membership in the Board: Revs. A. Vennema, D. D., and T. H. Mackenzie, D. D.

Mr. Frank B. Harder was also elected to membership in the place of Mr. Thomas C. Wood, resigned.

Owing to the death of Dr. E. G. Janeway, long the senior Medical Adviser of the Board, Dr. Egbert Le Fevre of New York was chosen to fill his place.

Dr. C. Otto Stumpf of Queens, L. I., has also been elected a Medical Adviser.

Western District Committee. The members of the Board living within the territory of the Particular Synod of Chicago, constituted last year into a Western District Committee, have met monthly throughout the year, taking up such matters as were referred to them from the Executive Committee and associating themselves with the work of the Western District Secretary. The Board records its deep sense of appreciation of the valuable assistance which has come to it from this association with its Western representatives.

Rev. W. J. Van Kersen, the Western District Secretary, has been very active in visiting the Churches within the Synod of Chicago, arranging for Conferences, participating in them and preparing itineraries for the missionaries on furlough while visiting the churches in the West. He has also rendered effective service in the matter of translating and preparing suitable literature. In the opinion of the Board the appointment has abundantly justified itself and we look forward to increasing advantage accruing from the Board's having this official representative in that increasingly active section of our Church.

The term of the following members of the Board expires with this session of the Synod: Rev. Lewis Francis, D. D.,

Rev. A. E. Kittredge, D. D., Rev. M. Kolyn, D. D., Rev. T. H. Mackenzie, D. D., Rev. E. G. Read, D. D., Rev. J. P. Searle, D. D., Mr. P. N. Bouton, Mr William L. Brower, Mr. Cornelius Dosker.

THE HOME DEPARTMENT.

Missionaries at Home. The work of this department has been very 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 churches and societies both East and West.

Classical Missionary Agents. The usual fall Conferences with the Classical Missionary Agents were held, in the West at Chicago in September, and in the East, at New York, in October. The Western Conference considered somewhat carefully the work of the Board and the best methods for promoting the interests of Foreign Missions in the Churches. Advantage was also taken of this occasion to bid farewell to some outgoing missionaries and to extend a welcome to others just returning from the field. At the Eastern Conference advantage was taken of the opportunity to present to the representatives of the Board something of its financial problems as introduced by the estimates coming from the field and the appropriations made by the Board to meet them. It was felt that thereby a still more intelligent interest and co-operation was secured on the part of the Classical Missionary Agents who have given so much of their time to the fostering, in their respective Classes, of the interests of Foreign Missions.

Consistorial Conferences. A series of Consistorial Missionary Conferences was held in the fall with representatives of the Consistories of Churches assembled in Classical groups. At these informal Conferences there were usually present representatives of the Board, of the Missionaries and of the Laymen. Eighteen of these Conferences

were held in the East and several in the West. It was felt that this afforded an opportunity to place the work of the Board before those who were, under the ecclesiastical order of our Church, in closest contact with the life of the individual Church and most nearly responsible for the expression of that life. The Conferences were heartily welcomed on the part of the ministers and members of consistories and much good was felt to have resulted from them, the fruit of which has already become in part apparent from the increased contributions toward the work of the Board from the Classes visited. The attempt was made to confine these visits to those Classes whose per capita giving was below the average of the denomination with a view to bringing out the undeveloped resources of the Church.

**Our Own
Missionary.**

The Churches undertaking to support individual missionaries upon the field are increasing in number. So far is this the fact that there is now a waiting list of those Churches that desire to be thus represented upon the field. Of the 130 missionaries in the service of the Board, fifty are supported by Churches, thirty-three by Societies or groups, and nineteen by individuals. A number of those who have long been upon the field and with whom it is not possible for the Churches or Societies to meet and come into personal acquaintance still remain unsupported in this individual way.

Literature.

New pamphlets have been prepared and distributed to the Churches, some of them from material gathered in the office and others made up of letters from missionaries on the field. In the course of the year the Board has also republished several pamphlets which appeared many years ago and whose usefulness has now been renewed in this republication. A somewhat elaborate and illustrated pamphlet, setting forth the Medical Work of the Arcot Mission, has been issued as another in the series whose first number was prepared by Dr. Otte, entitled "The Healing Art in China." The manuscript for a third in the series of medical pamphlets presenting the medical work of the Arabian Mission is now in hand and will soon be issued.

Another illustrated pamphlet with a biographical sketch of Dr. Otte and translated into the Holland language was prepared by Dr. Oltmans and circulated quite extensively throughout the Churches of the Synod of Chicago.

Periodicals. The representatives of the various Boards uniting in the publication of *The Mission Field*, and constituting the responsible Committee report another successful year for this missionary magazine of the Church. The size and form of this periodical have been enlarged and improved so that it now is of the standard magazine appearance. Much pains has been taken by the Editor in developing the literary and illustrative quality of the magazine and we have been given the assurance that these efforts have been appreciated throughout the Church by a steadily increasing circulation. To meet the deficiencies in its maintenance the contribution of the Board has been \$1,131.40, practically the same as in the previous year.

Neglected Arabia. This quarterly periodical, representative of the work of the Arabian Mission, has also grown somewhat in size, the last number issued having reached twenty-four pages. Illustrations have also been somewhat generously used. Four numbers have been issued during the year. The usual quarterly issue has grown to 3,800 copies. We are constantly in receipt of requests for *Neglected Arabia* on the part of those who have, through this and other means, become interested in the work of our Arabian Mission.

Department of Young People's Work. Mr. H. A. Kinports, the Secretary, continues to make the Department of Young People's Work of increasing usefulness to the Missionary Boards of the Church. Mission study is encouraged with varying results, the larger number of text-books used in Junior Bands, Sunday School Classes and special Study Classes for children being especially gratifying.

The Department has become responsible for the circulation of two Missionary Dramas written by Rev. H. J. Vyverberg

and published by the Board, illustrative of missionary conditions in a picturesque way in India and China.

Lesson Leaflets issued under the auspices of the two Women's Boards have also been published and circulated; as also a programme for the monthly missionary meeting of Young People's Societies.

As the result of an inquiry into the reason for the apparent decrease in the contributions for some of our Young People's Societies it was learned that a number of them are contributing through their own church missionary funds for the support of parishes and missionaries and that the introduction of the Duplex Envelope System was also responsible in part for the apparent decrease.

There are abundant signs of increased activity along missionary lines among the Sunday Schools owing to the appointment in many places of Missionary Committees and the creation thereby of a missionary atmosphere. To meet the increased demand for some form of missionary instruction in the Sunday School the Department recommended to the various schools the substitution of a Missionary Lesson on the Quarterly Review Sunday, and to further this plan it is issuing a Quarterly Sunday Missionary Lesson Leaflet for each quarter of the year 1911. This leaflet evidently met a need in a large number of schools for over 11,000 copies were called for of the first issue.

Mr. Kinports has himself made frequent visits throughout the year to the Churches, East and West, when he has had opportunity of addressing the young people of the Sunday Schools and Societies on missionary themes.

FINANCIAL.

Receipts, B. F. M.	The receipts of the Board for its regular work were \$185,608.43, of which \$150,765.94 were from collections, \$22,724.73 from legacies (less expenses), \$5,117.76 from interest on invested funds, and \$7,000 a conditional gift. Beside these amounts \$50,121.36 were received for special objects outside the appropriations, including interest on special trust funds, a legacy of \$11,000 to be invested and \$1,645 toward the proposed memorial
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to Dr. Cobb on the Mission field. The total receipts of the Board, therefore, for all purposes, were \$248,374.79. Among the special objects were the gift of \$6,011.47 for the Chinese famine sufferers, \$1,715.75 for the Ranipettai Hospital, \$16,169.11 for the Arcot Industrial School Removal and Endowment, and, through the Woman's Board, \$2,000 for a hospital on the Telugu Plateau, \$1,900 for the Elizabeth M. Cappon Memorial Chapel of the Sio-Khe Hospital, \$2,000 for the Punganur Dispensary, \$2,000 for the Woman's School at Tong-an, \$1,581 for Sturges Seminary, \$5,000 for a missionary residence at Tong-an and \$3,183.17 for the purchase of property at Kagoshima.

Receipts, These were as follows: From collections, Arabian \$27,994.35; legacies, \$595; interest on funds, Mission. \$236.64, making a total for the regular work of \$28,825.99. In addition there were received for special objects outside the appropriations \$5,030.08 (including \$1,000 for the endowment of a bed in Busrah Hospital, \$2,000 for the Busrah Hospital building and \$609.23 from the Students' Christian Association of the University of Michigan), or \$33,856.07 for all purposes, regular and special.

The receipts of the Board and of the Arabian Mission taken together furnish the grand total of \$282,230.86, showing an increase of \$74,826.27 over the previous year. This is the highest point yet reached in the treasury of the Board. Putting these figures into the usual tabular form we have:

RECEIPTS.

For the regular work of the Board:

From Collections, etc.....	\$150,765.94
From Legacies, net.....	22,724.73
From Interest on Funds.....	5,117.76
From Conditional Gift.....	7,000.00

\$185,608.43

For Special Objects outside the Appropriations.	62,766.36
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Total for the Board of Foreign Missions... \$248,374.79

For the Arabian Mission:

Collections	\$27,994.35
Legacies	595.00
From Interest	236.64

\$28,825.99

For Special Objects outside the

Appropriations	5,030.08
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\$33,856.07

Total receipts from all sources..... \$282,230.86

Deducting Legacies and Interest..... 41,314.99

Total of all contributions, 1911..... \$240,915.87

Total of all contributions, 1910..... \$198,806.82

Gain in Contributions, 1911..... \$42,109.05

The total receipts are at the rate of \$2.41 per member and the total of actual contributions \$2.06 per member, as against \$1.78 and \$1.70 respectively last year.

Expenditures,
B. F. M.

The expenditures of the Board for its regular work were \$176,304.60, distributed as follows: For the Amoy Mission, \$33,163.73; the Arcot Mission, \$70,241.94; the North Japan Mission, \$29,936.94; the South Japan Mission, \$24,313.54; for the four Missions, \$157,656.15; for interest on loans, \$1,982.86, and for Home Expenses, both for collection and administration, \$16,665.59.

Arabian
Mission.

The expenditures of the Arabian Mission for outfit, travel and support of missionaries and their work in the field were \$23,885.19; for special objects not covered by the appropriations, \$3,370.03 (including \$2,000 for the Busrah Hospital); for interest on loan, \$26.37, and for home expenses, \$3,127.02, a total for all purposes of \$30,408.61.

The detailed list of expenditures both for the Board and the

Arabian Mission will be found in subsequent pages in the Treasurer's Reports.

WOMAN'S BOARD.

During the first year after Dr. Cobb took office as Corresponding Secretary, 1883, the Woman's Board reported total receipts amounting to \$10,919, of which \$8,762 was paid into the treasury of the Synod's Board. During the year following the termination of that Secretaryship the receipts of the Woman's Board from all sources were \$92,098.20, of which amount only \$3,025 came from lagacies. This is much the largest sum ever received in any one year by the Woman's Board from the Churches. The Jubilee offerings of the Ladies' Societies contributed \$19,600 toward this amount.

The Woman's Board paid over to the treasury of Synod's Board for the regular work in India, China and Japan \$51,233.39, for the Arabian Mission \$6,176.45 and for special objects \$19,266.02, or a total amount of \$76,675.86, which is again much the largest amount ever paid to the general Board.

Among the special objects were \$8,183 for missionary residences in China and Japan, \$2,000 for a Women's Bible School in China, \$1,500 for the Mary Isabel Allen Dispensary in India, and \$1,900 for the Cappon Memorial in the Neerbosch Hospital, China.

These services of the ladies justly merit, as they have always received, the thankful recognition of this Board and the appreciation of the Churches.

CONCLUSIONS.

The Problem of Means. In the report of the Board to General Synod for the year 1882, being the last statement of its work prepared by Dr. Ferris, the faithful Corresponding Secretary of the Board during the stress and strain of seventeen years, covering the early period of independent action, the following interesting and pathetic statement appears:

"The average annual income of the Treasury from all sources

for ten years past has been \$64,000. Is it possible that it can be *permanently* made \$72,000?"

This appeal of Dr. Ferris was the legacy which he left to his successor. What is the answer of the Church through Dr. Cobb, at the expiration of the nearly three decades of his Secretaryship, the influence of whose life and service to the Church is still dominant with us?

It is that at the close of Dr. Cobb's service the receipts of the Board from all sources are fourfold the amount which his predecessor ventured to suggest might become the permanent annual gift of the Church. Dr. Ferris hoped for a 12½ per cent. increase when he laid down the duties of his office. Dr. Cobb finishes his service, having led the Church to a 340 per cent. increase in its giving toward our Foreign Missionary enterprise.

Again the gain in receipts from all sources for 1911, the year in which we have been erecting Memorials to Dr. Cobb, over the year immediately preceding, is \$74,824, or more than the amount which Dr. Ferris hoped might become the total permanent annual income of the Treasury.

The "Forward Movement" in Foreign Missions, first proposed by Dr. Cobb in 1896 in his address before General Synod, formally inaugurated by the Board in its report to General Synod and approved by that body in 1905, so greatly stimulated by Dr. Cobb's inspiring appeal for a "Larger Vision" in the Board's Report for 1908 and vitalized by the Missionary Movement among the Men of our own and of other Churches, seems now to be fairly established in our Communion. In 1905, the year of our formal adoption of this Movement, the receipts of the Board from contributions were \$142,978, and from all sources \$150,239. For the year under report the corresponding figures are \$240,916 and \$282,231, advances respectively of 69 per cent. and 88 per cent. within this brief period of six years. In 1905 the per capita giving was \$1.23 and \$1.29 respectively and in 1911 it was \$2.06 and \$2.41. Moreover the advance of 1911 over 1910 in contributions is \$42,110 or 21 per cent., and in total receipts \$74,827 or 36 per cent., while the giving per communicant member in 1910 was \$1.70 and \$1.78½. During the five years, 1905-1910, the average increase in the contributions of the Churches, including special and individual gifts, but excluding legacies and inter-

est, was about \$11,000, while the advance of the present year is \$42,110. The Board realizes that several exceptional conditions have secured the receipts from these sources this year, but the encouraging circumstance is that the increase in the contributions of the Churches for the regular work of the Board excluding all special gifts is \$14,000, or more than the average advance of the previous five years including special gifts. For this unusual advance acknowledgement must be made, however, to the Woman's Board for its additional contributions this year to the regular work of the Board of over \$9,000.

Reference may here perhaps be made incidentally to the reduction in the charges against home expenses. Owing to the necessity of placing the Forward Movement well before the Churches and to the additional circumstance that an unusual number of Missionaries have been at home on furlough in recent years, and the desirability of taking advantage of this fact to enlist the Churches in this work, the expenses for the collection and administration of the funds of the Board have grown somewhat through the years just past. In 1908 these home expenses amounted to 8½ per cent. of our total receipts, in 1909 to 9½ per cent., in 1910 to 12½ per cent.

A distinct effort has been made this year to reduce this proportion of expenditure at home without materially weakening the efficiency of administration with the result that these considerably enlarged receipts have charged against them for collection and administration only 7 per cent.

At the suggestion of the Board, General Synod set the standard for the giving of the Churches toward this object this year at \$250,000. The contributions of the Churches have come within \$9,000 of reaching this amount while the total receipts from all sources have exceeded it by \$32,000. One of the corollaries of the "Forward Movement," to which the Board and Synod are alike committed by repeated action, is an annual advance, in our standard, of \$25,000. This advance was not advised or adopted last year as we had fallen so far short of it in the previous year. In view of the circumstances set forth above giving evidences of the purpose of the Church to adhere to this plan there would seem to be no good reason why General Synod should not carry out this condition this year and advance its standard of the

Church's giving toward the maintenance of its work in Asia to \$275,000.

Of the need of this enhanced amount the reports of our Missions give ample evidence. The necessity for the maintenance of our enlarged missionary force on the field and its equipment for service in the increasing opportunities now pressing upon them; the earnest and repeated requests of the Japan Missions for additions to their staffs to enable them to carry on evangelistic work so long neglected, and of the Amoy Mission for appropriations that will enable it to organize and adequately equip its educational agency in this time of peculiar opportunity; the demonstrated justice of the no less urgent requests which come to us from Arcot for support in developing its medical and evangelistic services and from the Arabian Mission to enable it to occupy the new stations so providentially opened and formally adopted: All these constitute a challenge to the Church to enlarge its gifts this year and year by year.

**The Forces
Needed.**

Another corollary of the Forward Movement undertaken by the Board and Synod was the commissioning annually of fifteen new Missionaries for service in the fields. In pursuance of this plan an average of twelve new Missionaries have been commissioned and sent to the fields during the past four years. These have gone to Arabia, India and China. In the judgment of the Board these Missions are now so far provided for, for the immediate present, as to make desirable an opportunity for assimilation and the development of their work. It is not questioned that there is opportunity not only, but clamorous need for the steady stream of reinforcements into each of our Mission fields contemplated by the full operation of the plan until the maximum number considered necessary for adequate occupancy (300) be reached. But, while these fields are kept supplied with substitutes for those going on furlough and retiring, in order that the process of wise administration may proceed and funds necessary for further expansion be secured, the Board proposes for the present to endeavor especially to secure and commission additional Missionaries for the two Missions of Japan. For reasons which possibly are not entirely apparent, but which are largely concerned

with the fact that the stream of student volunteering has been turned away from Japan to other Mission fields during recent years, Japan has not shared in this Missionary enrichment of the Forward Movement. The Board agrees with these Missions that they are in danger of forfeiting their right to pre-emption of territory as a field of evangelization and, in fact, of failing to justify their existence unless they are enabled to take a more active part in evangelistic work. The villages of Japan cry out for greater attention on the part of Christian Churches represented in that country.

To the end of meeting this great need of our neediest fields the Boards have commissioned this year two men and two women for service in Japan and hope to be able to send out still others in 1911. The co-operation of the Churches is earnestly sought that men and women may be soon secured adequately equipped for missionary service in this important field.

The Reports of the Missions which the Reformed Church sustains in Asia with this review of the Board are now placed before the Synod and the Churches. These are the consenting voices of the young men who "see visions" and of the older men who "dream dreams" of universal conquest for the Son of God. May we not hear in them His voice saying: "Speak unto my people that they go forward"?

If we are to meet in any worthy way the demands of the Missions and if we are to lay hold of the fresh opportunities providentially placed before us we cannot be satisfied with the past, however worthy we may deem it to be. We must be ever advancing, following the footsteps of the Master. The signs of the times are but the tokens of His presence and working.

The Board suggests that the first Sunday in November be set apart as usual for the consideration and prosecution of the work of Foreign Missions in all our Churches by recommendation of General Synod.

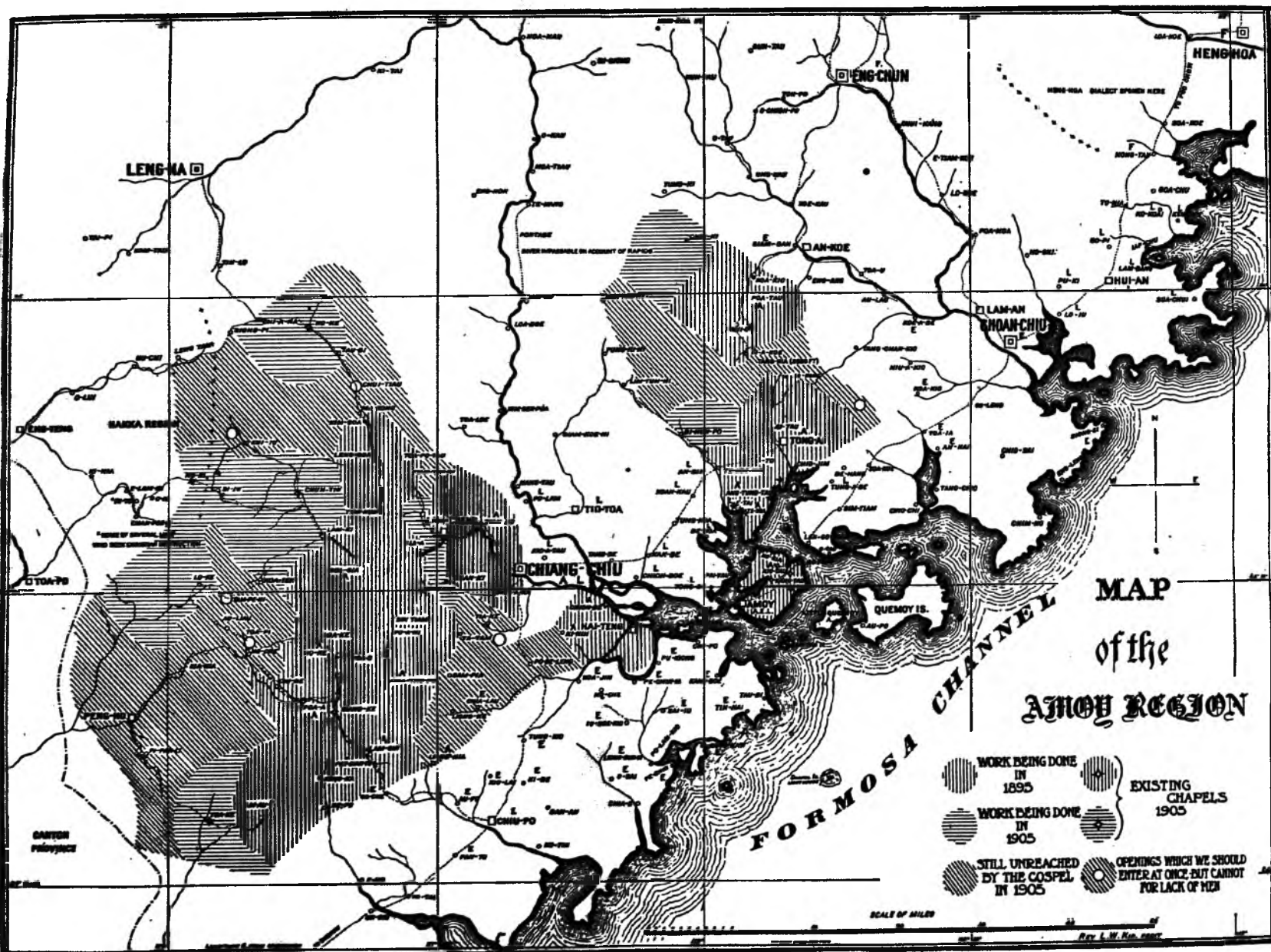
WM. I. CHAMBERLAIN,

Corresponding Secretary.

Approved by the Board, May 19, 1911.



THE REV. JOHANNES ABRAHAM OTTE, M. D
BORN, AUGUST 11TH, 1861
DIED, AMOY, CHINA, APRIL 14TH, 1910
Missionary in China, 1887-1910



THE AMOY MISSION, CHINA.

FOUNDED 1842.

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

Missionaries.—At Amoy: Mrs. J. V. N. Talmage, Mrs. H. C. Kip, Miss K. M. Talmage, Miss M. E. Talmage, Rev. and Mrs. P. W. Pitcher, Rev. and Mrs. A. L. Warnshuis, Rev. W. H. Giebel, Dr. A. Bonthius, Mr. H. Renskers, Miss B. M. Ogsbury. At Tong-an: Rev. F. Eckerson, Miss L. N. Duryee, Miss A. Duryee,* Rev. D. J. S. Day, Miss K. R. Green, Miss L. Vander Linden. At Chiang-chiu: Miss M. C. Morrison, Rev. H. P. Boot, Rev. H. P. DePree, Miss M. W. Shepard. At Sio-Khe: Miss N. Zwemer, Rev. H. J. Voskuil, Dr. J. H. Snoke.

Associate Missionaries.—Mrs. H. P. Boot, Mrs. H. P. DePree, Mrs. D. J. S. Day, Mrs. J. H. Snoke, Mrs. A. Bonthius.

In America.—Mrs. J. A. Otte.

* Died January 26, 1911.

STATISTICAL REPORT.

CHURCHES.	Members last year.	Received on confession	Received by certificate.	Dismissed.	Died.	Excommunicated.	Present members.	Suspended.	Infant baptism.	Baptized members.	Inquirers.	Contributions.
Sin-koe-a	201	20	5	3	7	..	215	4	14	134	30	\$ 2,266
Tek-chhin-kha	252	28	10	10	3	..	273	7	11	148	30	2,264
O-Kang	164	11	17	1	6	2	172	10	19	120	70	776
Tong-an	175	4	4	3	9	..	171	26	7	143	120	785
Hong-san	99	1	1	3	2	3	93	9	5	56	100	640
Chioh-be	120	4	2	..	2	..	124	9	..	64	20	1,273
Chiang-chiu	179	19	..	2	8	1	186	15	12	113	60	1,159
Thian-po	59	2	..	..	1	..	60	4	3	35	20	398
Soa-sin	48	2	..	..	..	..	50	2	3	27	20	526
Leng-soa	42	4	..	..	1	..	44	9	6	34	30	527
Toa-lo-teng	61	6	..	1	2	1	63	1	3	58	20	379
Sio-Khe	90	6	2	1	2	..	95	5	2	68	30	400
Lam-sin	86	4	..	..	4	..	86	3	3	74	20	298
Pou-a	143	2	..	2	4	2	136	5	7	37	10	722
Kam-un-hoe	31	8	..	1	..	..	44	..	3	11	40	625
14 Churches	1756	121	31	28	51	9	1812	107	87	1122	620	\$13,337
Total Synod, 39 Churches	4155	260	57	56	142	19	4228	264	216	2704	1678	29,634

REPORT FOR 1910.

A Problem.

With this report we present our problem—a problem in addition and subtraction. The working out of the problem concerns us. China in various aspects presents this great problem, and beholding the great upheavals in various spheres, we are grateful that the solution of all things is in God's hands and will reveal His

glory. We have a problem in gain and loss as we look over the work of the year. Gains here, losses there; but some of the things we count as loss may yet be shown to be real gain.

**General
Survey.**

A general survey of the year marks it as characterized by losses in the forces of workers both foreign and native. As missionaries we felt very keenly the death of Dr. Otte, for it meant the loss of a beloved physician, a valuable counsellor, sympathetic friend and enthusiastic evangelist. His home-going placed heavier burdens on the shoulders of others, who were made to realize more than ever how versatile a man he was. The Chinese church too has felt his loss very keenly, and numerous expressions of sorrow in various parts of the field have shown how deeply he was loved by them.

The year also brought the news of the passing away of Miss Elizabeth Cappon, for fourteen years a faithful worker in this Mission. Her enthusiasm, courage, and untiring labors will cause her to be long remembered in places where she gladly toiled for the Master, and her last four years of suffering resulting from a tropical disease, should teach us all its lesson of patience.

The loss felt throughout the church in the death of Dr. Cobb has been deeply shared by us also. Individually, we miss his large-hearted sympathy, and as a Mission regret the loss of his rich experience and unusual ability in directing the affairs of the Board. But in the midst of this and other losses we see also the wisdom of our Father in wonderful providential provision for the continuance of the work.

Among our gains we count the addition of two juvenile members, Ruth Jane Bonthius and Donald Mackay Day, who have come to gladden the hearts of their parents and bring sunshine and joy into the Mission.

We feel specially grateful for the addition to our forces of Miss Bessie Ogsbury and Mr. Herman Renskers, both of whom are already giving promise of good service by the way in which they are attacking the language.

Three of the native workers on our roll died during the year. Mention will be made of them in connection with their work.

A severe draught prevailed throughout almost all of our fields so that many reaped only a scanty harvest, some only one instead of the two upon which they depend, and some none at all. This condition brought care and anxiety to many hearts, reduced the attendance in some of the schools, and affected the finances of churches.

A Young People's Convention held in Chiang-Chiu and attended by delegates from sixteen societies, proved a source of inspiration to the young people of our churches. Addresses on such subjects as "How can we get nearer to God?" and "Lord, what wilt thou have me do?" by Chinese pastors were very helpful. From some sections encouraging after-effects are reported.

For the missionaries, a Union Conference of the three Missions working in the Amoy region performed a valuable service by bringing us all closer together as we discussed our educational problems. This first conference was so successful that it undoubtedly will become an annual event. Already the conclusions reached have helped in settling policies with regard to the Theological College and Middle Schools, and we feel we are moving forward in the settlement of difficult questions. Various committees of the Conference are at work and next summer's meeting should mark still more progress.

EVANGELISTIC WORK.

A glance at the evangelistic work in our various districts shows how, with the addition of church members and the multiplication of agencies, we are working at the problem of Chinese spiritual need. Yet, as we look at our inadequate forces of native and foreign evangelistic workers and the many needy places, it is a hard problem in division. What follows tells how we are trying to deal with it.

AMOY DISTRICT.

Amoy City Churches.

The two churches in Amoy city continue to be active and growing. For their healthy condition we have much to thank the two pastors, who are among the strongest of all pastors of the church in South

Fukien. The statistical report shows that these churches have a larger net increase of membership than any other churches that report to our Mission.

An important feature of their work during the past year has been the organization of Sunday Schools in both churches. There has heretofore been public explanation of the Sunday School lesson from the pulpit as in all our stations, but now for the first time classes have been formed, and teachers have been appointed. The pastors have worked hard and earnestly in starting these classes, and the movement seems to be successful. It will, however, require some time before the Sunday School so organized becomes an established part of the church work.

The other feature of the work in Amoy city that should be mentioned, is the large opportunity for much new work among classes that have not yet been reached. The new schools open the way to intimate association with the literati. In various other ways also, the way has been opened for closer contact with the class of large wholesale merchants. Unfortunately, there has been no missionary who had time in which he might work with these pastors in reaching these classes. These classes must be reached before the gospel can be thought of as strongly influencing China. Our present opportunities for reaching them have never been excelled.

•
O-Kang. The third pastorate on Amoy Island is that of O-kang, which includes the stations of Kio-thau, Kang-thau, Na-au and Chai-chung. In this church, we must report with regret the failing strength of the pastor due to his advancing age. For this reason, there has not been much advance made at the station where he resides, which is Kio-thau. The most promising place on the island at present is Na-au, where the young preacher with the brethren have been very active in telling others of the gospel message. As a result, the number of inquirers has grown very much, and several have this year been received into church membership.

At Kio-thau rooms have been built for the use of the missionary, which will again enable the foreign workers to spend several

days at a time at this center, from which all the other stations of the pastorate are easily reached. At Na-au the increasing audiences have driven the church out of its rented quarters, and by extraordinary effort the brethren contributed enough money, so that with the help of a small loan of four hundred dollars silver from the personal funds of several missionaries, they were able to buy a large building which can be remodeled very well into a combined church and parsonage. The church members are now anxiously awaiting the promised help of one thousand dollars from America. As they have already paid out a sum almost equal to that, it is certainly right that they should receive this help soon in order that they may remodel the building which they now own. At Kang-thau, plans have been drawn and preparations are being made for building, so that we hope the end of another year will enable us to report that this church is well housed. Here too the local church is sharing equally with the Mission in the expense of building the church and parsonage.

The work on Amoy Island differs somewhat from that in our other districts because of the large business centering in Amoy, and because of the large number of its people who have been abroad. There is more money on Amoy Island than in our country districts, and it circulates more freely. For these reasons, Amoy Islands needs preachers who are qualified to meet people whose ideas have been broadened by residence in other countries, and who have more money than farmers in the other districts. There is urgent need, therefore, of an increase not only in the number, but also in the quality of our preachers, to reach these people effectively so that their minds and purses may be consecrated to the Lord.

**Woman's
Work.**

There have been this year, as last, six Bible women working in connection with the different churches.

The unmarried ladies have gone regularly to the hospital clinics to teach the women, and many have heard of Jesus Christ and his power to save. Among the in-patients the work can be carried on much more systematically, and they are taught not only texts and hymns, but each day have a Bible lesson. Other women often

hear the Gospel from hospital patients. One who had thus heard it and wished to attend the Woman's School to learn more of the Gospel, was much opposed by her husband. She persisted in attending and told him to come and see for himself that the school was a good place. He came, and was persuaded to go to the hospital to get cured of his opium smoking. As a result of his month's stay there, he has now begun to attend church. So the Gospel influence spreads.

The stations on Amoy Island have also been faithfully visited by the ladies, sometimes as much as two weeks being spent at a place.

TONG-AN DISTRICT.

Court Troubles.

"Troubles in court" is a pregnant phrase in China. There are few things that worry and annoy the missionary more than law cases.

One such hindrance to work was caused by a succession of robberies at Eng-te-thau, which belongs to the Hong-san church. The theft called forth many trips of pastor and church officers to the county seat, ten miles away, many conferences with the missionary, and numerous letters of the American Consul to the official to hasten action in the matter. Yet with all this expenditure of time and effort, only a little of the stolen property was recovered and the thief remains uncaught. Near the end of the year, when on official business in this village of Eng-te-thau, the mandarin's deputy making his headquarters in the church compound, was attacked by a mob, and one shot was fired into the church. An effort is being made to have the magistrate take some action which will assure greater safety to our property—and we have secured merely promises—it all goes to show that a Chinese official's "power of won't" is invincible and scarcely equaled even by his most polite and deceptive pretensions of sympathy, and reveals also how hopeless it is for a poor unaided native to secure justice in court.

Another court trouble which has involved a great deal of our time, is the refusal of the magistrate to stamp and register the deeds to land we are buying as sites for needed building. He

frankly says that he will not stamp any deeds for property sold to foreigners, and evidently has the support of the Provincial officials in that position. Our Consul, Mr. Julean H. Arnold, has labored much and wisely to help us secure our rights, and there is at present more hope of prompt action on the part of Chinese officials.

Such "troubles of the world" are a big burden to the missionaries and detract much from the time and energy they would like to give to more spiritual things; but the effect on the natives themselves is much more serious. In fact, one of the great discouragements of the year is the marked encroachment of material affairs on the time and strength of our preachers and teachers. But this is not a hopeless discouragement, for even churches at home feel the power of materialism; and here there are some who have seen through the world's display and are not blinded to the precious reality of spiritual things; but it is sad to see so much good power for the Lord and His church wasted in turning the wheels of worldly fortune. Last year we made joyous reports about the beginning of work in the village of Ang-tng, and the promises were most fair. This year the preacher and elder who have been leaders there have put more time and heart in the business of the village than in religious matters, with the apparent result that the local people, just coming to a knowledge of the truth follow these leaders and assume that business is better than religion and much less troublesome to one's will and conscience. Undoubtedly, there is still some good work being done and one woman will be received into the church in January.

**Lack of
Preachers.**

While reporting the discouraging side of the work, it must be said that one or two of our preachers are so distracted by their worldly affairs that we may receive their resignations at any time. One of our faithful but feeble preachers, Chhoa-bian-seng, died in June after having served the Mission and Native Church for twenty-two years. We have had no one to appoint to his place, nor is there any one in sight for next year; we face a famine of native helpers.

At Hong-san church the encouraging factor is the pastor, zealous for the highest spiritual matters with a zeal that exceeds his physical powers. His problem has been how to make the most of splendid opportunities when hindered by ill-health and lack of sympathetic assistance on the part of his consistory and leading church members. Of the five chapels of the church, one, Khoe-a-be, has been closed for lack of a preacher, and it was only in the last month of the year that the neighboring chapel of Au-Khoe could be stirred up into undertaking some work there. The great hindrance to the church in Khoe-a-be has been opium. This is the second season in which the government's prohibition of planting it has been effective, so that where formerly practically every farmer planted poppies, and a large percentage of the people smoked opium, this tremendous obstacle to the church has been removed by a heathen government. On a recent trip there the missionary was most warmly welcomed and attentively heard.

Each of the seven chapels of the Tong-an church has had a preacher and new members have been received from time to time. A worthy brother has conducted services at O-chi since the death of the preacher Bian-seng. The central chapel, Siang-chun-thau (Tong-an city), has suffered most from the lack of a pastor. They elected the splendid pastor of the neighboring An-khoe church and he agreed to come but delayed his installation until some special work in which he was engaged at An-khoe should be completed. When the Classis met to act on the call he had become so involved in trouble with the Catholics who were hindering the building of a chapel at one of his stations that he felt it his duty to stay by his persecuted flock, and refused Tong-an's call. The church has suffered seriously from lack of pastoral care. The preacher appointed by the Mission as supply is a very active man, but unfortunately has been more active in his own business and other people's worldly affairs than in his proper church work. At the beginning of the year there were factions in the church that seemed to make spiritual progress hopeless; by autumn these factions had broken up and a much

better spirit seemed to prevail. In December an election for pastor brought out painfully clearly the low spiritual state of the church and a rearrangement of the factions.

At both To-kio and Chioh-jim the preachers have conducted small day schools which have probably been the best parts of their work. The preacher at Poa-nia has also had some pupils, but he has a large field to cover and has to put much of his time in family visiting and village preaching. His parish is largely "stood up on edge" and he has to climb or descend mountains—often both—to visit even his nearest families, while his farthest ones have to entertain him over night, and he takes one day to go and another to return. The good brother who gives the use of his house as a church and school is being blackmailed by a man from a nearby village, who threatens to tear down the house unless he receives certain sums of money. Because of the impossibility of securing court protection, and because of his great kindness to us, we are trying to help this householder, but the trouble has spoiled weeks and weeks of work there.

At Sai-pi there has been a real but gentle revival. The preacher and his wife are more active and more influential than they have ever been before and the four church members have been more earnest. They say the improvement started when the preacher read Mr. Brewster's account of last year's famous revival at Heng-hoa, the district next to us on the north, which so impressed him that he sought and received a blessing, then helped the brethren also to receive one. The results have been, besides the progress and greater interest of these four members, the starting of a little day school taught by the preacher's wife, increased and more regular attendance on the Sunday services, three men considered nearly ready for church membership, several hearers taught to read, more liberal offerings, and the establishment of regular preaching in the market-place. For this last, the four members take turns in attending each market—once every five days—to help the preacher preach and sell books. The property used for church and parsonage is an uncomfortably small rented shop, and the promise of the work with the needs of the preacher's family demand better accommodations.

Usually the Native Church does not observe the Universal Week of Prayer in January, but holds special meetings at the beginning of the Chinese New Year, about a month later. This year many of our stations observed both, and nowhere were there happier results than at Poa-thau-chhi. After enjoying these January prayer meetings, they were led to plan and pray for special meetings and a special blessing at their New Year time. These three An-khoe stations were invited to send all their church members to Poa-thau-chhi for four days for Bible study and prayer, and the invitation was extended to a station of the London Mission nearby. It was a picked audience that gathered, every one seeming to be intent on receiving a blessing. The people brought their own rice and did their own cooking, but no one missed a meeting to manage the kitchen. They let nothing distract their attention, but with one accord and whole heart waited on the Lord. Of the four speakers on the program three failed to appear, but the five native preachers present were made a means of blessing, as they filled the vacancies.

New Opportunities. Within a half hour's walk both north and south of the Poa-thau-chhi church are towns whose large markets are held twice in five days; and about a two hours' walk north, at Koa-kio, is one held every fifth day, attended by an average of from six to eight thousand men. Here we should open a chapel for the village itself is a large enough field, but with the added opportunities of the continual coming and going of these thousands of people, some from two or three leagues distance, it is a compelling opening. At present the only work done there is the occasional visit of a neighboring preacher who spends a day talking and selling Christian literature. Another unique opportunity is offered at a fishing community on an island called Pia-chiu, at the head of Tong-an Bay, where there is a population of about five thousand. It has been visited a few times by missionaries and they have been cordially welcomed. The striking thing about this place is that for generations there has been feuds with the neighboring villages and though warfare is not continuous, no Pia-chiu man dares to appear on the mainland. These people,

therefore, will not get the news of Salvation unless it is taken to them and a church and school are established on their own island. Is not that a call? They want us to come; they can afford liberal contributions; Christ died to save them.

**Bible
Women's Work.**

Five Bible women have been working in this district this year. The salary of one was paid by two rich church members, one belonging to the Tong-an church and the other to the Hong-san church. One of these members is, however, giving up his share of her salary. The salary of another Bible woman is paid in part by some of the women of the Tong-an church. She, and Mrs. Bay, another Bible woman, have been specially active in teaching women and children to read the Romanized Colloquial. Since no women in this region can read the Chinese character, it is very apparent that in this way to give them access to God's word and other good books means a great enriching of their lives. The number of women who can now read the Romanized Colloquial is one of the encouraging things to report.

**Country
Work.**

As some thirty distinct villages are represented by the pupils of the Woman's and Girls' Schools, one feels that it is another form of what we call the more direct evangelistic work, to visit in the villages and meet on Sunday with the women between the regular services. Though the school has taken much of the ladies' time, two trips have been made to the An-khoe region, a Sunday spent at the Hong-san church, and the nearby stations have had frequent visits. Of the women who are church members there are some who are really earnest Christians, there are a very few who show no evidence at all of spiritual life, and there are the majority who are just "ordinary" Christians. There is great lack of realization of the sinfulness of all sin.

CHIANG-CHIU DISTRICT.

**Chiang-chiu
Church.**

The Chiang-chiu church rejoices over twenty additions upon confession of faith during the year. An enquirer's class has been conducted for several months on a week day evening with

the purpose of acquainting these enquirers more fully with Scripture truth. Sometimes as many as thirty men and twenty women were quizzed on their personal religion on the first and second Sundays of the month respectively. All this is encouraging, and yet with it all there is lacking much of the earnest personal effort on the part of leaders and older members. The Wednesday evening meeting for street preaching, which is conducted at the door of some brother's home, is mostly in the hands of the young men, and in the Sunday School teaching, though some of the elders usually attend the teachers' meeting, they are not as faithful and enthusiastic as we should wish. With these conditions, a weekly union prayer meeting of members from our church and the two London Mission churches, for the filling of the Spirit, is a source of encouragement. May they persevere in prayer till the blessing comes. One of the oldest members of the church, an emeritus preacher who had served the Mission faithfully for thirty years, died at the beginning of the year. To the very last, as his strength allowed, he continued to visit in the homes and witness for the Master.

At Sin-tng, an out-station of this church, where many of the brethren are engaged in raising narcissus bulbs for American export, a notable event of the year was the dedication of the church, made possible through the generosity of American friends. From here the fragrance of His name should spread abroad. Two men and two women have been admitted to church membership, but there has been hardly any growth in the number of hearers.

**Chioh-be
Church.**

Chioh-be is often called the most dirty and unsanitary city in all this part of China. It was encouraging to see the mandarin putting forth special efforts last spring to clean the streets and moats, when plague raged severely. Recently, we discovered what we have seen nowhere else in South Fukien, a real fire department. Hand pumps, hose, buckets and a volunteer corps to present themselves when needed, are a striking contrast to the old idea of letting only those concerned in the conflagration extinguish the flames. While there is this tendency towards reform and

progress, the church has a special opportunity to teach altruism and educate public opinion. The pastor has given much time to the excellent Boys' Primary School and the Girls' School, so that his labors have been chiefly for the young, who are soon to be leaders in civic and religious life. On Sunday evenings, the Young Men's Society led by the pastor proves a means of drawing many to hear the doctrine. The members of the society have arranged to engage the services of a preacher next year to look after the interests of the society and assist the pastor so as to enable him to give more time to pastoral work. One of the brethren who says that the skill of Dr. Otte saved his life, has been secured by church members to give a good part of his time to the selling of books and tracts. Four persons were received on confession of faith. The out-station Hai-teng, established long ago in this very old city, shows little progress. The special difficulty here is the fact that the people, nearly all, have shares in property or funds acquired through persons who have become rich abroad, and to cast in one's lot with the brethren means the loss of all share in the income from such common funds. This love of mammon is the great hindrance to the church of God.

**Leng-soa
Church.**

The Leng-soa church has been moving steadily forward. Hearers have increased, due to the earnest work of the brethren as well as the preaching of the pastor. A spirit exists such as is not found in any of the churches in the district. They are systematically trying to reach all the villages round about with the Gospel. Not rich in this world's goods, they nevertheless are the banner church in benevolence considered per capita, in the Classis. This year's gifts even mark an increase over last.

Soa-sia.

Soa-sia church has been for more than a year under the leadership of their new pastor. The enthusiasm immediately following upon his arrival did not last and at present, neither in spirituality or finances, is there much to encourage but rather cause for earnest thought and prayer. They are planning during the early part of the new year to hold special meetings for a few days, for

mutual exhortation and teaching, and it is hoped that many of the members may be inspired to more zeal and faithfulness.

At the out-station, Chun-tiu, a new church has been built. The number, especially of women, in attendance is very encouraging. During the summer it was necessary to move their preacher to Amoy because of several sudden bereavements in the family in Amoy, but another earnest preacher has succeeded him.

Thian-po church, being without a pastor, **Thian-po.** was supplied by two different preachers for six months each. The one serving for the last six months, being a candidate for the ministry, has just been called to become their pastor. During the year three have been received into the church. Its out-station, E-gaw, has, in various ways, given proof of the willingness of the brethren to help in the material needs of the church. The church has been repaired and redecorated inside largely by their own efforts. A few new hearers have been added and the efforts of the preacher seem to be much appreciated.

Chiang-chiu Book Room. The Book Room continues to be a good evangelistic agency. People stop to read the newspapers and the man in charge faithfully uses opportunities to tell of the Gospel news. Sales of Bibles, books, and tracts have amounted to about five hundred dollars silver.

Bible Women's Work. It is a pleasure to record the faithful work of the visiting and teaching done by the two Bible women in connection with our church in Chiang-chiu, both in the city, and in many villages around. With but few exceptions, they go out every day, and the good work they have done is seen both in the increase of attendance on Sundays, and in the advance not a few women have made in their knowledge of the Gospel truths and ability to read. The Bible women sometimes spend several days at one or another of the villages, so having opportunity to give them connected teaching, besides getting to know any families in the neighborhood who may be willing or glad to be visited or instructed.

**Sunday
Church Work.**

The attendance of women on Sundays is large, and when the Girls' School is in session there is often no vacant seat to be found. The women are quiet and attentive, many of them attending both morning and afternoon service. There is rarely, if ever, a Sunday that one or more strangers do not enter the church, and while many of these come once or twice, only out of curiosity, yet others remain and become regular attendants. In the Sunday School there are five classes of women and girls who are able to study the Bible under teachers, while about fifteen of the older pupils and some of the women are busy teaching those who cannot yet read either the Romanized Colloquial or the hymns. This year Mrs. De Pree has gathered the younger pupils of the Girls' School as well as the children who come to church into an infant class and taught them Bible stories, hymns, and short prayers.

**Week-day
Work.**

The Wednesday prayer meeting has added several regular new attendants, this being due in part to the monthly prayer and social meeting held alternately at the two Mission houses, which is looked forward to with pleasure by many of the women. This past year we were so fortunate as to have with us for two of these meetings two of our fellow-missionaries in other lands, namely Miss Winn and Miss Lutton, who spoke to large and very interested audiences about the work for women and girls in their own respective fields of service. Some of the women who attend the prayer meeting go out after service to visit at the different homes, and in this way several who had never before done personal work of this kind have made a beginning and we hope that they will find joy in this service and long to do more of it.

**Country
Touring.**

Owing to the fact that there have been two ladies stationed in the Chiang-chiu field this year, it has been possible to give greater attention to the up-country stations, and thus a more consecutive work has been carried on for the country women. With the exception of two chapels, each of the stations has been visited

and most of them several times. Although this touring work shows less tangible results, often, than the school work, still it is necessary for the inviting of pupils as well as for the teaching and encouraging of the country women. It is an important work also in interesting the heathen in the doctrine and in leading those who have already become interested to understand its significance.

In Chiang-chiu many visits have been made to the women at their homes, instructing and encouraging them. Miss Green, especially, when not at other stations, has spent many days at Sin-tng, an out-station of this church, as well as at other villages, visiting among the women and holding meetings with them.

SIO-KHE DISTRICT.

Building Activities.

This year much of the time of the evangelistic workers has been taken by building activity and numerous attempts at securing of sites for other buildings still to be erected. To the delight and convenience of that people, a new church building has been completed at Poa-a. A small site for the Boys' Boarding School at Sio-khe has been secured and partly walled in. The missionary residence here has also been completed, and on Oct. 19th Rev. and Mrs. Boot and Mr. Giebel came to occupy it, Mr. Voskuil having been exchanged by the Mission to the Chiang-chiu District. Work on the new hospital is progressing rapidly. All these buildings are needed, but it often becomes a great problem how to get them erected and yet carry on the other work as required.

A number of the native workers of this district have been doing faithful work, often against heavy odds and under trying circumstances. The usual quarterly meetings with the preachers of this district have been regularly held and very well attended. At the annual union meeting with the Chiang-chiu District preachers, held in Sio-khe last October, work for the next year was decided upon, and Micah, First Peter, Life of Peter, and the cardinal doctrines of Scripture (one doctrine at a meeting) were chosen as topics for study.

Sio-khe. This church organization is at present rent with dissension. There seem to be three cliques seeking for supremacy, though the tactics of one clique are so unscrupulous that they are apparently willing even to sacrifice the whole church rather than lose control. It is so sad to think that the brains of the church reside in this very clique. There has been an increase in membership of only two, but quite a decrease in the number of hearers on the part of the men. Women are still coming in large numbers. The anti-foreign spirit on the part of some even found vent from the pulpit a few times, until the other elders put a stop to it on the ground of not edifying the church. Having been without a pastor for some time, and even without a preacher for one year, we are not surprised at results. The spirit of brotherly love, help, and sympathy is wanting, and there is great need of a strong native worker here, one full of courage and of the Holy Spirit, to both rule and cleanse the church. In the two out-stations of this church there is this same lack of life. Twa-pi village is a real den of gamblers so bold that they defy and kill officials sent to restrain them. The few members there are not well captained, owing to the preachers being handicapped by a tendency to let all sorts of minor difficulties and home ties interfere with the Lord's work. Hence the light makes but feeble impress upon the dense darkness. In the neighboring E-che village, where there used to be a chapel, there seems to be far more longing for the Truth. Not long ago, Rev. and Mrs. Boot spent the better part of two days there. In the day-time men and women gathered separately in large numbers and were addressed. In the evening both sexes assembled in still larger numbers and listened to the Gospel message well on into the night, begged for more, and urged them to come again soon and also to re-open a chapel in their midst. This is like a bright ray of hope in the midst of dense darkness.

In Hong-thau-poa, the other out-station of the Sio-khe church, one of the most influential and wealthy members died, and with resulting loss of prestige, quarrels become more serious and court troubles followed. In many hearts the doctrine has not yet taken deep root, and they do not know the meaning of

Christian forbearance and sacrifice. Strained feeling between them and the mother church made matters worse, especially as the people here are of the more intellectual and cultured stamp and like to insist on their proprieties. In June, a death from small-pox in the preacher's family brought fear into his heart, and he would not continue to work in this distant station. A less well equipped man succeeded him, and it is but natural that there has not been much improvement in conditions. Some hearers, lacking depth of soil, have withdrawn; but it is encouraging that there have, nevertheless, been two additions to the church during the year.

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Poa-a. A recent three days' preacher's meeting in this church when the pastor was absent gave an unusual opportunity to learn a little of the circumstances there. The pastor's frequent absence on private and public business is a great cause for the rapid decline of the church. He is at present building what he calls "a Holy House of Prayer," in front of the church, which may be regarded as a desperate attempt to arouse lethargic spirits. It is to be feared, however, that his great desire for things external may keep him from doing that constant personal heart-to-heart work so necessary. His audiences are fast dwindling down. There have been scarcely any additions to this church with her three out-stations.

Here we can record a variety of activities.

Toa-lo-teng. There has been a determined effort to administer church discipline, and so purify and strengthen the church. Consistorial committees, one after another, have been sent to warn and entreat the wayward. Promises of improvement have been secured. One member, under suspension for years, has been readmitted to full church privileges. Several new members have been admitted from the hearers in the mother church, as also in both of her out-stations. However, one very pronounced bad habit still clings to some of the members and even to a few in the consistory, *i. e.*, to attend but one service on the Sabbath. With some the idea of rest has become uppermost. A few even spend a part of the afternoon in labor on the farm.

At a recent election, the congregation voted to wait for their present preacher, deciding to call him as soon as he shall have passed the Classis examination for licensure. The church building is soon to be moved a mile or more away to a higher site, out of danger of floods. Unfortunately, recent preparations to level and wall in this new site at once resulted in open opposition on the part of heathen villagers still bound by the superstitious belief that our digging would injure their good old dragon. One of the workmen, a member of this village but a hearer of the doctrine for two years, was openly seized, beaten, and fined twelve dollars. We hope there will be no serious trouble to hinder building operations.

**Work for
Women.**

Work for women in Sio-khe began this year with some special meetings for women on the first few days of the Chinese New Year, when everybody has more leisure than usual. For some days previous to the meetings, Miss Zwemer, Mrs. Snoke and Mrs. Boot, with several women of the church, went two by two to invite people, and the first afternoon there were nearly one hundred women and children gathered in our schoolroom. The women listened attentively and agreed that the doctrine was good; but gradually, as the New Year holidays ended, the number attending the meeting grew less. Only a few of the women came to church services afterwards, and those who did come came only a few times.

About once a month a meeting has been held in a small village three miles from here where all are nominal Christians, and we have from time to time gathered a number of children of the boat people for a Bible lesson and story. The weekly meeting for Bible study and prayer has been regularly held.

In the Sio-khe Sunday School we have four classes for women viz: (a) Church members who can read. (b) Church members who cannot read. (c) Women who have been attending a long while and are not yet members. (d) New hearers. There are also four classes for girls. Five capable Chinese women help the three foreign women in this work.

Several women have been getting regular lessons in reading.

at their homes. One who began years ago with Mrs. Kip and Mrs. Warnshuis made splendid progress. She died very suddenly of plague a few weeks ago, and is sadly missed in her home, and at church where her place was rarely vacant.

Touring. The stations and out-stations have all been visited, the nearer ones several times. At most of them, the homes of all in any way connected with the church were visited. The results of these visits have been more children and women for our schools, and more regular attendance at church services. We have tried to comfort, encourage, and exhort, as needed, and in each home have tried to make the way of salvation plain. If we could only visit these homes more often, a deeper and more lasting impression could be made; but there are eleven stations in the Sio-khe District and scores of Christian homes and thousands of heathen homes to visit, and there are only three women for this work, besides all the work in the schools and the meetings. Mrs. Boot now has charge of the Boys' School which takes much of her time, and when the hospital opens, Mrs. Snoke will find large opportunities for work in the hospital, so we close our report with a renewed appeal for more workers. We especially ask your prayers that the right women may be led to our school to be trained as Bible women. We have no Bible women as yet in all this district.

EDUCATIONAL WORK.

The Edinburgh Conference brought out clearly that in educational work we are meeting our greatest problems and that these require fuller consideration and speedy solution. There are questions in proportion—How much religious teaching shall we give and, with limited school hours, not fall below the standards set by the government in other subjects? There are complicated problems in which the multiplication of schools, decrease of teachers, and division of laborers are factors. Questions such as these are pressing on the minds of Chinese leaders and missionaries; is it worth while making sacrifices of foreign supervision to get government recognition and diplomas? How can we secure more

uniformity of curricula in primary schools? How can we get qualified teachers to teach in the higher institutions? Is it scientific or classical education to which we shall give special attention? Shall we establish industrial schools? This year has brought light on some of our great problems, and we are hopeful of the solution of several of them.

Union Theological College. The Union Theological College has had a good year. Though there were fewer students enrolled, twenty-three as against thirty-seven last year, owing to the disciplining of about a dozen of the boys for misbehavior, the spirit this year has been good, and greater earnestness and diligence were shown by the students. Kho-seng-iam, pastor of one of the churches in the English Presbyterian district, a man of excellent ability and exerting a good influence over the boys, acted as tutor for the first term. During the second term, our two Amoy pastors with the London Mission pastor each offered six weeks' tuition and supervision to the college without remuneration. While the securing of a permanent tutor would in many respects have been more desirable, the men who gave time and work have undoubtedly benefited the students. The report of a joint Commission of Synod and the Congregational Union to suggest plans for the better management of the school is awaited with interest, and in view of this anticipated report, it was doubtless best to make only temporary arrangements for a tutor. Later the Congregational Union have decided to withdraw from co-operation in the school, and this change will take effect after 1911. The other two Missions, however, hope that the institution may be improved greatly, and doubtless the Commission of our Synod will concur heartily with such plans. It is hoped also that the great difficulty met hitherto in teaching, through the presence of two grades of students, may be removed by receiving all students who have had only a partial education, in Bible Schools, and allowing only Middle School graduates to enter the Theological School.

Practical training has been given to the students by letting them conduct services in preaching places and help in Sunday School work. During the first term evangelistic services were

held by them in a tinning factory on Kolongsu. Their help has also been asked next year in the hospital services and visiting sick wards.

Our Mission was represented on the teaching staff by Mr. Warnshuis, who gave instruction in Isaiah and Church History.

**Union Middle
School.**

The Board this year has raised the standard of the school three years, and the Missions have heartily endorsed the plan, so that a real Middle School, according to government standards, is being established. The lower grades will form the higher classes of the Higher Primary. Our school will be the first in the region to attain the character of a real Middle School.

There are also schemes under consideration for the admission of Chinese on the Board of Management, and for the formation of a Commission composed of six foreigners and six Chinese to make an annual inspection of all Middle Schools under Mission auspices, "with a view to secure that, as far as possible, the standard, curriculum, text-books, and fee be uniform."

The teaching force has undergone many changes. The Monitor and head teacher, Mr. Law-su-kaw, has proved the right man in the right place. The other native teachers have done well. Though the whole native staff was new, the work went successfully forward and the students have shown more interest in study and accomplished more work than ever before. With the death of Dr. Otte in April, the School not only lost a faithful co-laborer and teacher, but one who had the best interests of the School ever at heart, and who was always seeking its advancement. Mrs. A. L. Warnshuis joined the foreign staff at the beginning of the year, otherwise there have been no changes in the foreign staff of teachers.

During the year the School grounds have also been vastly improved by bunding out and building a strong retaining wall, thus increasing the size of the playground by many square feet.

Although there are two other Middle Schools in the district endeavoring to maintain the same standard, our numbers have remained about the same. During the first term there were fifty-seven pupils enrolled, and fifty pupils during the second term.

While no well deserving lad is debarred from entering the School on account of poverty, the plan is to charge tuition as far as possible. Each case is decided on its own merits, but the maximum cost is reckoned at forty dollars a year. From our own Mission boys who attend, we have collected an average of twenty dollars each.

**Normal
School.**

After several years of discussion, during the past year the Mission has been enabled at last to attempt to put some of its plans into execution. This by itself, marks a long step in advance. From now on, we are engaged not so much in talking about what we should like to do, but rather in working out in actual practice the best plans that we can make.

After some consideration, the Mission decided to attempt the opening of a Normal School in Amoy City. There was no suitable room available on Kolongsu and it was hoped that by going to Amoy we might get into closer touch with schools of all grades. The School was opened in September, and ten students were enrolled, of whom eight finished the term. All of these were not the class of students that we hope to enroll, but still all of them worked faithfully in their prescribed studies. Two Chinese teachers were engaged, and they, and the head teacher, Mr. Ti A-lun, especially, were thoroughly interested in their work and successful in their teaching. The principal expense of the term was the rental of the building and the purchase of necessary furniture. The students paid for all their food, and a small tuition fee of two dollars besides. The work of the past term was professedly an experiment, and it has made clear to us a number of the problems that were not understood before. If the Mission is now enabled to apply the experience thus gained to the work of the next year, the work of the term will be well repaid. We look forward most anxiously to the early arrival of the long promised educationist who will take charge of this work of training teachers for all our schools. The aim of our present efforts is largely that of preparing the way for him, so that as soon as he arrives and has acquired some use of the colloquial he may at once be able to apply all his strength effectively.

Kolongsu Boys' Primary School. During the past year, this School has been under new management, both the missionary principal and the head Chinese teacher being new appointments. Under these circumstances, it is a matter of congratulation that the work of the School has been carried on as successfully as it has. Miss K. M. Talmage was succeeded by Mr. A. L. Warnshuis in the principalship, and Mr. Law Su-kaw by Mr. Jim Hi-goan. Mr. Law Su-kaw was promoted to the head mastership of the Middle School. Mr. Jim Hi-goan comes to the School from school and church work in Sio-khe.

Besides the head teacher, six other teachers have been employed for their whole time, and two for a half day each. The amount paid for teachers' salaries this year shows an increase of four hundred and fifty dollars over last year, when only a total of seven hundred and fifty dollars was paid, whereas this year the total amounts to one thousand and two hundred dollars. This is due to various causes, but it points especially to the educational awakening in China, which has increased the demand for teachers and is raising their salaries. On the whole, the teachers have been faithful and have done as well as they could. But, in the lower grades especially, the lack of good teachers is the weakness of the school. Mrs. Warnshuis has been giving an hour and a half each day to teaching in these classes, aiming especially to show the Chinese teachers how to teach beginners' classes in reading and in arithmetic. We hope that a few terms of this work will give us a few teachers with some fitness for such Primary School work. A weekly teachers' meeting has been held, which was attended by all the teachers, and in which the emphasis was upon united prayer for the success of our work and the study of good methods of teaching.

Seven grades have been taught the past year, five being the grades of the Primary School, and two the first two grades of the four-year Higher Primary School, the course of studies being modelled after that of the approved government course. One hundred and twenty-six boys have been enrolled during the year as pupils. One hundred and nine were in attendance during the first term, and eighty-nine during the second term. The decrease in the second term has been in the number of pupils in the two lowest classes, which always fluctuate greatly in Chinese schools,

and in those from the poorer homes where the prolonged drought has increased the poverty and compelled the boys to leave school. During the second term there were only twenty-four boarding pupils. The fees received from the pupils amount to three hundred and eighty dollars for tuition, and six hundred and fifteen dollars for board.

Kolongsu Girls' Boarding School. During the year 1910 the School has enrolled one hundred twenty-eight pupils, one hundred and six the first term and one hundred and eight the second. At the close of the Spring term our head teacher, Mrs. Sia, who is seventy-three years old and has taught (with a few years' intermission) for nearly forty years, resigned her position because of growing deafness and other bodily infirmities. Hers is a splendid record of active faithful service. Her Christian character is very marked, and what it has meant all these years for the spiritual life of the pupils cannot be estimated. Mrs. Ti, whom we were very fortunate in securing as successor, is the widow of the faithful pastor who for so many years was over the Second Church in Amoy. She is also one of the former pupils of our Girls' School and is an active and capable woman.

This School is practically two schools in one building, a Primary with a four years' course, and a High School, including a Normal training of four years. There is also a preparatory half year for new pupils who are about to enter the first year of the Primary grade. We have worked hard to collect fees from the pupils and have exceeded our expectations. Only a few years ago it was with greatest effort that we could succeed in bringing the amount up to two hundred dollars. Last year we received four hundred and sixty-nine dollars, and this year it amounted to more than eight hundred and fifty dollars.

The following are some among the many blessings of the year which fill our hearts with deep gratitude to God:—There has been very little illness in the School. Our water supply has not failed. Because of the lack of rain, many wells around us have run dry, but our School well has not failed us. Best of all, eighteen girls have professed their faith in their Saviour. Fifteen of these

have been received into church communion, and three more will probably be received during the holidays.

Charlotte Duryee The number of women this year has been
Woman's School. thirty-five; twenty-one the first term and
 twenty-two the second. Many have done re-
 markably well and have not only learned to read the colloquial,
 but have also learned a great deal of the Life of Christ. The
 blind woman, Chun, who came to the school in April after having
 been a patient in the hospital, has learned all the one hundred
 fifty-two hymns in the hymn book. She has been very diligent
 and is now trying to master the blind alphabet (the Braille System
 of dots). As yet she has not made much progress. She knows so
 much of the Bible that one would not think that she so recently
 was a heathen.

One of our women, Mrs. Shrimp, was a day pupil. She wanted
 very much to learn to read, and so came every morning at nine
 o'clock and returned at half past four. She is the mother of a
 family, so could not stay at night. She made very good progress
 and was seldom absent, though she had to walk nearly a mile to
 the School.

Children's The Children's Home, at the beginning of the
Home. year had thirty-six children. Two were added
 during the year and one was married, leaving
 thirty-seven present. Six of the children united with the church.
 There have been no deaths in the Home during the year, although
 some of the children have been very ill.

It has been decided to sell the present property to the Primary
 School and to buy the English Presbyterian Girls' School as new
 quarters for the Home.

Amoy Girls' The Girls' School at Tek-chhiu-kha for the
Schools. first time asked the pupils to pay fees. No
 fixed amount was required, but thirty-nine of
 the forty-one pupils paid one dollar each. The School was closed
 earlier the first term, on account of the prevalence of plague in
 that part of Amoy. The second term there were twenty-seven
 pupils enrolled, six of them coming for the first time. As before,

just about half the number were from heathen homes. The special difficulty during the second term has been the lack of a proper teacher, since Mrs. Ti was transferred to the Kolongsu Girls' School. In 1911 the Girls' School and Boys' Primary School here will be given up, and the older boys and girls sent to our Kolongsu Schools and the younger ones gathered into a Kindergarten.

The Sin-koe-a Girls' School opened in 1910 with twenty-six pupils, increasing later to thirty, most of whom were fairly regular in attendance. Work went on without interruption until the middle of June when plague necessitated a sudden and unceremonious closing. During the second term there were twenty names on the roll. Here also, each scholar was asked to bring a fee. No special amount was mentioned, but the children brought about an average of fifty cents apiece. The work of the teacher, Ngaw-phin, has been very satisfactory. The children like her and make progress under her teaching. She shows a real interest, not only in the children themselves, but in reaching their families, many of whom are heathen.

A Girls' School was re-opened at Kim-mng this year, using the same building as in former years. The amount needed for repairs was contributed by "kind friends," but the teacher's salary is paid by the Chinese Home Missionary Society. One of the Amoy School girls was married last Chinese New Year to the Boys' School teacher, and she has been in charge of the Girls' School this year. The School opened with thirteen pupils and there has been an increase of two or three during the fall term. A large proportion of the children are from heathen homes.

Boys' Primary There are on Amoy Island five Boys' Pri-
Schools. mary Schools with one hundred nineteen
 pupils. About two-thirds of these are heathen
 and consequently these schools with their Scripture teaching can
 prove a good evangelistic agency.

TONG-AN DISTRICT.

Women's and The Tong-an Women's and Girls' Boarding
Girls' Boarding School is practically housing two schools
School. under one roof. One is an ordinary school
 where the children are divided into four grades, and from which

those who wish to study longer, are passed on to the Amoy School (two have gone this year), and one a School for women in which, of necessity, the teaching must be given more to individuals than to classes. Of the seventy-two names on the roll the first term, sixteen represented married women, and out of the seventy for the second term, there are twenty women.

This combination of two schools in one building means crowded quarters, but we know the new Woman's School building is coming, and we want to thank the friends who are sending it, and also those who have already helped to somewhat relieve the present crowding. This was done by buying a small Chinese house adjacent to the School, repairing it and turning it into sleeping rooms.

When there is illness, and it is frequent, we depend upon a Chinese doctor who has had foreign training. It was a real loss to the School when, last June, Dr. Bun-tek, an old student of Dr. Otte's died very suddenly of plague. How we long for a good foreign doctor and a hospital.

Boys' Primary Schools.

The Day School at Tong-an City has had a good year with an enrollment limited by our accommodations. The need for a proper building is obvious, pressing, and depressing. The local church are making great efforts to collect a building fund, and will probably contribute over a thousand dollars, silver. This is doing very well, and it is hoped it will move some American friends to contribute the three or four thousand dollars, gold, needed to secure an adequate plant worthy of the good results the School is accomplishing.

Te-thau is a village of bad, bad reputation and hard, hard people; but the work is making some impression as is shown by the fact that now the village chiefs, every one of them heathen, have asked the church to start a school for their boys next year. They will pay the expenses, but want the church to provide the schoolroom and teacher. They are willing to have the Bible taught and will have the pupils attend church services and agree that nothing contrary to the Christian religion will be countenanced in the school. And here comes in our great discouragement—we have no available teacher.

There is a bit of interesting history connected with the Poathau-chhi School this year. Jealousy and an old quarrel led a man to try to spoil the work at this station. He even urged people not to send their boys to the school, induced a "brother" to present to the consistory charges against the preacher, and tried in many ways to discredit the work and workers. It took a good deal of grace on the part of the preacher to behave as well as he did, but when he was urged to go still further and make friendly advances to the ones who were treating him so badly, he said he could not; he was willing to forgive them if they came to him, but even for the value of his Christian example, he could not go to them again. Shortly after this, he was reading the report of the Heng-hoa revival and suddenly he saw how his conduct was preventing the Holy Spirit from filling his life; he put down the book, went straight to the home of the inimical "brother" and the quarrel stopped there. But that was in the second month and the plots had been effective in reducing the school enrollment to so small a number that suspending the session had been discussed. There is a crude idol on a hill near the church, which attracts the married women for miles around for about a month at that time of the year, and large numbers of these women took advantage of their passing by the church to investigate the curiously neat and clean place about which such strange things were being told. The preacher's wife and mother gave up days to entertaining the visitors and introducing them to the Gospel. The Lord blessed their work in leading some of them to come to the church services, some to become regular hearers, and we believe that one became a Christian before she died in the Summer. But they were much attracted by the School and began to send their children to study. By the third month over thirty pupils were enrolled—too many for the one teacher—and further applications were refused.

CHIANG-CHIU DISTRICT.

Chiang-chiu Girls' School. The number of pupils enrolled for the year just closing has been sixty-four. This includes several women, who have read one or two terms. No serious quarrels or unpleasant affairs have oc-

curred and the older girls, who have been with us for a number of years, have exerted a good influence over the newer and younger pupils.

They have continued the Christian Endeavor Society meetings and have as part of their work, taught the women regularly on Sundays, after the morning service and during the Sunday School session in the afternoon. During the year eight or ten new members have been added.

Two of the older pupils are to be received into the church at the next Communion, as well as two others who were once pupils of the School. Others are attending the class for inquirers.

The work has gone on quietly, in the different branches, and the result on the whole, has been satisfactory. Before another year passes, our assistant teacher, and perhaps two or three of the older pupils, will have left us for homes of their own. While we deeply regret to lose them from among us, yet we strongly trust, they may be earnest and faithful workers for their Lord, wherever they may be. One woman from the Leng-soa Church is at present in School, and is looking forward to service as Bible Woman in the Leng-soa region after another term or two of preparation.

Boys' Primary Schools. There were at the close of the year five Primary Schools in the Chiang-chiu District with a total enrollment of two hundred and twenty-three pupils. Of this number one hundred and one come from heathen homes, so that these schools with their teaching of Scripture Truth are to a large extent an evangelistic agency. One school, that at Hai-teng, was closed early in the second term on account of the sickness and death of the teacher.

Another School, that at Lam-khi, was not opened at all this year, since the young teacher was not permitted by his father to teach again through fear of his being influenced by Christianity.

The lack of a sufficient number of competent teachers has been keenly felt. Some of the teachers are doing fairly good work, especially when one remembers their difficulties and disadvantages.

A keener sense of their responsibility, more love for their work, better knowledge of methods, more stress on moral influencing of the boys—all these are desiderata for the teachers.

Chiang-chiu Boys' Primary School. The Chiang-chiu School this year added the first year of the higher primary department. That made the already crowded quarters still more crowded. We are glad, therefore, that we can look forward to moving into our new building, which is in process of construction, in the fall term of 1911. Something of an *esprit de corps* is being developed. On Confucius' birthday a joint meeting with various government and gentry schools of the city for an exhibition of singing, games, and drill tended to strengthen this. Realizing that some of the government schools excel them in some of these lines, our boys are firmly determined to try harder to make a good showing next year. More friendly relations and closer sympathy with these institutions may prove a great help to us. The three teachers who give their whole time to the school are all young, and we feel the need of an older person to be at the head. We are glad that they are anxious to use more modern methods of teaching, but a strong man to command the respect of all would greatly improve the school. Various pastors take the chapel exercises, and the boys have in addition to other Sabbath teaching their own religious organization—all of which we hope may sow good seed in their hearts.

Soa-sia Boys' Primary School. Soa-sia School moved into a new building this year, and owing to an increase in pupils added a heathen teacher. The second term, however, the pupils dwindled down to about half the number. In this region the school-going habit has still to be cultivated. There is great irregularity in attendance, some parents still insist on the old classics only as the text-books—no science or modern readers—and when harvest approaches, many cease coming. A government school there has felt these conditions perhaps even more severely; but it is very trying to the school and teaching force.

Thian-po and At Thian-po conditions are much the same
Leng-soa as at Soa-sia, and this year the twenty-one
Schools. pupils enrolled gave the same difficulty of irregular attendance and even required the closing of the school for two weeks during the harvest.

Leng-soa School has had only seventeen pupils, but the work of the teacher has been fairly satisfactory. The morals of the boys are especially looked after.

Chioh-be Chioh-be School has one hundred and twenty
Boys' School. pupils enrolled, fifty-three of them from heathen homes. Under the skilled oversight of the pastor, the school continues in the first rank of the schools in the region, even including government and gentry schools. Some old buildings have been bought and torn down and out of them enough materials were obtained to put up a neat building. The one thousand five hundred dollars, gold, given by Miss Gould and the Misses Monteath, is to be used to erect another large building, so that the school may have commodious quarters to enable them to do even better work. The contract is already let and the foundations are being dug for the new building. A large amount of cut stone prepared for the Amoy-Chiang Chiu Railroad, but not needed there, was given to the school, showing that its work is much appreciated even outside of church circles.

SIO-KHE DISTRICT.

Women's and The most effectual method of giving the
Girls' School. knowledge of God's love and truth to the women and girls of this district is, we think, through getting them in our schools for a time; so we are thankful to report some progress as to the number entering our school for Christian training. There was a total enrollment of sixty-one names, forty-eight the first term, and thirty-six the second. Of this number twelve were women, only one of them suitable to be trained for a Bible woman; the others needed Christian teaching, and understand the way of Salvation better than when they came. May they all choose the Way for themselves and be used of God to lead others to Him.

More than two-thirds of our pupils were new this year, and had to begin with the primer. Our highest class is doing third year work, hence it will be some time before we can furnish teachers from the district for our own school. In addition to the work of Miss Zwemer, Mrs. Snoke and Mrs. Boot have also taken classes in the School. There has been a remarkable increase in the amount of fees, which this year amounted to about \$40. What causes us the greatest joy is the progress made by the girls. With one exception, all have done well in their studies, a few have done remarkably well. Many who knew nothing about Christianity when they came, now pray daily, are interested in God's Word, and try to live as Christians. We trust that several have given their hearts and lives into Christ's keeping this term, but do not think it wise to force a confession until they have been tested longer.

On Sunday evenings a prayer meeting is held in the School, and most of the girls and women take part, either by choosing and reading a hymn or by prayer.

During the summer vacation, a nine-year-old pupil died. She was a very bright girl, and her Christian mother had hoped her child might some day be able to teach others. In her delirium, when ill, she often said, "Don't worship idols of stone and wood, but trust Jesus." We too, hoped she would live to work for the Master here; God's will is best. Pray with us that those now in the School may all learn to trust in Christ as their Saviour, and be lights in this dark land to show others the way to God.

Boys' Primary Schools.

The best thing that can be said for this District educationally is that there are several urgent requests for the opening of schools. So far from availing ourselves of this opportunity, lack of workers has forced us this year to *close* two schools, leaving but two boys' schools in this whole district.

Sio-khe Boys' Primary School.

In the Boys' School at Sio-khe there are twenty-six pupils in attendance, classified into five grades. The principal, Mrs. Boot, in addition to lessons in both vocal and instrumental music, has

taken one or two classes a day, and has thus endeavored to give the two native teachers more of a chance to build up the School and bring it nearer the required standard. A new impetus has also been given to the morning devotion by a study of Scripture characters.

A new site has been bought and walled in, and we are looking forward to the day when the School can build new quarters, as it is most difficult to properly grade and do the best of work in the present cramped quarters. It is quite out of the question to satisfactorily do higher primary work here or to make of this School a District Boarding School, until the much needed new building is erected, and a larger staff of native teachers is employed. The progress and the welfare of the church at large being so closely allied to and influenced by education, makes the District's future certainly look dark and very unpromising. It is to be hoped that both the Gospel call and the present call through dread plague (which has lately in Sio-khe village been slaying ten to fifteen natives per day), may speedily arouse the people to duty and opportunity to cleanse and to be cleansed, enabling them one and all to bring unto the Lord an unblemished sacrifice.

Poa-a Boys' Primary School. In the Poa-a School there were twenty-four pupils the first term, and eighteen the second. This School is far below the proper standard, being poorly graded and religious teaching sadly neglected. The Bible is read, but only as a language study, and there are only three boys thus reading it. Radical changes are needed inasmuch as the school at present fails to answer the purpose of its existence.

MEDICAL WORK.

Hope and Wilhelmina Hospitals. God has dealt strangely with us this year. At the beginning of 1910 everything in connection with these hospitals seemed so hopeful and progressive. Plans for extension and remodeling had been approved and were beginning to be carried out. The internal

management and work of the Hospitals was soon to be facilitated by the assistance of a second physician already on the field. In the midst of these bright prospects, suddenly as a lightning flash, plague snatched the founder and physician in charge of these hospitals, Dr. J. A. Otte, from our ranks. He has left to perpetuate his memory, two large well-organized institutions and fifteen graduate students practicing in various parts of this region. The tens of thousands that have been healed by him, the expressions of esteem and respect for him as physician and friend, coming from foreigner and native alike, and our own continued sense of the vacant place—all these tell us we have suffered a great loss. But since the Great Physician continues to abide with us, we dare take up the work where Dr. Otte left off and reap where he has sown.

After Dr. Otte's death the Mission appointed Rev. A. L. Warnshuis superintendent of the hospitals, and Dr. Bonthius was allowed to give a limited amount of time each week to operations. By limiting his time in this way, Dr. Bonthius was afforded more time for the study of the language. He has now passed his first year's language examination and has been placed in full charge of the hospitals.

By the end of the summer, Dr. Otte's plans for extension and remodeling has been realized, with scarcely any modification. His plans and notes were so detailed that Mr. Warnshuis had, to a large extent, only to see that they were carried out. Tek-chhiu-kha Dispensary was first completed. The new water works system is completed with the exception of the installation of the new pump which has thus far, strangely, failed to arrive. The new kerosene engine is in fine working order and we are enjoying the continued use of electric light in the Hospital by means of it. It is now possible, therefore, to handle easily any emergency surgical cases which come in during the night.

The Bonthius Memorial Chapel was formally dedicated on September 18th, one of our pastors in Amov having charge of the service. This Chapel was the most needed addition to the hospital. It is a neat substantial structure, built of brick, plastered without and within, with tile roof and cement floor. The roof is supported by two steel trusses. The old Chapel served a

three-fold purpose, namely, chapel, ward and dining-room. Now it is converted into the brightest and largest ward in the hospital. The new chapel, we hope, will soon serve a three-fold purpose too, this time as chapel, reading-room and a hall for lectures.

The pavilion for male tubercular patients is another of the additions built this year.

A very important phase of our work is the training and teaching of the medical students. This has been the part of the work most neglected since Dr. Otte's death, which, under the circumstances, was unavoidable. However, we are especially thankful for the faithfulness of the students in the discharging of their daily duties and their diligence in the pursuit of their studies without any instruction on the part of the foreign physician. Such instruction it is expected will be begun in the course of a month or two. At present the students number nine men and one woman.

The number of patients treated in the hospitals is less than the previous year. The death of Dr. Otte, the closing of the hospital early in the year for a time on account of smallpox, and also during the Summer months, August and September, explain this decrease. The patients treated were as follows: In their homes (calls to foreigners included), 1,135; in-patients, Hope Hospital, 1,171; Wilhelmina Hospital, 340; out-patients; Hope Hospital, 1,513; Wilhelmina Hospital, 1,744; Tek-chhiu-kha Dispensary, 5,198. There were 342 major and minor operations performed. We are thankful that we were able to give medical assistance to these thousands and to be a means of having them come within hearing of the Gospel, the bringing of which, after all, is the essential purpose of our mission.

As we look back over the year, we see the Providence of God in the presence on the field at the time of Dr. Otte's death, of a third physician preparing to take up the work, and in His giving us those so well fitted to continue the work and carry out Dr. Otte's plans. Mr. Warnshuis gave a great deal of time to the hospital, directing the building, placing machinery, and general management. The presence of David, of whom Dr. Otte always spoke so highly as man and as physician and surgeon,

insured more than any other factor the smoothness with which the work went on. Poe-hia, the earnest blind evangelist, Koai-a, the faithful and efficient commissary, and Mrs. Gun, the Bible woman, are also part of the heritage Dr. Otte has left and contribute very largely to the success of the Hospitals.

**Neerbosch
Hospital.**

There really is no Hospital report to make, for since the old buildings were torn down there is no Hospital as yet; but we ought to give some account of our stewardship and at least to say how the new building is getting on.

Most of the doctor's time has been taken up with second year's language work, the drawing of plans, and building of the Hospital. Since we had to make the funds go as far as possible, it was found necessary to let the contract for the foundations separately. The contractor's bids were all over \$2,555. We were able to build them for \$1,500, thus saving over \$1,000 to the Mission. Work was begun on the upper structures on September 24th, 1910. Now at the end of the year, the second floor beams are laid on all the buildings except the Woman's building. The middle, or administration building, is about ready for the roof. We have only just received word of sufficient funds to build the Woman's building, hence have nothing to report on it except that the contract has been let, and the work will be begun at the earliest possible date. We are very glad to say that we are getting a very serviceable, strong building. Materials and workmanship are as good as can be secured here. The work is under the constant supervision of the physician-in-charge, and in this way better work is obtained. We hope to have everything ready to open the Hospital by the fall of 1911.

Although we have had no Hospital building, we have not been idle medically, having made some 250 calls, given seventy anti-plague inoculations, forty vaccinations, pulled over thirty teeth, and amputated one leg. Despite the fact that all medicines from the old building had to be stored away in the smallest possible compass for lack of room, there was considerable dispensing of medicines at hand.

TRACT SOCIETY.

The South Fukien Religious Tract Society, though not under the control of the Mission, is yet closely allied to our work. It is composed of missionaries of the three Missions. Several of our Mission members are officers of the Society, and practically all our literary work is done through it. During the year several books and tracts that were out of print were re-issued and some new ones brought out. Through the generous gifts of the Religious Tract Society of London, gifts of libraries to schools and preachers were again made possible. These have made the sales somewhat larger than usual. There were sold from the depot of the Society as follows:

Publications in Chinese character.....	96,244
Publications in Romanized Colloquial.....	15,908
Commentaries	1,933

The Church Messenger, our monthly newspaper, has a subscription list of over 1,200. The value of all this distribution of literature cannot be estimated, and is fully known only by the Lord of the harvest who maketh the seed to grow.

YOUR PROBLEM.

Our problem has been placed before you. There are various phases and departments of the work presenting things that perplex, and yet after all it is but one problem, viz., how effectively and quickly to evangelize this part of China. And the solution cannot come without prayer, not only ours but yours also. We therefore suggest the following items that you may co-operate with us in this work.

PRAY for an increase in the number and efficiency of our native workers, which is, perhaps, our most crucial need.

PRAY that the spirit of unity may be given in many churches where it is lacking.

PRAY for a deeper realization of the sinfulness of sin among our church members.

PRAY that ways may be found to seize the opportunities for reaching the literati and the rich merchants as yet unreached.

PRAY that it may become possible to open work at new centers which urgently call us.

PRAY that Bible women may be obtained for the Sio-khe District which for a long time has not had any.

PRAY that the funds sorely needed for residences and school buildings may be speedily obtained.

PRAY that God may speedily answer the prayers of Chinese and foreign workers for the infilling of the Holy Spirit.

“Finally, brethren, PRAY FOR US that the Word of the Lord may run and be glorified.”

THE ARCOT MISSION, INDIA.

FOUNDED IN 1853.

The Mission occupies:

		Sq. Miles.	Population.
In the North Arcot District,	11 Taluqs (Counties).....	5,848	1,864,139
" South Arcot District,	2 " " ".....	399	215,539
" Cuddapah District,	2 " " ".....	1,668	254,395
" Mysore Province,	1 " " ".....	418	68,927

Total 16 Taluqs (Counties)..... 8,333 2,400,000

Languages.—Of 1,350,000, Tamil; 890,000, Telugu; 160,000, Hindustani, Kanarese, etc.

Missionaries.—Revs. J. H. Wyckoff, D. D., E. C. Scudder, *Vellore*; L. B. Chamberlain, B. Rottschäfer, *Madanapalle*; W. T. Scudder, *Tindivanam*; J. A. Beattie, *Chittoor*; H. J. Scudder, *Punganur*; H. Honegger, Dr. B. W. Roy, *Ranipettai*; Mr. W. H. Farrar, *Arni*; Mr. Arthur C. Cole, *Vellore*; Mrs. J. W. Scudder, Miss Julia C. Scudder, *Palmaner*; Miss M. K. Scudder, Miss Alice B. Van Doren, *Ranipettai*; Mrs. John Scudder, Miss Ida S. Scudder, M. D., Miss A. E. Hancock, Miss D. M. Houghton, *Vellore*; Miss Louisa H. Hart, M. D., Miss Henrietta W. Drury, *Madanapalle*; Miss Margaret Rottschäfer, *Arni*; Miss Sarella Te Winkel, *Chittoor*; Miss J. V. Te Winkel, *Punganur*; Revs. J. R. Duffield and J. R. Sizoo.

Associate Missionaries.—Mrs. J. H. Wyckoff, Mrs. E. C. Scudder, Mrs. L. B. Chamberlain, Mrs. J. A. Beattie, Mrs. H. J. Scudder, Mrs. W. T. Scudder, Mrs. W. H. Farrar, Mrs. Arthur C. Cole, Mrs. B. W. Roy, Mrs. H. Honegger, Mrs. B. Rottschäfer, Mrs. J. R. Duffield, Mrs. J. R. Sizoo.

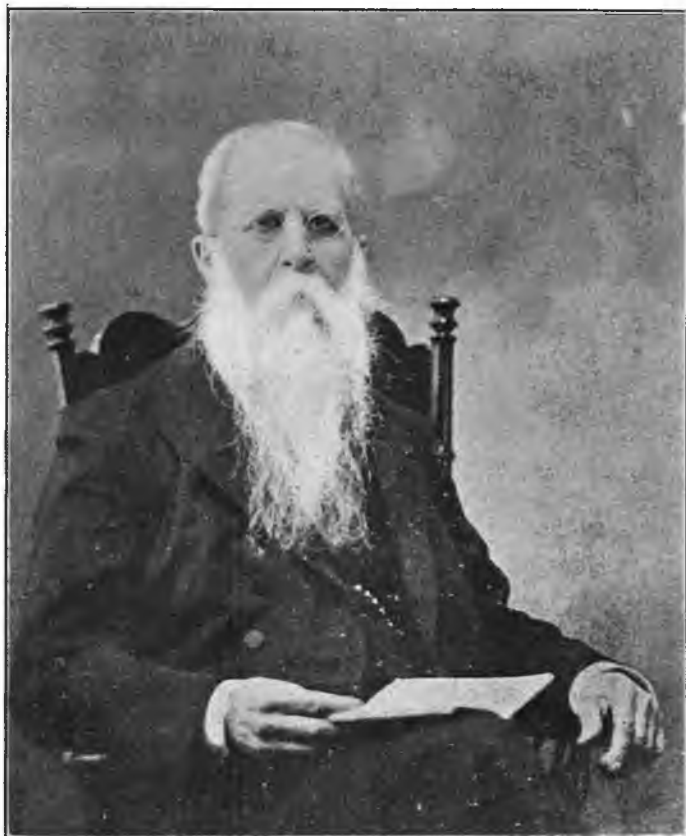
In America.—Mrs. J. Chamberlain, Rev. and Mrs. Lewis R. Scudder, M. D.

Native Helpers.—Ordained Ministers, 15; Other helpers, men, 291; women, 176. Total, 482.

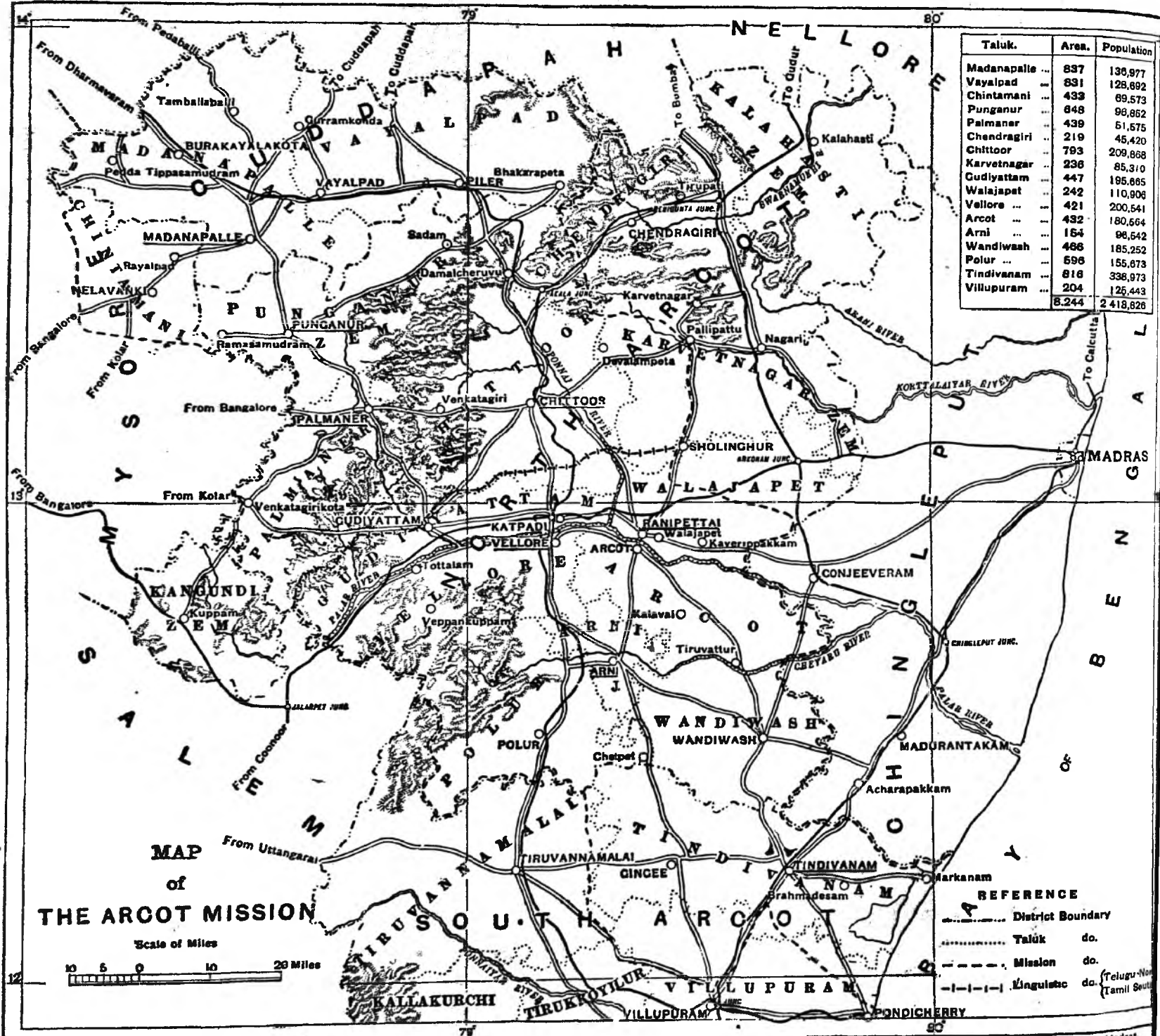
Boarding Schools.—Boys, 6; Scholars, 303; Girls, 3; Scholars, 186; Theological Schools, 1; Students, 29; Day schools, 257; Scholars, 7,195. Total: Schools, 267; Scholars, 7,713.

Hospitals and Dispensaries.—Seven. Patients treated, 80,461.

STATIONS.	Out-stations.	Organized Churches.	Received on confession	Received on certificate.	Total in communion.	Baptized adults not communicants.	Baptized children.	Total of congregations.	No. of Sunday Schools.	Boys.	Girls.	Total of scholars.	Native contributions.
Arni	11	2	35	....	364	258	385	1196	24	124	377	501	R. A. P.
Chittoor	19	1	6	....	273	171	359	910	21	420	268	688	781—0-2
Ooonoor	1	1	3	....	131	34	101	268	1	15	12	27	597—0-3
Madanapalle.	20	2	20	....	199	223	313	871	13	845	199	544	596—14-4
Palmaner .....	....	1	1	....	22	15	34	76	4	53	67	120	801—0-11
Punganur	6	1	1	....	44	17	53	146	4	13	15	29	76—0-5
Ranipettai ..	42	2	130	....	555	516	808	2552	34	618	594	1212	306—0-6
Tindivanam ..	43	6	33	....	615	338	811	2100	44	823	266	1189	1506—0-7
Vellore	87	5	35	....	760	476	561	2632	46	1232	630	1862	1285—10-2
Totals	179	21	267	....	2963	2048	3725	10751	191	8748	2428	6171	8196—15-5



THE REV JARED WATERBURY SCUDDER, M. D., D. D.
BORN, FEBRUARY 8TH, 1830
DIED, PALMANER, INDIA, OCTOBER 17TH, 1910
Missionary in India, 1855-1910



REPORT FOR 1910.

The year 1910 has been marked by steady, **Introduction.** quiet progress in nearly every department of our work. As we scan the record of what has been attempted and what accomplished, or rather that part of it that can be seen and written down, we are impressed with the firm sure and upward trend that permeates all of the work. There have been no very striking things taking place, such as cause emphatic outbursts of wonder, or applause, but all along the line there have occurred very many of those quiet, ordinary but telling events that indicate earnestness, patience and power and point to ultimate success. The steady firm, every-day service on the part of many, each in his place, unobtrusively, honestly rendered, may, yea does, produce results more far-reaching than a less number of so-called greater deeds; and the quiet service is God's way.

India has been quite free this year from that political unrest that has been a cause of much anxiety in past years. The greatest political event of the year was the death of the King-Emperor, Edward VII. No doubt this event did a good deal to quiet the agitation that had stirred in the hearts of disloyal leaders. The general expression of sympathy that was poured forth from every town and village, and from all classes, was doubtless most genuine, and in the hour of sorrow the nation ceased its clamor, and the spirit of Him who was known as the Peace-maker has bred peace in all our borders. As the year closes, the whole land is interested in the coming coronation of the new King-Emperor. Many of his noble and royal subjects from India are planning to view the festivities in the coronation city itself. And many thousands more are rejoicing over the prospect of the promised visit of the King to India next year. It is to be hoped that by the time these events are over, the disloyal and anarchistic ideas that have caused discontent in the past, may be abandoned forever.

We have not only been free from political anxiety but we have great reason to praise God that there has been such abundant rain and consequent relief from anxiety in regard to scarcity

of food supply. In the middle of 1909 a heavy and very unseasonable and abnormal rain fell. This did a great deal of good, but because of its unseasonableness, did not do as much good as it would had it fallen in October. The rains that are always so eagerly longed for did not come in October, 1909, and that year ended with poor prospects. The early months of 1910 were therefore very "lean" months and a real time of scarcity prevailed among the poor. But in August heavy rain began to fall, and it continued until November, so that the year closes with a brighter prospect in this respect than has been known for a long time. One of our number, in enumerating the causes for thanksgiving, experienced during the year, says:

"Thankfulness for over forty inches of rain since April 1st in these parts is one note of this present. How delightfully green everything is! Water in abundance everywhere; the promise of meat in season for man and beast; the guarantee, too, that effort to supply physical wants cannot be an excuse for having no time to think about spiritual things!"

The scarcity that prevailed during the early part of the year was very severe in the Madanapalle district. Mr. Chamberlain says of it:

"Out in the villages the year has been a hard one. Not until the gracious and abundant rains which came in August to October, has there been any relief from the great stress and distress of the past several years. The people have not been able to do much toward the support of their own pastor. They have been deserving of help. Some help has been rendered by advancing money to weavers, and then buying their output. Members of the Mission at other stations have generously assisted by purchasing this cloth from us.

"The scarcity has been very hard on the village Christians. It was very pitiable to see their reduced circumstances and their patient, almost hopeless faces. It was not possible, from lack of funds, to aid them by direct gifts of money. Had it been possible it might not be wise. But something was done for the more needy, especially the old and the children. The recent rains, which have brought more water to this region than has come for

many years, give us hope that a better time is before the congregation."

Mr. Honegger, speaking of this matter, says: "Can you imagine a family, a Christian family of father and three children, living in a hut, through whose roof you can see the blue sky by day and the stars by night, who have not wherewith to clothe themselves and eat only when they earn money? If labor is scarce, which is the rule, they fast! Father Moses in Kannikapuram told me that on the average they eat once every other day and this statement was confirmed by the catechist! What do they eat? I was shown *leaves* wherewith they begin to satisfy their hunger and then complete the meal with a little rice or ragi. Can you imagine what the observance and keeping of the fourth commandment means for such people for whom the Sabbath possibly affords one of the few occasions of the week to earn a few cents for the maintenance of life? Please cast a look at table III—the Churches—and consider what self-sacrifice, devotion and consecration those contributions represent!"

The Missionary Force. The year closes with a greater number of names on our list of missionaries than ever before in our history. Three new families have joined us since the last report was written. In January Dr. and Mrs. Roy, in October Rev. and Mrs. Duffield, and in December Rev. and Mrs. Sizoo were cordially welcomed to our midst, the former to the medical and the others to the evangelistic work. For several years we have been asking that laborers might be sent to this needy harvest field. Our prayers have been answered, and when all these new recruits have learned the language and are able to engage in active work we will, we trust, be able to reach more effectively than ever before the millions of lives in our district who have never heard the message. Two others also joined our force in October. Miss Takken and Miss DuMond; no delay was necessary in stationing them for the former, as Mrs. Rottschäfer and the latter as Mrs. Honegger found the stations at Madanapalle and Ranipettai respectively prepared to give them a cordial welcome.

But our joy at these new additions to our force is tinged with

sadness. New workers have come but others have left us. During 1909 the health of our veteran friend and co-laborer, Dr. J. W. Scudder, began to fail, and in spite of a long residence at the hills, and careful nursing he grew gradually worse. At times he would seem to be better, and at these times he kept up a keen interest in the work going on about him, though not able to participate in it. But his strength gradually failed, and on October 17th he passed to his reward, in the eighty-first year of his age and the fifty-fifth of his missionary service. He was more than a co-laborer. He was a father, a friend and a brother to each and every one of us. Always bright and cheery, with a kind word of greeting for each and all, entering into our joys and frivolities, enjoying the gaiety of the lighter talk, the prattle of the children, or the more sober talk of the elders. Quick in his decisions, but sane and clear in judgment, his advice was always much prized, and rarely found unsafe to follow. May his memory and the benediction of his life always remain with us, and inspire us to nobler and truer service. The following sketch of his life is taken from the *Christian Intelligencer*:

"Rev. Dr. Jared W. Scudder was the last survivor of the seven distinguished brothers, sons of Dr. John Scudder, one of the founders of medical missionary work in Asia.

"His missionary service was distinguished not only for its length, but also for its high character and its great consecration. His name will stand high in the long roll of those who have served their fellow men with a faithful and an unselfish service.

"Born in India in 1830, and receiving a part of his education in that country, he came to the United States later and was graduated from Western Reserve College in 1850 and from the New Brunswick Seminary in 1855. During the same year he was licensed by the Classis of New Brunswick and ordained by the Classis of New York. Following the example of his father and his four older brothers, he resolved upon foreign missionary service, and sailed for India in October, 1855. Thus at the time of his death he had completed fifty-five years as a missionary, the longest service rendered by an individual missionary in the history of our Board of Foreign Missions.

"Throughout this long period, earnest devotion, unremitting zeal, splendid courage and large success have attended his labours. To him was granted the rare privilege of witnessing the growth of the Christian community connected with the Arcot Mission from a few score to nearly ten thousand, with an organized pastorate, a largely self-supporting church, and an elaborate organization of schools, in the development of all of which he had a large share.

"In the first half of his missionary career he not only sowed the seed of the Kingdom widely by his evangelistic tours and educational labours, but in addition to onerous station and official duties he was able by his thorough knowledge of the vernacular to do efficient work in the field of Christian literature. The present version of the Tamil Bible, the excellent translation of the Heidelberg Catechism, the much-prized Vernacular Preacher's Companion, as well as other works, owe much to his accurate and patient scholarship. For a good portion of the last two decades he had served as principal of the Arcot Theological Seminary, and as General Synod's Professor of Theology, and in this capacity he has been enabled to prepare an excellent compendium of Theology and an exhaustive Commentary on Romans, both of which are an invaluable boon to the native church. His fine and accurate scholarship in the Tamil language and literature was known and recognized throughout Southern India."

From the Missionary staff with which the year opened we have lost also one of the most recent and welcome additions. Miss Levick was unusually fortunate in entering into the life of the people and winning their affection in the few months she was among us. Serious trouble with her lungs compelled her very regrettable departure for America. Word from her gives hope that she will again have fair health: but it gives no hope that she will be allowed to return to India. This is regretted to an unusual degree by all who met and knew her—missionaries and civilians, Christians and non-Christians. We can but wish that she may have a useful and happy life in America.

We all rejoiced at the return to us from furlough in September of Dr. Louisa Hart, who will superintend medical work on the

Telugu plateau, and in October of Rev. and Mrs. W. T. Scudder and family, who have taken over charge again of the extensive work of the Tindivanam station.

Two honorary workers have been associated with us this year, Miss Hawley for the whole year and Dr. Taylor for a few months. The former has rendered excellent service in the Mary Taber Schell Hospital and has given herself unsparingly and with great devotion to the work there. Concerning Dr. Taylor, Rev. L. B. Chamberlain says:

"The Mission, as well as Dr. Levick, was much helped by the presence of Dr. Taylor, who had come to visit Dr. Levick. She took entire and loving care of Dr. Levick whose condition on the home journey gave serious alarm. And she also took medical charge of the patients in the Dodd Tuberculosis Sanatorium at Punganur who had been gathered to have Dr. Levick's care.

The Mission expressed its deep thanks to Miss Taylor in no uncertain terms before she left, and will long remember her.

Rev. H. J. Scudder, who was obliged to spend some time on the hills, owing to impaired health, was able to return to his work in August much improved.

Under "new" arrivals we must not forget to chronicle the birth of Master Robert Roy, son of Dr. and Mrs. Roy, at Bangalore, on September 13th.

The The preparation of the statistical tables
Statistics. this year have been fraught with a number
 of difficulties. In the first place this was
the first year in which the new forms were made out at the
stations. Last year the new forms were adopted by the Mission
but the new arrangement was not put into regular printed forms
till this year. The result has been that some have not known
just how the tables were to be made out and have in some in-
stances given figures that did not apply exactly to the column in
which they appear. On the whole, however, we think they are
fairly reliable. Another confusion has arisen from the fact that
in order to make all our Departments of work close their year
at the end of September, and so correspond with the "Church

year," we have shown this year the statistics for all except "Church" matters, for the nine months only, viz., from January 1st to September 30th. This will account for the greater number of minus signs than usual in those columns that would be most likely to be affected by a nine months' reckoning.

In spite of this fact, however, there are some columns that show an increase even on a nine months' calculation. The fact remains, however, that statistics do not tell the whole story. It is not possible to tell the number of *hearers* under "Evangelistic work," for an audience is always changing and at best the report of the number who have heard is only an estimate and in some cases merely a guess, and yet it is quite likely that the number who hear is greater than the number usually put down.

Under the head of "The Churches," which is a twelve months' record, there is a good deal to encourage. The total Christian community has risen to a higher figure than it has ever been in our history and now numbers 10,751. Contributions this year show a slight falling off, whether due to an actual decrease in giving or to errors in the new sub-divisions of the tables is not clear. Under "Literature" there is a notable rise in the number of religious books sold which shows healthy growth along an important line.

EVANGELISTIC WORK.

If any one phase of the work has been emphasized more than another of late it is the work of the direct preaching of the Gospel to the heathen. Some years ago it seemed more necessary to give most of our time and effort to institutional work and to the care and training of our own people. Though this was and still is essential, it was apparent that there was very little extensive growth. But during the last few years much attention has been given to evangelistic preaching among the non-Christian communities and especially in those places hitherto neglected. The result has been apparent both in a steady rise in our numbers, and best of all in a very decided growth of the evangelistic spirit among our people. They are beginning to realize more than ever the responsibility that rests upon them of giving the good news to

those about them. Several evangelistic bands have been doing regular touring and preaching systematically and steadily throughout the year. They have endured much, suffered in many ways and in some cases found direct persecution, but all has been borne with wonderful forbearance and Christian patience, and the results of their work prove that this method is approved and blessed of God.

On the Telugu plateau this work is still **Madanapalle.** the most important and the largest work. There is far more of it to be done. And yet we rejoice to feel that, by the systematic tours carried on by the two Evangelistic bands, regions which in the past have not often had opportunity to hear the Gospel, have been hearing it. The monthly reports given in the Church at Madanapalle by these bands continue to be a source of inspiration and wonder. Encouragement and discouragement, hardship and friendship, deaf ears and willing ears, seekers and revilers, are reported, as in the past. But the dominant note is always one of cheer and hope. Time and space would be taken too largely if any attempt were made to give individual instances or reports. At the last monthly meeting encouraging reports were made of a group of three or four villages which are talking seriously of embracing Christianity as their faith, and of two persons belonging to the caste community who claim to have faith in Christ and seek Him as their Saviour.

One of the results of the evangelistic work in Madanapalle this year was the baptism of a member of the caste Hindu community. Last year's report told how his desire to be baptized was being frustrated. But he persisted in his determination and bravely obeyed what was to him a higher call than the wishes of his caste relations. It took genuine courage to brave consequences and come to the point of baptism, both for the young man and for his Indian Christian friends. Their justifiable shrinking at the unknown future because of secret intrigue and enmity was not strange. And they knew that they risked the secret disapproval of superior Indian officials and thereby were in danger of prejudicing their chances for promotion.

When, after braving all this, the purpose of baptism was frustrated, there was sore disappointment and no little discouragement. Having once tried and failed, it became harder for the young man to keep up conviction and courage. There was much fear and doubt lest he abandon his intention.

This was in October, 1909. Days multiplied into weeks; weeks into months. The young man avoided the Christians. At first it was from compulsion. But, as time passed and he showed no signs, save those of aloofness, we could but pray that our courage, as well as his should be strengthened.

At last, in January, he began to respond to continued overtures. In February, alone and at night, he visited the missionary. He was gently encouraged, for he was evidently in great trepidation. He was not hurried or worried in subsequent interviews, but helped to feel that he was sure of support, and on the right road, though it were one of difficulty and danger. Slowly courage grew with conviction. At last the purpose to enter publicly into "The Way" was reformed and strengthened, and in March, moved by the thought of what Christ on Good Friday suffered for him, he asked to be baptized on that day. The Consistory met and after examination gladly sanctioned his request. At the service he closely followed the Reformed Church Baptismal Form in Telugu, clearly and solemnly responding to all questions. He then made a brief, interesting statement of how he had been led to the step he was about to take. In great stillness he was baptized in the name of the Triune God. We had a joyous Easter.

He suffered insult, attack and misrepresentation. But ultimately the usual quiet returned. On his own request he is now a teacher in the Sunday School and the Secretary of the Y. P. S. C. E., and is very active and earnest.

An invitation having been extended to Rev. Canon Goldsmith, a missionary of the Church of England who has long worked among Mohammedans, to make a tour in the Madanapalle field, he accepted it in September, and after returning to Madras he wrote his own report of it, which is as follows:

"The Ramazan holidays and a kind invitation from the Rev. L. B. Chamberlain took me to Madanapalle on September 6th.

"That evening I addressed the Christians through an interpreter in the beautiful new red brick Church, built in memory of the late Dr. Jacob Chamberlain. I was privileged to speak in the same Church on the following evening, and twice on the Sunday. I met also his Telugu agents, who had come in from the District and had interesting talks with them about problems and difficulties of work among Muhammadans. But my chief interest was in the Muhammadans themselves. In Madanapalle, the Tahsildar, Sub-Magistrate and Police Inspector were Muhammadans the two first having known our Harris School Mission in Madras. And they were remarkably cordial. The recent visit of Mrs. Annie Besant and again of a Hindu Yogi had probably stirred up religious feelings amongst the people, while some united action of the Muhammadans with the Christians in the matter of bell ringing and similar street sounds during religious feasts had produced friendly relationship with the Muhammadan leaders. Our six public meetings in Hindustani in the Mission Town School and the Government Muhammadan School were of a very conciliatory nature and wound up with our being garlanded by them in a farewell gathering.

"Our subjects were the Birth of Christ, The Death of Christ, and the Resurrection and second Advent of Christ, all treated with a view to show how many points of faith we had in common, and also to bring out the vital issues involved, of salvation and life for sinful men. Questions and discussion were allowed and the Tahsildar and others had the opportunity of airing their opinions and did it without any bitterness.

"On the Sunday evening, after the English Church service, we went to the Bazaar Reading Room, which was well lighted and filled to its utmost capacity by an attentive mixed audience of Hindus and Muhammadans listening to the bhajana, &c., sung by the boys of the Mission Boarding School and to Telugu and Hindustani addresses. The brightness and heartiness of the proceedings were delightful.

"On Monday, September 12th, we drove fifteen miles to Punganur where I stayed two days with the Rev. Henry J. and Mrs. Scudder, who had arranged for Hindustani meetings in the Mission Girls' School out of school hours. We had four well-

attended gatherings of Muhammadans, which were enlivened (rather than spoilt) by the somewhat bitter and perverse questions of one of their chief men, who attacked the Virgin Birth, the Divinity of Christ and the Integrity of the Gospels. However, the majority were neither bitter nor perverse. Thence I returned to Madanapalle and on September 15th started on a carefully-planned visit to some towns in another direction.

"At Gurramkonda I was quartered in a spacious and picturesque travellers' bungalow, a former palace of the Nawab. In the town the Government Hindustani schoolroom was at my disposal with the friendly co-operation of its teachers. We had three Hindustani Meetings with much the same subjects as before, and with no real opposition. At the final meeting again we were garlanded. I should mention that here and in other places the Mission Catechists and workers were of great assistance in gathering in audiences. After two pleasant days at Gurramkonda we went to Vayalpad, eleven miles off, where on Saturday and Sunday we had three Hindustani meetings in the Mission School besides a Telugu service for the little Christian flock, at which I spoke through an interpreter. Next came Mahal, sixteen miles further, where a comfortable Mission tent received us, and where we had frequent visits of boys and men from the town, with Hindustani addresses morning and evening in a Rest House in the bazaar. Mahal is almost exclusively Muhammadan, with a lot of saint-worship and ignorance.

"Some Kabuli men from Afghanistan seemed at the head of affairs. They were more stiff and indifferent than actually antagonistic. But it looked as if we were trespassing on their prerogative of holding the inhabitants in superstition and darkness. However, personally, they were fairly respectful.

From Mahal we travelled by road and rail to Piler, where we stayed in one of the cleanest and prettiest travellers' bungalows that I have yet seen. We spoke to the Muhammadans at a kind of Rest House in the middle of the town, but like many of those at Mahal, they were not disposed to listen. They opposed the doctrine of 'The Light of Muhammad' to all that we urged about our Lord Jesus Christ. This and the assertion of extravagantly wonderful miraculous powers in certain of the saints of their

calendar, are put forward as impervious barriers to any accepting Gospel Truth. The very absurdity of such claims may be their best refutation, and yet, at the same time, I think they indicate the true craving of human nature for a real Divine Saviour with Divine miracles, such as only the Gospel supplies. I returned to Madras on September 28th, much refreshed by the tour and with much gratitude to the brethren of the Arcot Mission. I believe historically their Church and our Church of England stood shoulder to shoulder in the troublous days of the Reformation, and we English people cannot be too thankful that now in our Mission of India, we have these Dutch American fellow-laborers shoulder to shoulder with us in the campaign for winning India for Christ. In Mr. Chamberlain's district there are 24,000 Muhammadans, in Punganur nearly 6,000, and in Vellore 26,000. The Hindus largely outnumber these and have received the chief attention of the Mission. But all the Christian workers feel that something more should be done for the 'lost sheep of the house of Israel.' "

In Madanapalle evangelistic work has been carried on by one ordained Evangelist, Rev. Joseph John, and nineteen unordained Evangelists, assisted occasionally by the two Indian pastors living in the field. The Evangelists have gone out singly and in couples and also on monthly tours in bands of four or six each.

In the Palmaner field a band of evangelists, **Palmaner.** under the direct personal supervision of an ordained native pastor, has been carrying on regular work. The pastor says:

"This year we have been touring for 170 days, travelling 1,042 miles to the distant and near villages; and to hundreds of people we have given the good news. The people have listened to the Gospel attentively, and agree that there is no use in worshipping idols.

"A Brahman priest said to us: The teachings of the Christians are very sublime, and although the heathen hear them, they do not do according to them.

"Only a few among the ignorant Hindus know about sin and salvation. A cowherd who heard us preaching about Heaven said:

'If all went to Heaven there would be no one to feed the cattle.'

"We have made known Christ in 1,073 places, for 1,194 times to 14,882 persons, and distributed 346 hand bills. We have sold thirteen portions and eighty-seven tracts.

"In the town of Palmaner in which we live, among the lowly people, eight adults and nine children were baptized, making a total of seventeen persons newly received, five others are under instruction, and there are others who wish to come to Christianity. We are making all effort on our part that by means of the Gospel there should be much fruit in this district."

A visit to Punganur, our latest and newest station, would not give much of a view of the institutional work such as is to be seen in the older stations. But the work that was done in laying foundations years ago in the other stations, is being repeated here now. It is an evangelistic station in the real sense. The missionary there gives a very interesting report of this work which speaks for itself. He says:

"Special emphasis has been placed on Evangelistic work during the year. During the eleven of the twelve months of the year two preaching bands, having four or five members, have gone forth into the highways and hedges on an average of fourteen days a month; and have earnestly, prayerfully proclaimed the good tidings of salvation. The trials, hardships and discouragements have been the same as in former years, but with commendable persistency and fortitude the message has been faithfully proclaimed. On account of the excellent rains that fell for four months (August—November) the difficulties of this difficult form of work have been greater than usual. The helpers often get soaking wet, and not infrequently have leaky, windy rest houses in which to stay; hence fever and colds resulted and were patiently endured.

"Because of my six months' absence at Kodaikanal, and after our return, owing to my Telugu studies and the heavy rains, I have been able to take but two tours with the helpers, both of which were of great interest and it is with great regret that I have not been able to go more often.

"On one of the tours Mrs. Scudder and the children came out to spend a Sunday with me. Sabbath afternoon we all went to the adjoining village with the phonograph and had a most interesting time. The children took their large dolls, whose eyes open and close automatically, and you would have been interested to see what wonder and astonishment these lifeless creatures created. One woman was actually afraid of them, while another, with an evident sense of humor, ran up to the frightened women, took her by the hand and pulled her, amid shouts of laughter from us and the crowd, up near where we were sitting. Mrs. Scudder then took one of the dolls and went toward the woman who tried her best to get away from her companion but she held her captive. Mrs. Scudder said quietly, 'Don't be afraid, it is only a doll,' and then showed how the eyes opened and shut, thus gradually she won the woman's confidence and persuaded her to listen to that wonderful 'talking and singing box.' What a help the phonograph is in these 'back woods' it is impossible to describe. As we put on one record after another, little by little the men and women ventured out of their houses and drew nearer. Then they were persuaded to sit down, and when their confidence was gained we turned their thoughts to the 'wonderful words of life,' and they sat and listened to address after address. As there have been good rains this year, the people are very busy in their fields and it is difficult to get a large audience except at night, but the phonograph allures the people from their work, when nothing else will. It was announced that Mrs. Scudder would speak to the women and it was gratifying to find an audience of seventy-five or more, the majority of whom were women. For some time Mrs. Scudder spoke to them and told them our reason for leaving our dearly beloved country and friends to come to them. They listened attentively to the message of the Cross and admitted (as they generally do) that it was all true, but how could they come. Later Mrs. Scudder returned to Punganur and in the evening at dusk, we again visited the village with the stereopticon and phonograph and had an attentive audience of about 250. For over two hours they sat in the beautiful moonlight and listened eagerly to the full history of Christ's life, death, resurrection, ascension and second coming. It was an impressive scene, and as the workers

one after another expounded the Scriptures with encouraging earnestness and power I was much in prayer that God would cause the seed to fall in good ground, and bring forth abundant fruit.

"It is a temptation, sometimes, not to stay through these long magic lantern meetings, but I realize that my presence counts for much and I learn a good many new words during the two or three hours. My brief address and faltering Telugu at the close is followed very closely and attentively and the fact that we endeavor to acquire their own language in order to tell them of the only Saviour of the world helps to leave upon them an impression of how much America and Europe are doing to bring back to Asia the knowledge of Christ which we received from the East and which has been such a blessing to us.

The next day we visited another village in which an aged man told me I was the first missionary that had visited the village for forty years! He went on to say that Dr. Jacob Chamberlain had spent nearly a month there in his tent, about forty years previously and now at last I had come. The Headman of the village is a Brahman who was educated up to the Matriculation Class in the High School, Punganur. His wife is an educated woman and got her education in the London Mission Hindu Girls' School, Gooty, far to the North. She is now educating her children and sending them to school. Her husband is a very wise man and has three brothers, all of whom are most friendly and showed us every attention. One of their relatives has become a Christian in a town a long distance from here, and this may be the reason for their interest in Christianity. At their own cost these brothers have erected a nice school building, and the school has an attendance of ten Brahman girls and thirty-three boys of various castes. They begged us to take charge of the school and introduce Scripture instruction! Think of the opportunity. The Headman of the village is the Manager of the school, and he said to me, 'I have received such good moral lessons from the study of the Bible that I want all the children of the school to be taught the Scriptures also.'

"Another most unusual and encouraging fact here is that one

portion of the school building is apportioned off by a wall, and the Manager has invited the Mala (Pariah) people to send their children to school. We visited the Pariah quarter and asked them why they did not send their children and their reply was that they were afraid and that their children would get little or no attention from the Brahman teacher. This is very true; but if a Christian teacher is in charge, the Pariah children would probably come. The Manager of the school encourages Pariahs to become Christians, and as they are related to some people in the Pariah quarter of Punganur, who have become Christians, there are hopes that soon after we take up work in Katpuri several families from the depressed classes of that village will enter the fold of the Good Shepherd.

"In nearly every place we visit we find that the people listen wonderfully well and seem to be intellectually satisfied that Christianity is the Universal Religion foretold in some of the Hindu Sastras. "Oh for God's Spirit to convict these people of sin and bring them to Christ the Lord and Saviour.'"

Two new evangelistic centres have been
Ranipettai. opened this year, viz., Ranapakam and Kalavai, both large and industrious places where we soon hope to win a number of families to our Christian faith. The reports of the various evangelistic bands are indeed encouraging. The evangelists are usually welcomed and listened to. It gives us great pleasure to mention that the magic lantern, asked for in last year's report, has been supplied by a generous friend of our Mission and is now on its way to this country. We know full well that looking at pictures will not secure salvation for these people, but such an instrument will certainly prove a most valuable help in holding their attention.

In July Mr. Honegger made an extensive tour through the Yehamur group of villages and he says that he learned to sympathise more than ever before with the joys and hardships, hopes and disappointments of evangelistic work in the district. Time and space do not allow one to enter into any detailed account, however, of the experiences we sometimes have in camp. The surprises and disappointments, hardships and pleasures one en-

counters in travelling on foot from village to village and in dealing with and speaking to the people are various and interesting. The selling of Christian literature to these poor people requires hard work and much patience. However, we believe this department of the evangelistic work deserves to have painstaking labors spent upon it. After having sold a copy of the Proverbs of Solomon to the mother of a caste home, her son came the following day wanting to buy more of "such good books."

One great hindrance we always meet in India to the acceptance of our message, as has been often pointed out in these reports, is the firm and merciless hold that the regulations of caste have upon the people. Regarding it Mr. Honegger admits that the journey from a cleanly swept caste village with neatly tiled-roof houses in which well-dressed people live, to a Pariah village with muddy streets, homely thatched houses with poorly clothed people whose children have not even learned the first lesson of cleanliness—made him—though not fully appreciating caste, at least to sympathise with it to a certain extent and, he adds, "I learned through a personal conversation with a seemingly sensible, modest caste man, a village supervisor, that the only motive which prompted him to hold aloof from the Pariahs was from a sanitary standpoint—their uncleanness. It is very gratifying to see how our Christians improve along this line though there is much room for still further advancement. If it comes, however, to the refusal of a seat on the cool verandah to a weary missionary for fear of contamination, as we experienced during this tour, there is hardly any justification for the caste system. Nevertheless, I believe the reason why so few caste people become Christians is not only their fear of having to associate with the Pariahs, but their superstition and obstinate adherence to their fathers' faith no matter how absurd it should be., *e. g.*, an intelligent-looking Hindu assured me that gods, which, according to his forefathers' tradition, could save and preserve the lives of little children when thrown into scalding water, were sufficient for him and that he wished for no better.

"The visible results may be few, but I become more and more hopeful of the fact that Hinduism and all other false faiths in

this country are continuing to be greatly undermined by the salt of our wholesome and precious Christian faith."

Chittoor. Of his own evangelistic work in the Chittoor field Mr. Beattie writes most enthusiastically. Among other experiences he tells of an occasion when "three of us preached and prayed and talked and prayed again in the open street. We could not get away from the people. Their questions were born not of cavil but of deep interest in what had been said. They wanted to know more. Each question led to further unfolding of the truth and apparently a deeper impression upon their minds and hearts. The Hindu doctrine of bakthi had been filled out with the life blood of the truth and fact of Jesus Christ, hence this response. It would have been hard to say which were more impressed, the speakers who witnessed the effect or those who were affected. The eyes of both parties were suffused with tears and determinations were registered. The people of both these villages were intelligent Sudras.

"In the evolution of things, devolution has taken away from my immediate supervision from October 1st the villages and workers in Vellore and Chittoor fields. This was not my seeking but is a satisfactory arrangement so far as I am concerned. This work amongst the Sudras or agriculturists—the backbone of the country and about 70 per cent. of the population—has not been emphasized as much as it should have been. The line of least resistance or work amongst the Panchamas or outcastes has been more assiduously followed; but if ever we are going to have a self-supporting and self-propagating church we must draw upon the brain, brawn and aggressiveness of the Sudras.

"With some half a dozen of fellow workers this, for the next three years at least, probably will be my main and hardest work for weeks each month; and in this prospect I rejoice."

The Effects. It was true in the days of Christ and his early followers and has been true ever since that opposition is sure to follow the earnest preaching of the Word. And when hearts are touched and people begin to show interest in the teachings of the Gospel,

that opposition becomes more pronounced and violent, and often grows into real persecution. And this is especially true in India where any approach toward interest on the part of a Hindu is taken as a sin against caste, and of course when persecution first appears it naturally is directed toward the preachers. Our evangelists this year have had much to contend with in this way. At one place the four evangelists have had many trials and hardships, the caste people have periodically refused to allow them to draw water from the town wells, and it was with great difficulty that any one could be hired to supply them with water. While the men were away on their tours, the women had trying times and untold hardships. Washermen have refused to wash the Christians' clothes and bazaar men have at times declined to give them supplies, and yet they stick to their posts of duty, enduring all as good soldiers for the sake of Christ.

The officials and caste people in another large town have long been friendly, and especially hospitable to our evangelists. As a result of the work of the band in that region, several families of the Mala Community decided to become Christians early this year. They were taken under instruction. The attitude and atmosphere of the town changed immediately. The workers were camped at the place in order to instruct and encourage the new Christians. They were soon subjected to a pitiless persecution.

One in quiet America or in law-abiding Great Britain can hardly realize the lines which persecution take out in India. The Band had been given the use of a house by a friendly man. This man, under pressure from those who wished to drive away the Christians, told the evangelists that they must leave the house. They then camped in the weekly bazaar or grove tope. The man who had it in charge at once ordered them off. They moved their cart and cooking utensils to the shade of a large tree. The owner of the tree came and drove them away. The evangelists would not leave the timid enquirers, but moved to an open field with their cart as they had no tent. Supplies next were refused them by the merchants. And when they went to draw water from the road-side well from which they had been drawing freely, a crowd came, and with high words and insult-

ing remarks, forbade them. The leader of the band, restraining his excited companions, with peaceful and patient replies tried to win peace and freedom in vain. The recital of all that befell the evangelists, and the new Christians would take too long. Word was sent to the missionary and influences were brought to bear which brought the Christians a respite.

It would not have done to leave the young Christians alone. Fortunately a house had been engaged before the persecution arose. It was not then empty, but when it was vacated, a convert from a caste family well known in that town was placed in it to instruct and protect the new Christians. Later, persecution broke out again, of which there is not space to tell anything save how it ended. Mr. Chamberlain says:

"A powerful and high-minded citizen, acceded to my request, and drove with me to the place to talk with his fellow caste men. The discussion that took place, as we sat by invitation in the verandah of the temple, was most unusual. His ideals, as well as his ideas, as he talked were far on toward Christianity. His arguments with his fellow countrymen were of the most pacific and yet most effective kind. He would not enter into any harsh discussion, but quietly pled and insisted that some arrangement be made by which every resident of the town could get water and food.

"After two hours patient unselfish effort he prevailed. The troubled waters were quieted. And so they remain. The seven Christian families are gaining courage, and others talk of following in their steps."

While speaking of persecution, we may in fitness refer to another form of it that has shown itself this year in two separate instances. It is not persecution against the preachers as such in this case, but evidently against the Christians because they are Christians. In a village in the Ranipettai field a catechist was attacked by some caste men and badly beaten simply because, as they said, "he is teaching the Pariahs to be proud and to compete with us." The caste landlords who have held the Pariahs as serfs for many years naturally rebel at their being helped forward. In a village in the Arni field four Christians were arrested one

Sunday morning by the police, incited by some Brahmans, and charged with having committed a robbery on the highway a few nights before. The men were kept in jail for seven weeks before even a trial was allowed them, and then, by a prejudiced judge, were convicted and sentenced to nine months' rigorous imprisonment. The missionaries who have lived in Arni during the last twenty years gave evidence of their knowledge of these people and of their good character, living as they do in one of the most prosperous and intelligent villages of our mission. But the judge set their evidence aside as worthless because it was "interested" evidence. The case was appealed to the District Court but as the judge was a Brahmin the sentence was not reversed. Thus in various ways do those who have had the bravery to be known as Christians have to suffer for the cause in this evil land. They need our sympathy and prayers in a very special way that they may remain true in the midst of adversity, and show by patience and forbearance in suffering the power of the Gospel they have accepted and proclaimed by word of mouth.

MEDICAL EVANGELISTIC WORK.

Another very important form of evangelistic effort is that connected with the medical work in our hospitals. Our work for men in this line has been carried on at Ranipettai, under the charge of Mr. M. D. Gnanamoni, he being in full charge owing to Dr. L. R. Scudder's absence. A committee was appointed to visit the Hospital in December and it has given a very acceptable report of all it saw there. The attendance has increased in all Departments, the accounts have been well kept, improvements made in the staff and in the apparatus, and everything about the place showed efficiency and good management. Best of all the evangelistic tone of the institution is very high and the results of the work this year, both medically and evangelistically, have been most encouraging.

Concerning the evangelistic work in the Hospital Mr. Gnanamoni says:

"The daily Gospel addresses have been regularly and faithfully kept up. Individual talks with men have been carried on

by Mr. S. Sigamani, the Hospital Evangelist. The work among women has steadily gone on under Miss Scudder's supervision. The Saturday afternoon meetings, and the Sabbath School, with an average attendance of eighty, have been conducted with sustained interest.

"The work, on the whole, has not been altogether barren of visible spiritual results. In the early part of the year a man brought his wife for the treatment of malarial fever of a severe type. They were a devoted couple, and when sickness was threatening them with a possible separation, they were not only drawn closer together, but they began to seek help from above. They were insistent to have special prayers said for them, and when the Word of God was preached they were attentive hearers. The name of Jesus, meaningless to them before, now became full of hope and comfort. They vowed, that if ever Jesus cured the disease, and led them back safe to their home, they would surrender themselves to Him. The Lord healed the sick one, and she made a complete recovery. They went back to their village. True to their vow, they applied to the Pastor and session at Serkadu for admission to the church and were accepted. Mr. Sigamani and I had the privilege of witnessing, in February last, the baptism of this family, consisting of husband and wife with two boys, under the names of Jacob, Rachel, Joseph and Benjamin.

"Yet another baptism took place in connection with the Hospital in June last, of an aged invalid, who had remained under our care for quite a while. Seeing her sitting motionless, with her eyes wide open and apparently looking afar when the service was going on, few would have imagined that she was drinking in the word the whole time. 'Jesus—Jesus only' was her exclamation and answer whenever she was questioned—'Jesus—Jesus only' were almost the last words on her lips before she passed away. She died in simple faith. In her early days she used to say she had deposited all her children in the river bed, meaning that she had buried them one after another. In her later days she had nowhere to go to, as she gratefully expressed, but this Christian Hospital.

"These are some of the encouraging features of the work that stand out prominently in the midst of much that has proved

sadly disappointing. But nevertheless the prospect is full of hope.

"Thanking the Mission cordially for having allowed me the privilege of holding this responsible post during the year, I beg leave to record two observations:

"First, the more the supreme importance of the spiritual side of the medical work is recognized, the more the Hospital, under the grace of God, is bound to prove a powerful means of evangelization;

"Secondly, in order to make the work of evangelizing more effective and fruitful, all the members of the staff should be trained to have a primary interest in the spiritual part of the work."

We make no apology for taking so much space to record the evangelistic work of the year. Even so, only a part has been told. Not long ago a criticism was made of us that we were neglecting the direct preaching of the word and giving too much time to the care of the institutional work. While the charge was partially true then, it is not so true now. And we trust that with our increased force and the new evangelistic spirit among our Indian workers, much more may be done in future.

CONGREGATIONAL WORK.

The Madanapalle Church has been under **Madanapalle.** the Pastoral care of Rev. Lazarus Marian throughout the year. He has given something over one-quarter of his time to his other Parish—the Church at Punganur. The Rev. J. M. Sundaram has been the Pastor of the Burukayalakota Church throughout the year. At its close he resigned on accepting the position as Assistant to the Chairman of the Indian Church Board. The Mission and the Board concurred in thinking that the post required some one of approved character as well as ability in clerical work and Pastor Sundaram was called from his important work to this with the approval of his Church, as well as of his fellow Pastors. Both Pastors have done steady conscientious work, and the Churches have both gained.

There are 200 communicants. The contributions from the Indian Christians alone have totalled Rs. 800, about Rs. 4 for each communicant and almost Rs. 1 for each adult and child in the two Churches.

There have been several special features of the work in the Madanapalle congregation this year. Beside the visit of Rev. Canon Goldsmith, in which he gave several addresses to the congregation, there was the visit of Mr. and Mrs. Annett. Mr. Annett spoke at several meetings to the congregation and Agents from the villages on phases of work among children, much to the interest and instruction of those who gathered. Mrs. Annett spoke to the women and girls very acceptably.

The Church Anniversary and Harvest Festival was, for the first time, celebrated in Madanapalle itself as distinct from the joint celebration at Gollapalle. The occasion was used for special meetings on spiritual lines and for the giving of reports by the Pastor and Church officers.

In the evening R. W. Davies, Esq., I. C. S., presided and gave a sympathetic and wholesome address in Telugu. He is the first civilian known to speak in the vernacular at a Church meeting in that place and his Christian sympathy encouraged all greatly.

Perhaps the most encouraging feature of the year in the Punganur congregation is the decision of the members of the Church to have their own Pastor to devote his entire time to the work of the Church. Hitherto, Rev. Lazarus Marian gave a fourth of his time to Punganur and three-fourths to Madanapalle. This arrangement was satisfactory to neither Church. The helpers here on their own initiative when I was away from the town, resolved to ask Pastor Lazarus to become their full time Pastor. A salary considerably less than he has been receiving hitherto was offered as being the limit of the ability of the Church and the hope that he would accept was very slight. But the needs of the Church and this new station appealed to him and his interest in the work here with which he had been connected for twenty years, and which he had been mainly instrumental in de-

veloping, drew him and greatly to the joy of all he accepted the call, resigned his pastorate at Madanapalle, and took charge of his work here from the 1st of December. May God greatly bless and prosper him as he returns to the work he loves so well and give him many souls for his hire. The Pastor's Aid Society and the Mission has been asked to contribute nearly a third of his salary and it is hoped this will be granted. Our joy in having Pastor Lazarus return to us is mixed with sorrow for Mr. Elijah John, who, after laboring in the Zemindari for ten years, leaves this station to become the Pastor of the Madanapalle Village Church. We shall miss him greatly, but we pray that his going will prove a great blessing to the Burukayalakotta Church and our prayers follow him as he takes up his new duties from this month."

The first Anniversary of the Church was observed from November 4th to 6th by special meetings and by having the first Ingathering Festival in the history of this station. A large tent was pitched on the Mission compound and tastefully decorated for the occasion, but heavy and continuous rain made it impossible to use it save for the Annual meeting of the Church, which was held Saturday a. m., the 5th of November. Rev. and Mrs. L. B. Chamberlain came from Madanapalle specially for the occasion and cheered and encouraged the infant church by their presence and words. The Ingathering Festival meeting had to be held on the verandah of the bungalow, and though the rain continued to pour down, H. H., the Rajah of Punganur, and his sons attended and the Rajah kindly presided on the occasion. After a few short addresses, the girls of the Hindu Girls' School sang action songs and kolatum and the boys of the church panchama school gave some amusing recitations. The auction was then held and was a great success. There was much fun and enthusiasm and the refreshment table was fairly well patronized. Many bought refreshments who did not bid at the auction. Over a hundred rupees was realized and this was pronounced very good for the First Harvest Festival. The proceeds will help materially in meeting the salary of the Pastor.

**Yehamur
Church.**

This church is in a strong and healthy condition and the Sunday services are well attended. It is especially gratifying to see the liberality of the people when they lay their church offering at the altar in the shape of fruits of the field. There is a flourishing Sunday School and a Junior C. E. Society connected with this Church. The Juniors meet every night at 7 o'clock for a short prayer meeting; the eagerness with which these little children listen to the instruction given to them from the Bible and the intelligent answers they give to questions asked, would give credit to any western body of children. One of the chief events in the annual life of the Yehamur church is its Harvest Festival, which takes place at Ponnai in March and which is not only attended by the Christians of the twenty and more villages belonging to the Yehamur Church, but also by villages of the Ranipet Church and of Vellore Station. The receipts of the festival were smaller than in the previous year, principally owing to the exceptionally dry season. This drought brought also a serious and wide-spread disease among the cattle to which disease hundreds of bullocks and cows succumbed. The marked features of this festival are always the spiritual meetings held upon the bank of a canal in the cool shade of a big banyan tree. One evening a singing contest was held for the school children of the various villages and to the winning party, as well as to the village with the greatest festival offering, a banner is presented.

Mention should be made of the Rev. Abraham Muni who for nearly half a century has been rendering most efficient service to this Yehamur church, its villages and to the Mission at large and who at the close of the year laid down his work and retired from active service. Although feeble in body and suffering greatly, Abraham, as well as his exemplary wife, are each an inspiration to every one who comes in contact with them and one cannot help but feel the strength of their pure, devoted, Christian lives. Eternity only will reveal the amount and quality of their untiring efforts exerted in behalf and for the good of their fellow countrymen entrusted to their care. May a pleasant and peaceful evening of life be granted unto them. S. Sigamani.

who, for many years, has been doing good and faithful work as hospital evangelist and station catechist, was ordained as Rev. Abram Muni's successor in December.

**Ranipettai
Church.**

In this church also the work is flourishing. Sabbath and mid-week services, both of the congregation and the C. E. Society, are held regularly and well attended. Every alternate month the prayer meetings are held in the various homes whereby a much closer touch between church and home is being established. The C. E. Society under the energetic leadership of Mr. J. C. Packianaden, B. A., is in an especially encouraging condition and proves to be a great help to the church. Also the Sunday School is full of life and activity, thanks to the wise superintendency of Mr. I. David; of the great number of Sunday Schools scholars of our church who appeared before the examination of the India Sunday School Union, the majority passed to the credit of school and church.

There are eight villages connected with and superintended by the Ranipettai church session which receives a grant-in-aid from the Mission in order to help to meet the expenses of these villages. In one of these village-congregations, which seemed to have been inactive for years, a very encouraging revival took place which resulted in six adults and two infants being baptized. In two other new villages eight adults and thirteen children received baptism during the past year.

Of the Rs. 1,630, spent by the church up to the close of September, Rs. 900 were native contributions, which certainly speaks well for the liberality of the people when their poverty enters into consideration.

**Chittoor
and
Katpadi.**

The Pastors of these churches give very interesting accounts of the year's work, showing steady growth and industrious effort along all lines. Sunday Schools, C. E. Societies, work in the village schools, systematic visitation of the villages and regular evangelistic preaching, together with the ministry to the sick and suffer-

ing have kept them busily and happily engaged. Such steady faithful work is blessed of God.

The same record may be made of the other congregations, some of which have written no formal report. The congregations at Tindivanam and Yanothiam have been without pastors all the year.

The work at Coonoor has gone on quietly all through the year. Owing to the distance from the main field of our Mission, this congregation has difficulties to contend with that others do not have. But it has held its own and done steady work.

THE INDIAN CHURCH BOARD.

As was stated in last year's report, the Mission decided to launch the scheme of the devolution of responsibility on October 1st. The forming of the plan and the completion of the arrangements required a vast amount of labor, but when the date arrived for beginning the work, Rev. L. B. Chamberlain had completed the arrangements in a way that showed much ability and foresight. The scheme is yet in its infancy, but one thing which it has already begun to do is the elimination of station boundaries. The Circle, embracing two or more stations, is now to be the unit. If, in God's providence and with His blessings, this wider view is taken and maintained, we believe that the work will be developed more wisely and more proportionately and more successfully. With 1910 the time will pass when any one missionary is to report for a station. Station boundaries have disappeared. The Native Church has taken its burden, which is the charge of all the congregational and village work in the Mission and in addition the Board is to conduct also the evangelistic work, the finances of which are, for the present, still in the hands of the Mission.

THE SOUTH INDIA C. E. CONVENTION.

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The Ninth C. E. Convention of the S. I. C. E. Union was held at Vellore on September 24th, 25th and 26th. It proved to be

the largest convention ever held in South India in connection with C. E. Dr. Wyckoff, in his speech of welcome, said that twelve years ago, when a convention representing the few Societies then existing in South India, met at Vellore, there were only twenty-nine delegates present, while there were about 1,500 attending the present meeting.

The Secretary, in his report, said that since the last Convention two years ago the number of Societies had increased from 454 to 659 and that the present membership is 18,316.

The presence of the All-India Executive Committee added strength to the speaking power of the convention. Addresses were made by Rev. W. Scott, B. D., the President of the All-India Union; by Rev. Herbert Anderson of Calcutta, Rev. S. V. Karmarker of Bombay, and others from outside the bounds of the South India Union, while many from within our borders contributed in many ways to the success of the meetings. At the roll-call meeting responses were given in many languages, and from many districts and the motto of the Society, "All ye are brethren," was shown in deed and spirit, as well as expressed in word, for all were as one body seeking to join hand in hand in the one common work of making Christ known. The sectional Bible classes in Tamil and Telugu, led by Revs. Larsen and Stillwell, respectively, were well attended and were most helpful to all. The programme was very full and there were more meetings provided than any one delegate could attend, but yet every meeting was well attended and full of interest from first to last. There was a meeting on behalf of the National Missionary movement, one devoted to Temperance, a whole session in the interest of the Juniors, a magic lantern lecture, one session to which all the educated gentlemen of the town were especially invited, etc. The meetings were held in the large theatre of the town, which belongs to a Hindu gentleman, and in spite of the fact that he might have let the building to a theatrical company during those days, he allowed the Christians to use it free of charge, thus winning the thanks of the whole assembly. The final meeting of the Convention was held on top of the hill where stands the old ruins of a fortification built many years ago. Here the

company was greeted with a drenching shower of rain, but remained in spite of the wetting to hear the final address of Mr. G. S. Eddy, and were well repaid. The Convention was a great stimulus to the work of C. E. in our Mission and we trust is but a sign of what is before us of much greater growth and of the young life of our Native Christian community, consecrated wholly in body, soul and mind to the great work for which C. E. stands, viz., the bringing of the Gospel of Christ by word and deed to all within our borders.

EDUCATIONAL WORK.

Although this name applies to all work that is carried on in our various institutions of learning, yet not all that is done in these schools is educational. There is much evangelistic work done there too. Our schools seem to fall into two natural divisions—those in which our Christians are trained, and those which non-Christians attend. But in both there is much attention paid to the imparting of Christian truth. Some of the Christian pupils who study in our schools have still much need to be “evangelized,” for in many cases the “good news” has not taken much hold upon their lives. In fact, we realize that unless we can bring the children in from the debasing atmosphere of the villages in which their parents live and give them the benefit of the training in the principles and truths of practical Christianity, while living in our station schools, they stand little chance of being any better than their fathers were. And the schools in which non-Christians study are our best fields of evangelistic effort. Here if ever, in the regular systematic Bible study in the quiet of the school room, can the impress of Gospel truth be made upon the minds of these young men. Here the personality of the missionary or the consecrated native Christian teacher may be made to tell. This is our only excuse for these institutions of higher learning for the non-Christian community, and though the purpose of our boarding and training schools for Christians is said to be to train a Christian agency, it is really rather to instill a more complete knowledge of the real meaning

of the Gospel of salvation. So that instead of recording *Educational* work, we are really recording only another phase of *Evangelistic* work.

ARCOT THEOLOGICAL SEMINARY.

The following report of this Institution is given by Rev. J. H. Wyckoff, D. D., the Principal:

"For the first time since the Seminary was established a Telugu class for the three years' course has been carried on in connection with the institution. It has only four members, but the men are Mission Helpers of some experience, and we are glad that their Missionaries have seen the way open to release them for so long a period from mission service, for the purpose of pursuing a theological course. As Mr. Thavamoni is the only one of the teachers well acquainted with Telugu, he has had entire charge of the class except in one or two minor subjects. To help supply the vacancy thus caused in the Tamil staff, the United Free Church of Scotland Mission kindly sent us Mr. B. Umayudiar, who has been teaching in the Seminary most of the year. In the Tamil department there has been an attendance of twenty-one men and seven women, to which, if are added the four men and two women of the Telugu Class, an enrollment of thirty-five students—male and female—is shown for the year. The women take two periods a day in the men's classes, besides a course in the Bible with Mrs. Wyckoff. With one or two exceptions they have been very diligent in their studies, and, considering their many household cares and duties, it is remarkable how they persevere in their class work, and what keenness they manifest in the study of God's word. Indeed the interest taken by both men and women in Bible study, and their earnest desire to know more and more of the Scriptures are very commendable, making it a real pleasure as well as a stimulus to the teachers to instruct them.

"Three progress examinations have been held during the year besides the final examination at the close. The former were conducted by the teachers and the latter by the Board of Super-

intendents. The final examination was entirely written; besides which an oral test was conducted by members of the Board for each class. Special efforts were made to have the examination as thorough as possible. With the exception of one male student in the Lay class, who has been troubled during the latter part of the year with weak eyes, and one of the junior women whose general education is much below the standard, all the students passed in every subject, and not a few of them with distinction. At the closing exercises, held on the 20th December, certificates were presented to the five members of the graduating class, and also to three members of the Lay class, besides to two of the married women who had taken a three years' course in the Bible.

"The spiritual life of the students, while not so fervent as is desired, yet, on the part of some, has shown a real development. Many of them, I fear, still perform their daily task from constraint, or at least from a sense of duty, and do not render the free, joyous service that we long to see among our workers. A special half-hour season for prayer was held on Tuesdays from the middle of the year. This was made purely voluntary and has been fairly attended. It is our earnest desire that all of the students shall overcome the slavish spirit that is so hard to conquer in this land, and come into the full liberty of the children of God. Only then shall we be able to send out workers such as God can use for rich service.

"The students give up Sunday afternoons to voluntary preaching and Sunday school work. Saturday mornings are devoted to out-preaching, and Wednesday evenings the married students take turns in conducting the cottage prayer meetings. Two tours of ten days each were taken by the teachers and students in the 'regions beyond,' and an opportunity thus given to preach the Gospel to the unevangelized.

"The Monday night meetings have been continued with a good deal of interest. Every alternate Monday a sermon is preached by the Principal or one of the Teachers, intended as a model for the students. Each member of the Senior Class has also preached once, their sermons being previously corrected by the Teacher of Homiletics. On the other Monday nights there have been

lectures, debates, and discussions of current events, which have been especially stimulating. I am under obligations to Mr. Thomas Harris, B. A., and Mr. M. Aiyadurai Aiyengar, B. A., of the College for three excellent talks on scientific subjects.

"Thus no efforts are spared to develop all the faculties of the students—physical, intellectual and spiritual—and make them in every sense approved workmen for the Master's service."

VOORHEES COLLEGE.

Concerning the work of this large, important, educational institution Mr. Cole, the Principal, says:

"The College Department has been more nearly a separate institution this year than ever before. The members of the staff have been given less work in the High School, with a corresponding increase in strictly College instruction. This obviously means a loss to High School teaching, but the move is along lines laid down by the University, and is undoubtedly in the right direction. Efficiency, whether from a High or College standpoint, calls for the complete severing of the two staffs in the near future.

"The long expected University Commission visited the College early in November, spending one afternoon in the institution. A thorough inspection of the science work was made, the apparatus for scientific instruction receiving special attention. But aside from this the inspection was of a most perfunctory character. The report of the Commission has not yet been received. Twenty-seven students have been enrolled this year, ten being in the Junior class. The number, though small, is very satisfactory, as several second grade colleges are practically without students. The spirit prevailing among the students, too, has been excellent. At no time during the last five years has there been less friction. The wave of political excitement that has drenched the Indian student body in recent years has subsided even more quickly than it came. A healthier attitude toward education as a means of culture seems apparent, giving evidence of an awakening of a most hopeful kind.

"The Principal has been teaching the Gospel of St. Mark to the College classes. The students, as a whole, have manifested an intelligent interest in the life of Christ. The usual Bible classes have also been carried on in all the other classes of the school.

"In July, the High School entered upon the new School Final Examination course, which is to fit for Government service, and takes the place of the rigid matriculation course. It is too early to say with certainty what the outcome will be, but there are indications that the examination evil has only assumed another form. But some benefits have already been seen in the better attendance of students and greater studiousness. The insistence upon practical work by the students in science and mathematics is also beneficial.

"From a financial standpoint the year has been unusually successful, for not only have all concessions been abolished, but the rate of fees in the upper classes has been made to conform to the scale of the department. One result of this has been to reduce the number of students, but those who do come are more in earnest. The Inspector insists that the staff must be increased by better qualified teachers and that modern furniture must be put in. This, while expensive, is necessary if we are to hold our own and keep up with the new pace that the Government is setting in these modern days."

MADANAPALLE HIGH SCHOOL.

The Director of Public Instruction, in December, 1909, authorized the opening of a V Form in this School. This removed existing uncertainty, for the IV Form had been recognized only temporarily the year before. The recognition of a V Form and the sanction of grants amounting to Rs. 900 toward furniture and apparatus for the High School department, commits the Educational Department to the position of accepting the school definitely on a High School basis.

The services of another Christian teacher were secured during the year. He was formerly a student in our Secondary School

and a resident in the Hostel. He comes from the neighboring London Mission and is therefore doubly associated with the Christian community here.

During the year the Inspector visited the School and was pleased with its condition. Under his advice, and with the approval of the Mission, the Taluq Board was addressed with reference to the sale of land near our Church. This Board has decided to sell it to us at one quarter of the rate at which the land had been held by the Board. This plot will prove a very attractive site and afford us a sufficient amount of land. It also places the High School building adjoining our Church property and right opposite to the main entrance into town. The Taluq Board has also loaned to us an acre of land across the road from this new site for an athletic field. Plans and estimates for a complete building have been prepared which will cost about Rs. 7,000. This, when finished, will place us in possession of a remarkably fine equipment, and the school faces the future with brighter prospects than ever before.

UNION MISSION TRAINING SCHOOL, RANIPETTAL.

This year, upon request of the School Inspector, an Intermediate Class was introduced, dividing the Lower Elementary Class into two sections, Senior and Junior. This change called for a new teacher and, as no Christian man was available, a recently trained Brahmin had to be engaged for the vacancy. The number of the students during the year was thirty-seven; viz., four Higher Elementary, nine Lower Elementary Seniors and fourteen Lower Elementary Juniors. Last year's graduates, ten in number, appeared for the Government examination and passed without exception, some with distinction in several subjects, which speaks well for Headmaster David and his assistant teachers in charge. The annual Bible examination showed fair results. In addition to the regular Bible study in the class room, the students were given a chance to teach Bible lessons in Sunday Schools and to preach the Gospel in the capacity of a Volunteer Preaching Band. The latter made it a duty to

attend the weekly market in our town to preach to the thousands who assemble there and to distribute or sell Bible portions and Christian literature. Sunday evenings, after service the same band carry the Gospel into the neighboring villages. Connected with the Union Mission School is a Model School with six Primary classes where the Training students spend part of their time in practical teaching. There were 100 pupils attending the schools during the year.

THE INDUSTRIAL SCHOOL.

It is evident that manual work is coming rapidly to the front in these days as an important part of the training that ought to be given to every boy and girl in every school. Though that ideal has not been actually realized, it is rapidly gaining ground, and we can see signs of its growing importance as part of the programme in the school work of the near future. Though late in coming, its arrival will find our Industrial School ready to meet it. And the foundation that has been laid in industrial work during the last eighteen years in Arni will prove a good one to build upon, in the new developments in this line.

Mr. Farrar writes as follows about the work: "The work of 1910 has been steady and progressive and it has been a year of quiet, contented, industrious labor on the part of all, maistries, workmen and pupils. I do not remember a year where a better spirit has prevailed among the boys, than has been apparent this year.

"The health of the boys in the Hostel has not been as good as in some years. An epidemic of mumps laid quite a number low, and some of the cases were quite severe. This was followed by several cases of measles, and there has been a good deal of fever due to colds. The lads have to work rather hard and the hours are long. Beginning the day at 6.30 A. M. with prayers on the verandah, they are in the shop at 7.30 and except for one and one-quarter hours at noon, they work till 5.30 and after that have two hours of night school from 7—9. It is no wonder that some of the little chaps fall asleep over their lessons. They are well

fed and most of them flourish well here. A few, however, who are naturally somewhat weak, have found it a bit severe. Seven of the lads were found below par in November when the physical examination of the school took place, and were sent to Punganur for recuperation, as some of them had tubercular tendencies.

"In the shop, work has gone on with spirit. The Cabinet-making department has turned out a goodly number of large orders as well as many smaller ones and has done some work that is better in quality than any we have undertaken in the past. Our engine and the machinery have been a great comfort on many occasions and have helped us greatly in getting work pushed along. We have begun work in carving in a small way and think we see a way to make it a profitable department in the future. The Tailoring class has been as popular as ever, and has done excellent work. The class is always full and the lads take a great interest in it. This year one of the boys passed the Government Technical Examination in dress making. The Blacksmithing and Rattan work have been carried on as usual, with the teacher in the former being also in charge of the oil engine. The old Rattan maistre, a Hindu, very sleepy, very jealous of his trade but very indispensable, was sent away and a Christian young man put in charge, who had managed to learn the trade in spite of the old teacher's close guard of his trade secrets, and he has succeeded in a few months in teaching more lads to weave rattan than learned under the old Aryan craftsman in a much longer time. In the drawing classes there has been the usual interest and several took the Government Technical Examination in November in that subject. The Technical Examinations in November, 1909, were carried on as usual, and every candidate in the trade tests passed. When conducting the examinations this year, we were allowed to have the Advanced grade test also held in Arni. This had never been allowed before; we were able to enter for this test five of our older boys and superintend their work in our own shop. A large number of our lads took the Technical Examinations this year in all the grades and classes, and in most cases did well, though the results will not be known till February.

"This is probably the last report of the school that will be

written from Arni. We trust that the end of next year will find us settled in Katpadi in our new quarters. By the generosity of many friends in U. S. A. and by the strenuous efforts of Rev. W. T. Scudder while on furlough the cost of moving and re-establishing the school has been assured, as well as a goodly sum for endowment. Our thanks are due to each and every one who has made this possible. We trust that the school is now entering upon a new period in its existence and that with the added facilities and in the new location, much more effectual and successful work than ever may be accomplished in this very important branch of educational effort."

THE SCHOOL FOR MISSIONARIES' CHILDREN AT KODAI KANAL.

This School is often termed "The Highclerc School" for the sake of brevity. Since September, 1909, Rev. H. J. Scudder has filled the office of Chairman of the School Committee of management which office carries with it the duties of Secretary, Treasurer and Manager of the School. The work during this year (1910) has been very heavy on account of a puzzling muddle in the accounts, and also because of the constant and voluminous correspondence of teachers for the institution. A principal from America was under appointment, but for certain reasons could not come. Providentially an acting principal, Mrs. E. Dora Allen, was secured for the year. Mrs. Allen conducted the School with great ability and enthusiasm and it goes without saying that the institution has had a most successful year. All the members of the staff, worked with great devotion and energy throughout the year and the results have been most satisfactory. The health of all has been excellent and the strength of the school has increased steadily month by month. When the second term ended on November 21st, there were twenty-five boarders and a number of day scholars. During the latter part of the year, eight children had been in attendance as boarders from the Canadian Presbyterian Mission of Central India, and we are glad to report that this Mission has requested its Board to participate in the support of the school by the contribution of \$300 a year.

The outlook for 1911 is bright. The School will probably open in February, with thirty boarders, and this number will tax the accommodation to its utmost capacity. A new Dormitory Gymnasium Building is greatly needed and it is hoped it can be erected during 1911. Nearly Rs. 8,000 are in hand and appeals have been made for two or three thousand more, in order to make it possible to erect a thoroughly good building.

Strenuous efforts are being made to find a permanent principal for the School. A teacher for the Primary Department is also needed to take the place of Miss Carroll, whose connection with the School will cease at the end of April.

Miss Charlotte A. Brooks, B. A., will act as the principal from January, 1911, as Mrs. Allen, greatly to the regret of all, is unable to continue as the principal of the school. Miss Jean Ure who was formerly connected with the School will arrive from England in January, 1911, to become the housekeeper, and Miss Barter will act as an assistant teacher until some one arrives from America.

The School is meeting a great need and is a very great blessing to scores of children and parents. Its usefulness, influence and strength will steadily increase and the institution is commended to the generosity of all Christian friends.

WOMEN'S WORK.

At the close of the year, 1910, we, the women of the American Arcot Mission, pause for a survey of the work accomplished, and for a forward look toward the great untouched fields where just the help that we can give is so sorely needed. "So little done, so much to do," might appropriately be taken as our motto; and as we think of unrealized opportunities we dare not even affirm "we have done what we could." And yet we rejoice in the knowledge that through this year's work healing and enlightenment and uplift have come to many of our sisters. Surely life gives no gladder opportunity than that of bringing light to the dark places of earth and for the privilege that has been ours we offer hearty thanksgiving.

One of the good things that 1910 has brought us has been the knowledge that our new recruits, now serving their apprenticeship in the weary grind of language study, will so soon be equipped for full service. And that means that the long time desire of the women of the Arcot Mission will be fulfilled, and that we shall have some of our number free from the routine of necessary institutional work and able to come into closer touch with the poor lives of the women of town and distant village.

Another happy event of the year has been the visit of Miss O. H. Laurence, Secretary of the Women's Board, and of Miss M. M. Nash, one of its honorary Vice-Presidents. The presence of these friends among us is a promise of increased sympathy and intelligent understanding between the workers in the field and those who form the "home base." We are indeed grateful for their stay among us, and their unfailing interest and appreciation of all details of our work are a source of real encouragement to the workers.

As these two friends journey about from station to station, the thought occurs that others, less privileged, might also be glad of a tour, though but in imagination, through out little portion of the Indian continent.

Coming from the South, our first stop will be at the conservative old Hindu town of Tindivanam. October 1st, Mrs. E. C. Scudder who had been in charge of the women's work, handed it over to Mrs. W. T. Scudder who had just arrived from furlough. Because of the serious illness of the former no definite report of work has been received, and in passing we can merely mention the two schools for Hindu girls, one in the town, and one miles away in historic Wandiwash. Besides this Bible women make daily visits to their Hindu sisters. Their senior, Mrs. Caroline Sawyer, is one of the landmarks of Tindivanam. Her unique personality, her zealous and ready speech, and her gift of song make her everywhere welcome, and her noble character gives weight to her words.

Of the medical work, Mrs. W. T. Scudder writes:

"Having arrived in our new-old station just before the rainy season no medical work was organized until the bright days came steadily. The work began with Christian patients. One day as I sat looking over the dispensary record, the thought came, the names represent no Hindu homes, and when I was here before I used to have work in the town. With the longing came the opportunity. Morning and afternoon bullock carts stood at the door. The patients were mostly Brahmins. Five different homes opened their doors almost simultaneously. Two tedious cases required daily visits for two or three weeks. One Brahmin woman was given up by native doctors and was certainly in a grave condition when, as an experiment, I was called. It was particularly gratifying that she was saved, as it secured an answer to prayer. The Christian women were gathered for their weekly meeting on the Bungalow verandah when I was hastily summoned from the meeting to the same case. I asked them to pray for the woman. The hypodermic injections, the use of which the native doctors know nothing about, were successful. Oh, that the patient as well as the woman who nursed her could be reached. The next time I go I shall take a Bible woman with me.

"A Mohammedan 'doctor' gave over a chronic disorder in his wife which had baffled his daily treatment. One day he and his wife wanted to know the method by which Christians kill a chicken. I answered that how we did that did not concern us so much as how we lived. We are told in the Bible that we must not sin. For services done they sent their eldest son with a dinner which he insisted on serving. There was a native Christian at our table and he waited on all, not permitting our servant to help. The medical statistics I trust do not speak all that has and will be accomplished, by ministering to the sick, but I like to think that the forty or fifty visits and the 190 treatments for the first eighteen days of December will be like a pebble thrown into the water, the circular waves started by which will go on reaching out and bring many souls into the glad life beyond.

The four Sunday Schools in Tindivanam are all in a healthy condition as a result of much effort. At half-past three every Sunday, with tracts and prizes and the stimulus of our presence, my husband and I have divided ourselves among the four schools in the town. The members responded to the treatment, and the Sunday before Christmas the large lawn near the High School was the scene of an interesting audience, a combination of the schools for younger Hindu and Mohammedan boys and Hindu girls. Our gramophone attracted men and women and all listened to the Christmas story. An English Sunday School class has been opened in the VI and V and IV Forms."

A railway journey to the northwest, followed by a seven mile drive, brings us to our next stopping place, Arni, the home for many years of our Boys' Industrial School. But though in Arni our young brothers have the preëminence, yet the girls and women have not been left uncared for. Mrs. Farrar, who has been in charge, writes in substance:

"This year four schools besides the Industrial School have been under our charge, three for Hindu girls, and one for all classes, and in the whole, fair work has been done. Within the last few years Government has completely changed the method of study, and it has been difficult for old trained teachers to adapt themselves to the alterations. Many teachers are wives and mothers, with house and children to care for, and for them it is difficult to find time for reading and study along new lines. However they have tried and made progress, so that many of the lessons taught are illustrated by drawing, clay modeling, etc.

"One rival school has worked against us, but our school has held its own. One encouraging feature has been the increased attendance in the higher classes. Most Hindu girls are married at the age of ten or eleven, and are then kept at home to do housework. This year the two schools in Arni town have broken all past records with fourth standards of twelve and fifteen respectively.

"The School at Polur, seventeen miles away, was reopened in March. Each visit to it means an early rising at four o'clock

in the morning and a whole day's absence from home. Some opposition has been met with from Hindus who feared compulsory Christianity, but the gifts received at prize giving have done much to mitigate fears, and the school has bright prospects for the future.

"One encouraging feature in the Sunday Schools has been the tiny offerings of Hindu children. The amount gathered in has been used for clothing for people and also in a gift to the Bible Society."

Miss Hancock has come four times from Vellore to supervise the Zenana work. Of it she says:

"Because of the illness of the Bible woman in Arni there has been a little interruption in the work there, yet there has been a gain of eleven homes over last year, and the total number now visited by Manomany is forty-seven. With another Bible woman and a missionary who can give more time and thought to this work there than I am able to give, I feel sure that double the number of homes would open to us. I earnestly hope that this may be the case next year, and that Miss Rottschaefer may be given this work among the women of Arni and its villages.

"I have visited the homes four times the past year, and Miss Rottschaefer has visited them all twice. The pupils show careful and systematic teaching, and in several homes the women confess their belief in God, and refuse to worship idols.

"We believe that greater things than these will be wrought by His Spirit, and pray for more faith and courage to go on in this great work of leading others to know and love the one true God and Father of us all."

From Arni a cross-country drive of eighteen miles, with two revers to ford will bring you to Ranipettai—"Queenstown," as its name signifies, a station as sacred to the girl as Arni to the opposite sex. The place filled by the Industrial School at Arni, with its carpentry, tailoring and printing, is taken at Ranipettai by the Lace class, which gives needy girls and women the chance of

earning an honest livelihood among clean wholesome surroundings. Of its work Miss Scudder writes:

"We rejoice that all but one of the girls sent to the Dodd Tuberculosis Sanatorium last year have been restored to us.

"There has been no other serious illness in our little community of thirty young women and girls. Three are preparing for the Government Examination in Lace making. Two passed last year. Four young women have married during the year and these with many other young wives are able to help materially, in the finances of their houses, by the dainty lace they make, in hours that might otherwise be spent in idleness or foolish gossip. It is a pleasure to enter our bright cheery room and see the bobbins flying swiftly back and forth under skillful fingers. Three-fourths of the expenses of the school both for board and clothing and for materials are met by the sales of this dainty lace, chiefly through the efforts of our Secretary for India, Miss Van Nest. 'A friend' has given money for an additional room to be built, where mothers with children can be accommodated comfortably during work hours, instead of on the small sunny porch as now. We thank her most heartily for this coveted need.

"It has been a pleasure to see those who have been quarrelsome or unruly yield to heart to heart talks and show better conduct. We long to have this school a training school in the highest sense in the development of true womanhood."

In the Boarding School at Ranipettai Miss Van Doren reports a year of quiet uneventful progress.

"Good health has been the rule among the seventy boarders, who vary from tall girls of fifteen to the wee tots who trudge each morning to day school, armed with slate and pencil for their fray with that long-lived enemy, the Tamil alphabet.

"We have had but one serious illness—a sporadic but virulent case of enteric fever, which called home one of our sweetest and most Christ-like children. The witness of the school to her beautiful life was the one bright spot in our sorrow.

"There has been little change in the staff and school work has made normal progress. A gift from American friends enabled us to provide the school room with much-needed wall blackboards.

"In addition to daily Bible lessons, weekly endeavor meetings, and regular church attendance, a dozen of the largest girls have come to the bungalow for occasional Sunday evening informal talks. I hope they may have been as helpful to the girls in correcting certain conditions as they have been to me in discovering them. We have taken up some of the temptations to which the Indian school girl is most liable, such as quarreling, untruthfulness, dishonesty, tale-bearing and impure speech. Matters have been frankly discussed, and together we have settled old disputes and made peace.

"The thought of what these girls may become to home, school, and village makes us ask for your prayers that they may rise to the full height of opportunity.

For this year as well as those preceding, thanks are due to Mrs. Van Doren for her unfailing assistance in the Boarding Department, as well as for her work as a home-maker—a work that has made possible many other things that would otherwise be left undone.

"The four Hindu Girls' Schools have completed a successful year with advance in the number of pupils, and progress among teachers in the ability to handle new methods. For help in the latter, a Teachers' Association has been carried on with monthly meetings faithfully attended. For this the headmaster of the Training School has given valuable help.

"In Arcot the number on the rolls has risen to 130, and the school has been kept in excellent condition. The Sunday School work here has been especially pleasing, for the children have seemed to grasp not only the letter but much of the spirit of Christian teaching.

"The Ranipettai school has again profited by the voluntary supervision of Mrs. M. D. Gnanamoni. Herself a matriculate, her faithful and loving care has been an inspiration to teachers and pupils alike. For prize giving she and the teachers together produced a Tamil version of the 'Taming of the Shrew,' which the Hindu children rendered exceedingly well.

"At Wallajah the event of the year has been the beginning of the new building. After trying delays, the walls are at last

rising and in a few months we hope to be in our new quarters. A new headmaster took charge in July and is bringing enthusiasm to his task.

"At Kaveripak the closing of the rival school has so increased our strength that present quarters are totally insufficient. Land has been acquired. Who will be the donor of the new building we so much need?"

Miss M. K. Scudder writes of the Zenana work, "Six Bible women have been carrying it on in the four towns of this centre." From their reports we may gather a few extracts.

"In Ranipettai itself Manomany teaches daily in eight or ten houses under her instruction, in each of which there are one or two pupils who can read and write. She says, 'As soon as I enter a house, women both old and young will come from neighboring houses, and ask me many questions. One of these asked me not to teach the Bible or Veda to these caste girls as it is of no use to them. I then told her of the one God, who has given to His subjects the Bible whose central teaching is Jesus Christ the Saviour and by reading which we get the opportunity of hearing of God and Heaven. This I told her is the benefit we derive from studying the Bible.' Manomany teaches in the women's ward of the hospital in the afternoons and rejoices over the conversion and baptism of two women among the in-patients."

Caroline has done faithful, excellent work in Wallajah, notwithstanding her great care and anxiety about her aged paralyzed mother who 'went home' in October. Sometimes pupils came to her house to meet me, a most unusual thing. It is a pleasure to hear her pupils recite lesson after lesson, learned since my previous visit, with scarcely any prompting on her part. She has many questions put to her, such as, "Why was Jesus born, and how do you know that He is holy?" to which the promise seems fulfilled that "it shall be given in that hour what ye shall speak!"

From Ranipettai we pass to Vellore, the old
Vellore. fortress of Mahratta kings, in point of size
 and location the metropolis of the Mission.
 and the centre of its institutional work. On the side of women's

work, education is represented by Mrs. Cole's three flourishing schools for Hindu girls. Of them she writes:

"The year 1910 has been one of earnest but uneventful work. The schools have gone steadily forward from day to day; the teachers have been conscientious, earnest workers, and the children have been interested.

"Our teachers have attended the training class which has been held every Friday afternoon by the Supervisor of the Lower School, and which has been most beneficial, for there the teachers are trained to teach. One of them teaches a class of children in the presence of the rest of the staff, and together they try to find out how their work may be improved.

"We have been able, through Miss Van Nest's kindness, to buy more equipment for the work this year, so we feel that better and more efficient work can be done in the future.

"Bible, government, and promotion examinations have all been held with very satisfactory results. The Arasamaram school gives a record report of a Fourth Standard which began the year with twenty-two and closed it with eighteen pupils—a truly phenomenal record for this land of early marriages. The prize givings were held at the beginning of the year, when the beautiful dolls that our friends at home dress with so much care were given, one to each girl who passed her examination."

Mrs. Wyckoff gives us an interesting account of the "co-educational" department of the Theological Seminary, namely, the wives of students, who have been taking a regular course of study under her supervision and teaching. She says:

"Ten married women have been students the past year. To appreciate all that is implied in the above fact, one must also know that eight of these women are mothers and have had twenty-two children to care for among them, and that five of these twenty-two children have arrived during the past year, one, alas, staying but a few months to gladden the hearts of its parents. Two other women have had to be in hospital for serious illness, one having had weeks of suffering that was finally cured by an operation, after which it was felt she could not continue her studies for the present. Taking all these things into considera-

tion, we feel that the record of work done is good, and that the courage of these women who have to be wives, mothers, house-keepers, and pupils all in one is admirable.

"In arranging their studies for the past year, we aimed to give them all two lessons a day—one in the morning and one in the afternoon—choosing out of the curriculum such subjects as we thought would be most suitable for them.

"The wives of the two Junior and two Senior members of the Seminary were joined in January into one class, all four being intelligent and mature women whom it was a pleasure to teach. They studied Micah and a Companion to the Bible with the Senior class under the Headmaster, while with the Juniors they took up Sacred History with Dr. Wyckoff. This course pre-supposes a knowledge of the mere facts of the Scripture History, but is question and answer brings out deeper points of meaning, type and symbol, and emphasizes the spiritual purpose running through it all, and was much enjoyed by these women, one of whom led the whole class in the final written examination in this subject, getting 93 per cent. With me these four women began the study of the Harmony of the Gospels; and though we did not finish the course because of interruptions, both on their part and on mine, yet it was a study that was blessed to us all."

Vellore is also the centre of the most highly developed Zenana work in the Mission. At present Miss Hancock is the only lady who is able to give full time to evangelistic work, and results show how much we miss in not being able to apply the same method to other stations. Miss Hancock now employs nine Bible Women—one in the hospital, six among Hindus, and two among Muhammadans.

One incident of hospital work is the following:

"One morning, as I went from ward to ward to call the patients to prayers, I passed the door of one of the private rooms and was going in to call N. also to prayer. But I did not go in. She was on her bed kneeling, her head in the pillow, and I thought she might be in pain or distress of some kind, and that after prayers I would go in and see her a minute. I did so and asked her what was the trouble, as I saw her kneeling with her head down.

She said, 'Oh, I was praying.' I asked her to whom she was praying, and she said 'to Jesus.' When she first came to the hospital she was not always willing we should talk to her of Christ, and liked to argue and criticize all that we said. It is encouraging and delightful to see and feel the change in these dear women, after coming to the hospital and we long to have them know and experience God's love and joy in their own hearts."

Vellore has a large Muhammadan population which has been practically untouched by work for Hindus. Concerning it Miss Hancock says:

"For a long time another worker for Muhammadan homes has been needed and sought for, but one suitable for that work, one who would know both Tamil and Hindustani, could not be found. I am more than glad to say that since July a second Bible Woman has been at work here. We were fortunate in getting a woman of experience—one who has worked in the Y. W. C. A. of Calcutta, also in the Salvation Army. She knows English well, and Tamil and Hindustani. I have been much pleased and encouraged by her work as I have been with her, and also pleased at her reception by the Muhammadans. Altogether our work among Muhammadans is more and more encouraging.

"A little village street preaching has been done. Once a week three or four of the Bible Women and myself go to some surrounding villages. Ten villages have been visited this year, and we have had good audiences. But we pray for some fruit and not that we may have the glory, but that His Name may be honoured and magnified in this dark land where the seed has been sown for so many years."

The Schell Memorial Hospital. In the Mary Taber Schell Hospital we find the crown of Vellore's work for women, the combination of healing for body and soul, which was the very method of the Master. Throughout the year Dr. Ida Scudder has been in charge. She speaks gratefully of the help of her mother who "is still our ever-ready help, comforter, counsellor and home-maker." Dr. Hart, whose coming

had been eagerly expected, was soon called to leave for the opening up of a new work. The past four months have been made easier by the help of Miss O'Neill, a graduate of Madras Medical College, who has been a wonderful help in every way. During Miss Houghton's absence for language study Miss Hawley has been filling her position as Superintendent, training our nurses, giving regular and systematic lectures, and doing innumerable things for us all and for the Hospital, bringing it up to a much higher standard. We do not know how we can ever spare her. The nurses have all done excellent work this year. The first year girls all passed their examinations well. Some have graduated and gone to other fields of usefulness and we are pleased by the progress made by them all. Blind Mary Henry is still a comfort to us, and she spends much of her time doing evangelistic work among the in-patients.

	New Cases.	Total Treatments.	In-patients.	Obstetrical.	Operations.		Visits to Homes	
					Major.	Minor.	Doctors.	Nurses.
1908	9,517	.....	870	177	48	781	...	...
1909	12,516	36,303	1,027	175	110	710	...	...
1910	14,684	37,898	1,048	236	251	1,059	275	415

Statistics will show that the past year has been a record one in every line of treatment. The income has also been larger than ever, from fees, sale of medicines and room rents. Had we more private wards our total income would have been far larger as many of our wealthier friends realize how much better it is to have their sick ones here under constant supervision. Those from better homes naturally desire private wards and it has been hard to refuse them. Our great desire is to build six private rooms during the coming year, and for this purpose we will need financial aid both from friends in this country and at home.

The work in our four dispensaries, Vellore, Punganur, Gudiyattam and the wayside dispensaries has been intensely interesting and everywhere we know that women and children as well as many men are hearing of Christ and that many lives are being constantly uplifted by the influence of our Saviour's love.

The numbers of new patients in Schell Dispensary increased amazingly during the first six months of the year in spite of my charging one anna (two cents) a day for every prescription.

The work done in the motor car on the roadside as well as in Gudiyattam has increased in interest. The motor always draws large crowds and the people begin to accept *it* and *us* as belonging to *them*. One night as we were passing through a village very distant from Gudiyattam some boys threw stones at us. Wishing to make an example of them we stopped and sent for the police. A crowd gathered as we waited and after a time a voice came to us out of the darkness saying "Who threw stones at this motor car? Do you not know that every Wednesday the Doctor goes out in the car taking medicines with her and gives them to any one who is sick or needs help? She is our friend and it is a shame that anyone should throw stones." It amazed us to hear this testimony so far away. On one of my weekly trips I noticed large numbers of children with sore eyes. I persuaded a few to have drops put into them but many refused. That night as we were returning by the same road, I saw a man standing waving his arms frantically. We stopped and found over thirty with sore eyes waiting to be treated. It was funny to see them line up and wait to have their turn. The following week we found that the news of the magic medicine had gone far and wide and the headmen of different villages were waiting with bottles.

We visit all villages within ten miles in the morning, spend the day in Gudiyattam and visit the remaining villages near our road in the afternoon. At the end of one of the hottest, most strenuous days in May, we had passed our last village. I felt I had seen all the sufferers I could bear that day and was glad to settle back in the motor and rest as we sped homeward. I had just expressed my belief that the day's work was over, when we saw a man making his way across the fields and beckoning

to us. His hand was in a sling and we knew he needed help, so the car was stopped. As he came up we saw it was an effort for him to walk, and he sat down by us, a forlorn picture. He had a fearfully infected hand and arm swollen to the shoulder with high fever and intense suffering. There was but one thing to do to save that hand and possibly that life, and choosing a spot by the roadside for my operating table we set to work. My chauffeur, to whom I had to entrust the chloroform, had no idea where to find the pulse even. I gave him a short lesson and carbolized my instruments and operated on the worst hand I have ever seen. After all was over and I watched the man go away, I wondered if I would see him again for I had grave doubts about him, but he made a splendid recovery and was so grateful he promised a bag of rice to the hospital and I believe he will give it to us.

Perhaps of all of our cases the child mothers have appealed to us most strongly and we have had many of them this year. Little girls who should be playing with their toys brought to us in a sad way and we have been told that they were mothers. Some have been only twelve and they have been made happy when given a doll to play with. Our hearts yearn over them and we long for the time to come when there will be no more child-marriages in India.

Lying to the north of Vellore we find the
Chittoor. town of Chittoor prettily situated among its hills. Girls who have finished their primary course at Ranipettai proceed to Chittoor for further study. Of the Boarding School Mrs. Beattie writes: "We have never before enjoyed so much space nor had such bright well-ventilated rooms. This has been our first year in our enlarged building and no doubt that is one reason for the good health and harmony that have prevailed during the year. A good many changes have taken place in the teaching staff. Our new Head Mistress, Miss Mary Sarguner, B. A., had to leave on account of ill health after some months of very efficient service. She was a girl of remarkable ability, an example of what Indian Christian womanhood can attain to. After the Convocation in Madras when she

obtained her degree we persuaded her to appear in her cap and gown which she reluctantly donned. She was as modest and simple as she was gifted and we greatly regretted her going. Mary's sister, Miss Siromani Sarguner, who has been our standby for so many years, became Head Mistress after her sister left. She keeps up the high standard of work required and we value the wholesome influence she exerts over the girls quite as much as we do her conscientious and faithful service. The results of the annual examination and the Bible examination are just to hand. The pupils have maintained their good reputation in the Bible examination and two in each class gained prizes.

This year the Normal Training class has been smaller than it has been for years. Of the seven students who formed the class in the beginning of the year two found the studies too hard for them. We began the year with a new headmaster who has devoted himself most faithfully to his work. The students, too, have worked hard and in the recent Bible examination they did well. Last year's students made another excellent record, every one being successful in the examination. One hundred per cent. of passes means steady, persevering work on the part of both students and teachers. The headmaster has superintended the garden work while the students have studied the growth of vegetables, grains and flowers. Next year's class will have the advantage of better equipment in the way of apparatus and reference books for the library. The Julia Barnes Pfanstiehl legacy will be a great boon to this institution.

In the Gridley Hindu Girls' School at the beginning of the year a good number of pupils gave promise of continuing their studies in the I Form. But as in former years they have one by one "become too old to attend school" and have gradually left us. But though their school days are over, quite a number of them become pupils of the Bible women and when she takes me to a new house it is pleasant to find that very frequently the new pupil is an old school girl. The written Bible examination for the higher classes gave very good results. The girls very readily buy the Bible stories and Scripture portions required for studying the Bible lessons. The Sunday School has been kept up with a good attendance.

The Church Elementary School maintains its large numbers of pupils and its efficiency. There are 124 pupils on the roll, with a daily attendance of between eighty and ninety. The headmaster seems to have the faculty of attracting young people, for a fine class of sixteen boys and girls who are reading in the 4th Standard attend the school with remarkable regularity. A good many of the pupils are Muhammadan boys. There are also some caste boys and girls, Christians and Panchamas in attendance. In the recent Bible examination some Muhammadan and Hindu boys gained high marks.

The Zenana work of the station always hangs as a weight on my heart for I realize that in Chittoor with its population of about 15,000, the field is wide and the laborers very few, and that this branch of work is not getting the attention it should have. Our one Zenana worker, Mrs. Eunice Martyn, does the best she can but she has more houses and more pupils than she can do justice to. Her visits to the same house are necessarily wide apart and the same good cannot be done that might be accomplished by more frequent visits and consecutive instruction. It is a comfort to think that next year the Zenana work will receive more personal supervision and more attention for Miss Te Winkel will be ready to give part of her time to it. During the past year I have endeavoured to go with Eunice once a week to the houses. One thing that has struck me in those visits has been the number of young unmarried women who are receiving instruction—not mere girls but well developed young women apparently from eighteen to twenty years of age. It has been a surprise to find so many young women of that age still unmarried, for, as a rule, all Hindu girls are provided with husbands while they are mere children.

Further up in the hills lies the border town
Palmaner. of Palmaner, the "half-way" house of the
Tamil and Telugu countries. The year 1910
has seen there not only the passing on of one of the Fathers
in Israel, but also the quiet heroism of the living on whom has
fallen the mantle of the worker who has gone. Miss J. C. Scud-

der writes: "The year has thrown upon our pathway many lights and also its deepest shadows. Weakness, weariness, sickness, distress of mind and body, and death and sorrow have been our portion, and have all done their work; but we are by no means discouraged and our outlook is one of bright hope. The small band of Christians here, many of whom hardly know how or where to earn their daily morsel, and have suffered from hunger and want of clothing, have steadily and without wavering sought the way of eternal life. There is very little absenting from either the Church services or the prayer meeting, until it has been a cause of wonderment to us. They have given out of their meagre store, willingly and cheerfully to the Pastor's aid, Dorcas, and Bible Societies, and seventeen of them, adults and children, were baptized on the eleventh of September. It was a memorable day. The former pastor of the Church, Rev. E. Tavamani, was present, Rev. H. J. Scudder came over from Punganur to help, and the aged missionary, who had been suffering from a stroke of paralysis and therefore was unable to attend the services for some time, was there on that day to witness the receiving of these into the fold of Christ. Our heads were bowed in heartfelt thanksgiving to the Lord of the Harvest. As Christian work advances the people are bound to become more thrifty and intelligent. Best of all, the children have been aroused to work for Christ. Their own small society of C. E. is well organized, well attended and well conducted. Early in the year three members of this society came bringing their Sunday School cards for which they always receive a picture or story book for themselves, and requested that they might be given a Lyric book in common to be used to sing the Gospel among their heathen neighbours. And this they have kept up as a part of their C. E. work. The effect of this, combined with the efforts of one or two of the members has resulted in a number of families expressing their desire to join the company of Christians and turn from their vain superstitions to serve the living God.

"Surely the footsteps of the Master are among us, and we feel strongly that the good work taking place should not only be not disturbed, but should be encouraged by every possible means.

And we pray that the Lord may send the right persons here to lead, guide and direct them.

"The women have been industrious and have made from a sort of grass or river reed more than twenty baskets and trays, and have sold some of them.

"On October 17th the aged missionary passed on to enter his Master's service in a higher sphere, and we have lost a father, a friend and companion, a guide and counsellor, an example and inspiration. But our God who has promised always to be with us is with us still, and able to make all grace abound toward us. To Him be the glory.

"The two schools have gone on as usual. We cannot say they have increased but they have at least held their own. The Boys' Primary School teacher, Mr. A. Jacob, who has been here for many years, is indefatigable in his efforts to promote the welfare of the school. He is certainly a mainstay in all directions. The Bible examination has just taken place and of the number presented only three or four failed to pass.

"The Zenana teacher left us at the close of last year and we have not been able to find any one to fill her place. But Charlotte Paul has continued with her work as Bible reader and has visited the various houses in the station 1,605 times and had 6,548 hearers. In order not to lose the hold on former pupils she has visited and read to the women, whom the Zenana teacher taught last year. The women are willing to hear, and a great work can be done in this place if only we had the laborers. God grant they may be found before long."

Beyond the borders, in the real Telugu
Punganur. country, we find our baby station, Punganur.

As the youngest in the Arcot family, it is with peculiar interest and pride that we point to its beginnings, which extend through all the three departments of educational, evangelistic, and medical works.

Of the Hindu Girls' School, Mrs. H. J. Scudder writes: It has quite recovered from the effects of a rival school's being started; and we close the year with 102 pupils on the roll.

The Sunday school held for these Hindu girls is one of the delightful spots of work to the manager. From forty-five to sixty girls come regularly, and their bright, responsive faces, and appreciation of all that is done for them is a real joy. We have a superintendent and two teachers, and the hour from 4 to 5 Sunday p. m. is full of interest to us all. The Brahman headmistress attends regularly too, enjoying the singing, and distributing the text-cards at the close of the session.

In the houses of older women the Christian workers in Punganur are striving to give something of the same privilege which the little girls secure in their school.

Two Bible women have been at work through the year, one in the Hindu homes, the other among the Muhammadans. Altogether, we have about forty-five homes in Punganur where regular systematic teaching of the Bible and of Jesus, the Saviour of the world, is given week by week. I have greatly enjoyed my visits with the Bible women this year, and seem to have grown better acquainted with the Hindu and Muhammadan women and girls, to whose homes I am always made cordially welcome.

The thought has sometimes come to me "*Why* do not these people object to our coming to teach Jesus Christ in their homes?" Can it be utter indifference? Or do they feel their religion is so impregnable that nothing we can say can touch it? Or down deep in their hearts do they believe our teaching is true, and our Jesus to be the Saviour of the world? God grant that this last may be the true solution of the mystery.

For the medical work our hearts were gladdened by the generous gift of \$1,500 from Rev. Arthur H. Allen, in June last, to build and equip a new dispensary. This new building is to bear the name of the Mary Isabel Allen Dispensary, and will, we believe, be a beautiful and lasting memorial to the one whose name it keeps in our heart and thought. In the meantime the mission of healing goes on in the little ill-lighted room where Nurse Agnes prescribes, and the Bible woman teaches the Great Physician. Surely He who has shown His servants how to heal bodily ills will grant His all-healing power to sin-sick souls.

The number of patients steadily increases, the total for the first nine months of this year being 5,581, and ten in-patients having been taken in a small room on the mission compound.

We can echo Mrs. Scudder's closing words of hopefulness: "Punganur is isolated; we are so few to battle against the mighty walls of heathenism. But it is the mighty power of God in which we trust. 'We have God's own promise and that cannot fail.'"

But before leaving Punganur we must not fail to notice one other institution whose helping hand reaches out to the farthest bounds of our Mission territory, the Dodd Tuberculosis Sanitarium, which now contains forty-two patients. Something of its history and of the reasons for its establishment are given by Doctor Hart whose timely return from furlough has provided much needed supervision for this work:

"Two years ago we were alarmed at finding that tuberculosis had so strongly taken hold upon our people. We doctors had seen its rapid increase in the Indian community at large, through our dispensaries, and as our patients are largely the shut-in women, who sleep in stuffy, small rooms into which the sun can seldom look, we knew the disease must be making rapid progress. We have also known that Mission agents were, from time to time, dying of the disease, including a pastor, catechists, other helpers, their wives and children and our house servants. But up to two years ago we had seen it in scattered instances and not noting their increasing frequency we forgot that these people have almost a total ignorance of, or indifference to, the laws of health and life in general, and of germs in particular, and were generously infecting the homes where they went, scattering the disease and giving birth to delicate predisposed children. This year's examination of our Christian Boarding Schools showed that out of about 400 pupils between the ages of eight and eighteen thirty-eight children were well started with the disease, fifteen more were in the earlier stage and many more, though predisposed and somewhat delicate, were all under the same régime with strong, healthy boys and girls, plodding away for the inevitable examinations.

"Owing to the generosity of Miss Dodd, the Dodd Sanitarium has been reopened and the thirty-eight school children, two Bible

women and two mission family servants, are there; this number is overtaxing our resources and consequently is being carried on in a very imperfect way, but even so, it is doing much good; we can do nothing for the others, except that the school buildings have been and are being improved.

"Examination of the histories of those who are in the Sanitarium elicits a sure knowledge of home and school infection of a wide nature. Ought we not to use every effort possible to help those who are undertaking the fight to protect the young boys and girls, who, if they live to grow up, must be strong in mind and soul and body to carry on a self-governing church in India?"

To the North, our "outpost of empire," lies **Madanapalle.** Madanapalle, inseparably connected in the minds of all who know it with the life and death of its founder and father and friend, Dr. Jacob Chamberlain. Its need and wish for many years is now being fulfilled as it sees the rising walls of the Mary Lott Lyles Hospital for women and children. Of the need Mrs. L. B. Chamberlain writes:

"One of our best men had suffered great pain and anxiety because of a wound that for three or four months refused to heal.

"By enforcing strict cleanliness, quiet and simple treatment, it was soon well, and from that time mothers have brought babies, and all those ailing in any way have come to me. A severe drain has been made upon my small stock of medicines and bandages.

"When I was asked to prescribe for tiny babies, to treat sore eyes, and to dress festering wounds, I felt completely at sea, but necessity and experience are teachers in medicine as well as in other walks of life, and I am glad to say that I have, at least, done no harm. Never before have we realized so keenly the need of a *Mission* Hospital; we have not even a fund with which to buy medicines, nor even a trained nurse to administer and advise. It can be imagined with what anticipation we, as well as the Hindus, watch the work now begun on the Hospital across the way. What a blessing it will be to the people in this

field, now dependant for all medicine and treatment upon the poorly equipped Government institution, called by courtesy, a Hospital."

Besides these medical labors, Mrs. Chamberlain's report gives an interesting insight into the various, untabulated, yet taxing, demands made upon the wife of a station missionary, ranging all the way from the Sunday afternoon meetings of the boys and girls of the intermediate C. E. Society, to the needs of the old men and women who call her mother.

Miss Drury takes just pride in her Boarding School for Telugu girls. She says of it:

"The many changes in staff and in matrons during the past year have fortunately not greatly interfered with the steady routine of work which is so essential to progress in study and in the management of a home.

"One especially pleasing thing about the staff was the presence of three of our own girls who had studied in the school and then had their normal training in Madras. The two newly trained teachers who began work this year stood first in their class in the Presidency Training School and their work is of high quality.

"The older girls have regularly attended the Saturday morning prayer meetings and we try to make this hour a spiritual help for the coming week. The girls are very much like those at home with the same hopes and desires and the same feelings. It has been a pleasure to see many of them fight against their besetting sins and subdue them on many occasions. If they can learn that their one source of strength lies with Him who 'was tempted in all points like as we are, yet without sin,' the Christian Boarding School will not have failed in its purpose.

"In the Madanapalle Hindu Girls' School the number on the roll has been over seventy and the work has been regularly carried on. The attendance at the School and at the Sunday School has been well maintained, and so these girls have been instructed in the way and have learned of Jesus, the one Saviour from sin. They can all tell about Him, and we hope they have also learned to acknowledge Him in their hearts and lives."

Miss Drury sends a cheering report of the influence of the life and works of her Bible women.

Of Elizabeth she says: "The Hindu women show their love for her in many ways, and when she was ill with fever they came very often to her house, saying how much they missed her visits and asking what they could do to help her. Milcah was here about eight months and worked entirely in the five villages of cultivators just on the borders of Madanapalle and she has succeeded in gaining their ear for her message as few can. Her zeal, courage, mental ability and fine character made her respected by men as well as by women, and often she had as many of one sex as the other to listen to her preaching and arguments. The people in one village seemed especially receptive and evidently she made them think about Christ and His claims as never before, for she has high hopes of three families leading the way for the others to come to the religion of Jesus, so earnest are they in their inquiries. She has made a deep impression on the people visited and we pray that it will bear the fruit which is promised."

So ends our little journey to the stations of the Arcot Mission—ends with the conviction that "there remaineth very much land to be possessed." In the thick of the fight for its possession we have these words of cheer:

"Keep a brave spirit and never despair,
Hope brings you messages through the keen air,
Good is victorious—God everywhere.
Grand are the battles which you have to fight.
Be not down hearted, but valiant for right.
Hope and press forward, your face to the light."

NORTH JAPAN MISSION

R.C.A.

MISSIONARIES LOCATED

TOKIO.

NATIVE EVANGELISTS.

ROMORI.

OUT STATIONS.

KOYAMA.

SEA OF
J A P A N





PROFESSOR MARTIN NEVIUS WYCKOFF, Sc. D.

BORN, APRIL 10TH, 1850

DIED, TOKYO, JAPAN, JANUARY 7TH, 1911

Missionary in Japan, 1881-1911

THE NORTH JAPAN MISSION.

ORGANIZED 1859.

Missionaries.—Rev. James H. Ballagh, D. D., *Yokohama*; Rev. E. Rothsay Miller, *Tokyo*; Rev. Eugene S. Booth, *Yokohama*; Prof. M. N. Wyckoff, Sc. D.,* Rev. A. Oltmans, D. D., Rev. D. C. Ruigh, Mr. W. E. Hoffsommer, *Tokyo*; Miss M. Lella Winn, *Morioka*; Miss Anna deF. Thompson, Miss Julia Moulton, Miss Jennie M. Kuyper, *Yokohama*.

Associate Missionaries.—Mrs. M. N. Wyckoff, Mrs. E. S. Booth, Mrs. D. C. Ruigh, Mrs. W. E. Hoffsommer.

In America.—Mrs. A. Oltmans.

* Died January 27, 1911.

REPORT FOR 1910.

If there is one thing for which the year
Introduction. 1910 will be remembered it is the calamities which befell Japan, and in our own Mission, the Morioka-Aomori Field in particular. In May, a tremendous fire wiped out Aomori. In two and a half hours the whole city, except a few hotels near the station and a little fringe of houses on the edges of the town, was completely burnt up. And almost nothing was saved of the goods and chattels. It could hardly be said that the people escaped with the clothes they had on, for in most instances even these were burnt by the flying sparks. The three churches, the Episcopal, the Methodist, and ours; most of the hotels, the banks, the post office, and most of the schools, were burnt down; and of course all the water pipes, telephones, and telegraphs were completely demoralized. There was almost a hurricane blowing at the time and the sparks were carried in all directions so that conflagrations were started in different parts of the city at the same time.

Then, during the summer the windows of heaven were opened, and it seemed, too, as if the great deep was broken up, for all over the central part of Japan the torrential rain filled the rivers to overflowing, so that bridges and embankments were carried away; houses flooded, overturned, buried, or swept down stream; people and cattle drowned; and fields devastated and buried under sand and gravel. As a consequence of these floods communications were paralyzed for weeks in many places, and indeed the permanent repairs are not yet all finished. The calamities from

these floods were, in our own mission, confined almost altogether to Morioka and its immediate vicinity, and we may be very thankful that even there the damage to our own church and the Christians was comparatively slight.

We are glad to welcome among us once more Dr. Oltmans, who has returned to take up his classes in the Theological Department of Meiji Gakuin, as well as to throw himself, heart and soul, into the evangelistic work, as he has time and strength from his regular teaching in the seminary. We are also glad to welcome back from furlough Miss Winn, who has returned for a while to her old home in Morioka, and Mr. and Mrs. Ruigh and their little family. But where are those new missionary families for whom we have asked and prayed these years, and who have been promised as soon as they offer themselves?

The need of new recruits becomes more and more pressing, for as the years go by we are reminded that the elder generation of missionaries is passing away. Drs. Brown and Verbeck, of our Mission, have long been at rest; and of other Missions, Dr. A. A. Bennett of the Baptist, and Mrs. M. C. Harris, the wife of Bishop Harris, of the Methodist Mission. In 1909 Mrs. James H. Ballagh left us, and only in 1910 our beloved Secretary, Dr. Cobb, for some years a missionary himself, and for more than a quarter of a century the friend and counsellor of all our missionaries. Then followed Mrs. E. Rothesay Miller, who had been the first single lady to be commissioned to Japan. Then, too, Mrs. D. C. Greene, the first lady missionary of the Congregational Church, and Dr. Jerome Davis, of the same Mission; Bishop Williams, of the Episcopal Mission, one of the very first missionaries to Japan; and Mrs. J. P. Moore, of the German Reformed Mission. At the close of the year, among our Japanese brethren, Father Okuno, who has occupied for so long a foremost place in the Church's history. Each knell that is rung among these templed groves of Japan for these veterans who have fallen in the ranks should be a battle call to rouse the enthusiasm of the young recruits in the home land.

However, besides these physical losses by fire and flood, and the more irreparable ones by death and translation, there have

been many encouraging features of the Christian work during the past year which deserve special mention.

(1) There has been an aggressive forward movement in nearly all the churches, our own among the number. This has not been carried on by any one central body, but mostly by local groups; in the large cities, generally by wards, the ministers in a few contingent wards joining and holding services in the different churches or chapels of one ward at a time; and after a few days' or possibly a week's services in one ward, moving on to another. In this way the whole city of Tokyo has been covered twice with a net work of evangelistic services, without any special evangelist having been engaged or any great expense incurred.

Along with this movement in the city of Tokyo there was an effort made by the women to reach every home in the capital, and, if possible, after conversation with the woman of the house, leave a little package containing a portion of Scripture, a tract or so, and a printed invitation to attend some meeting in a nearby church or chapel, held especially for women. Thus a great many women were met and conversed with who could not have been reached in any other way.

(2) There is a growing readiness on the part of the people, especially in little country places, to listen to the Gospel message. The reasons for this are various. In former years it has been noted that the soldiers, who had been in the Russian-Japanese War, and had there seen the work and benefits derived from the Y. M. C. A., carried back to their village homes such accounts of the vital Christianity they had come in contact with that the villagers were ready to listen without prejudice to the message when it was brought to them. There is another reason working now to spread this feeling of non-hostility, not to say kindness, which is, that for years there have been going back from the city churches, the city schools, the city meetings and lectures, those who carry with them to their homes, in the mountains and valleys of Japan, the seed of the Kingdom. It may be that before they did really carry the word in their hearts, but of late years it is more likely to slip off the end of their tongues, and in

consequence bears more fruit. That is, the Christians are more ready and willing to show their colors than they were formerly. The great good that can be done by one earnest Christian has been shown over and over again.

(3) Then, too, there has been advantage taken of some of the larger or smaller fairs and exhibitions held throughout the country to hold special services, at which the visitors could, if they wished, hear the Gospel preached, very often for the first, though for many happily, not for the last time in their lives. These exhibitions have been held in Nagoya, near the center of the empire; at Maebashi, north of Tokyo; and away down south in Kyushu; but the visitors to them, whether they were from the near neighborhood of the place or from a distance, carry back enough of the seed to yield a crop of curiosity to hear once again the Gospel when the opportunity is offered.

(4) But there is another reason for the readiness to hear which we must not forget, and that is the wide scattering of the seed of the Kingdom by means of the printed page. Christian literature, though it is not by any means all that we wish or hope it to be, still is scattered far and wide; and is doing more good, as well as growing better in quality as the years go by.

(5) Another kindred reason is that the little village Sunday Schools that have been started all over the country are carried on frequently where there are no other services; and so not only do the children get some knowledge of what Christianity is, but their parents do also, both from what their children tell them by word or printed page and also by the different celebrations, such as Christmas, Easter, etc., which they periodically attend on special invitation.

(6) There has been for some years a body called the Standing Committee of Co-operating Christian Missions, which has been doing quietly a much needed work, gradually unifying what could be unified and undertaking work in which all missions could take part. This body has now changed its name, with the consent of the forming missions, into the Conference of Federated Missions in Japan, and its work is growing more important, more concentrated, and more worth while. Without at-

tempting to even mention all the objects that are taken up and carried forward by the Conference, which appear in print in their own proper shape and time, there are two or three which may be spoken of as having special interest to our Mission. One is the plan for publishing Christian literature. An elaborate plan was issued last year and sent to all the missions. Each mission, after deliberation and discussion, was to send the scheme to its Board for sanction. It was hoped that enough Boards, whose missionaries would number 200 or over, so that the subsidy received would ensure the success of the venture, would approve of the plan and its accompanying appropriation of five dollars for each missionary (in Japan) under its care. But unfortunately not quite the requisite number has been obtained, so that the putting of the plan into operation will have to be postponed till later in the new year. Another subject of importance undertaken by the Conference is Co-operation in Evangelistic Work. The retiring committee in charge of this urged that in some way it be ascertained who among the missionaries might be available, if called on to go out on evangelistic tours, irrespective of denominational lines. The matter was left in the hands of the incoming committee who will apply to the different missions for missionary evangelists who may be wanted for the work.

The subject of the Standardization of a Japanese Language Course has a large and representative committee assigned to its elucidation which has not proved such an easy matter as it might seem. A good deal of preliminary work has been done, and it is hoped that by the summer a Course of Study, with an introduction on Methods of Study, and a standardizing of Examinations for Degrees, etc., may be ready for submission to the missions.

(7) There is a little straw which shows which way the fickle wind of public opinion blows, a very little thing, and yet it points to a great change which has come over this whole nation. It is the manner in which the whole nation seems to be conscious of the fact, if nothing more, of Christmas. There are Christmas notices in the papers, street signs, and in tram cars. And as the day approached it seemed as if the shops vied with one another in their Christmas displays and attractions, their offers of reduc-

tions, and declarations of the appropriateness of their various wares, for these notices were not confined to any one class of goods. Neither was it a mere change of name from New Year's Day (the old festival) to Christmas, to catch the eye of Christians, for the device was adopted by almost every kind of store, and in places and ways that showed conclusively it was the general public that was catered for, and not the Christian body in particular. Some of the large stores had very creditable Christmas displays. This last year, for the first time, in picture stores and places where pictorial postcards are sold (non-Christian, of course) there were displayed pictures of Christ and the Virgin Mary, sometimes with some of the Apostles. Most of the pictures were of the Nativity, but not altogether so; and perhaps modern painters were more represented than the old masters. There were also notices (in the *kana*) stating what the pictures were. One enterprising firm got out two sets of Christmas postcards, of two in a set, which were really beautiful, though the accompanying mottoes were somewhat incongruous to Western eyes. All this does not mean that the Japanese accept Christmas in the Christian sense, but it does show that in the large cities there is scarcely any one who does not know what the day is, and something, even though little, of its significance.

EVANGELISTIC WORK.

In looking at the evangelistic work in general we can only reiterate what has been said so often in late years, that it has suffered for want of oversight. The different fields have been visited a little more frequently than in 1909 perhaps, but it has lacked that constant and close oversight which is essential to successful evangelization.

In the North our mission is the only representative of the Church of Christ in Japan (*Nihon Kirisuto Kyokwai*) from Ichinoseki to Aomori. A great deal of labor and money have been put into this field, but the people of this part of the country are slower and less progressive than their more go-ahead countrymen in the center and south of the empire. The work is harder

and less attractive, and it is much more difficult to get workers from among the Japanese to go to these colder fields. On the other hand, although the believers are not aggressive and seldom feel like working for the good of others, yet they are generally stationary in their Christian virtues without growing so very much worse.

We need an influx of consecrated workers with a great deal of persistency and a determination to remain at their posts till they have accomplished their ideals.

THE NORTHERN OR MORIOKA-AOMORI FIELD.

In looking over this northern field, beginning with Aomori, we may note that one effect of the fire was to unite the believers more closely with the evangelist, Mr. Shokichi Yamaguchi. The Christians, like their evangelist, were either completely burnt out or more or less injured by the fire. Mr. Yamaguchi himself had been considering the question of going to Hawaii, but after the fire he thought it would be deserting the little body of believers if he were to leave them, so he determined to remain.

For a while after the fire the believers met in a little inconvenient upper room, which the evangelist had scoured for himself; but later moved into much better quarters in the center of the growing part of the town, at a high rent, however. Last year for a while and also immediately after the fire, the Christians were clamoring to have the church built on a lot in the more central part of the city. But afterwards they were convinced that prices were too high and lots too scarce, and are now satisfied that the church and other buildings should be erected on the old lot, which, though a very good place for a missionary's residence, is somewhat off the center of things for an evangelistic chapel, though all right for a church attended by a Christian community.

Aomori was but little troubled by the rains and floods which visited other parts of the country, and especially Morioka. Indeed for some weeks the easiest way to get to Morioka was to take a steamer direct from Yokohama to Aomori and return thence by rail about 126 miles.

Aomori men are a go-ahead lot of people, but the Christians are very poor propagandists and they do little for the church. In past years they have been noted for their quarrels and disagreements among themselves, though these seem to have past away now. The philanthropic work of the Christians of all the churches at the time of and after the fire produced a very good impression on the rest of the people, and it may bear fruit in a more united and aggressive body of believers. Let us hope so!

The great storms which struck the center
Morioka. of Japan in August did not affect Morioka very much, though communication was broken on the line of railroad south and north of the city for a while. But on the third and fourth of September there was a terrible rain storm, the worst, as has been said, for the last 240 years. Morioka being on the Kitagami River, opposite the mouth of the Shidzukuishi River, with a small stream, the Nakatsu, running through the town, is beautifully situated for floods. The greatest destruction was caused by the rise of this little river, which became a raging torrent, carrying away all the bridges over it, three large and three small ones; cutting away its banks and sweeping down stream trees, fences, houses, and cattle. Happily there was almost no loss of life, though the destruction of property was enormous.

In regard to the Mission property, the church itself was safe, it being on high ground, but the river cut away all the bank between the water and the hedge, throwing down this and burying it under some feet of mud. It also cut in behind the church and then turned between the church and the parsonage, rising some two feet in the lower floor of the parsonage and covering the garden with a foot or so of sand and mud. There was, however, no serious damage done, although the evangelist was inconvenienced in having to live upstairs till the mud was cleared out and the place thoroughly dried.

Our evangelist here, the Rev. Mr. Tokichi Ito, has done a good work since he came, helping to heal the differences which were

running so high at one time between the Christians that they threatened to split the church. Morioka is a great school center, especially since the establishment of the College of Agriculture and Forestry, and numbers of the young men and boys attend the services, but these young men do not all appreciate the worth of Mr. Ito and often say provoking things about him and to his face. It is to be hoped that as they grow older and learn their own littleness, they may also learn to take him at his true value.

There is a promising work at one of the outstations of Hidzume, a little town about ten miles south of Morioka on the railroad. Both here and in many other places in and around the city Miss Winn and her helper carry on Sunday Schools and meetings of different kinds for women.

The out station of Fukuoka is a small town forty-three miles north of Morioka where work had been carried on for some time, but has been given up on account of the impossibility of renting a suitable place for the meetings and the difficulty of really reaching the people of the place. We had not been able to get a permanent worker for Fukuoka and so for a while weekly meetings were kept up by Mr. Ito going from Morioka and the evangelist from Noheji. But this was entirely unsatisfactory and so the place has been abandoned.

Johoji There is, however, a little village reached
Mura. from Fukuoka which is very hopeful. The head of the village school became a Christian and was so zealous that members of his own family and several other teachers in the school were baptized. He now thinks of moving to his native village of Kindaichi, so as to tell the people there of Christianity. If he carries out his wish there will be a rare new opening for Mission work in this town.

Noheji. Noheji is a town twenty-six miles south of Aomori, or one hour by train, where we have had work for quite a long time. The work is doing well under the evangelist, Mr. Owa, a former graduate

of the Theological Department of Meiji Gakuin. It is one of the few places where the converts are for the most part people of the place, and therefore it promises a more permanent constituency than other towns.

Ichinoseki, twenty-seven miles south of Ichinoseki. Morioka, seems to remain about the same, it neither gains much or loses much ground. Some good workers have gone out of here and the people of the place have always been quite favorable to Christianity, and there is a flourishing Sunday School, but this is about all that can be said. The Christians are not aggressive. Indeed it is too true of all the people in this Northern Field, they are entirely too willing to let things take their course, rather than do their best to better them. From one point of view it is discouraging, and yet some fine Christians have been born in this Northern Field. One of the most prominent workers in the principal church in Tokyo, a lady, who was baptized in Morioka in the early years, has now in her own house, among relatives and dependents, a weekly meeting of from twelve to twenty persons, nearly all of whom are earnest Christians. Another young man, who was educated for the ministry, but just as he was ready to enter the theological school concluded that he did not want to undertake that work and so went into business and for a while seemed to drift away from his religious moorings, eventually came back and took a prominent stand as a Christian business man, especially among young men. He has now offered himself to the Y. M. C. A. and may before long be put into a responsible position at one of their stations.

Miyako is a small town on the coast directly east of Morioka, of some thousands of inhabitants. It was a place where no Christian work had been done till we opened a preaching place in 1909. The evangelist, Mr. Aoki, and his wife are earnest, and the best people of the place are so much interested that it is one of the most hopeful out-stations we have. There have been quite

a number of baptisms here during the year, and also meetings are regularly held in Yamada, another town on the coast, which can be reached either by boat or road, through this last will be greatly improved during the coming year. The difficulty of reaching Miyako has prevented as close oversight as we could have wished. One must go either from Shiogama, the little port of Sendai, by one of the little coast steamers on a twenty-seven hours' trip, or by one of the awful stages from Morioka, taking sixteen hours of bumps and torture. Whichever way one goes he wishes before many hours that he had taken the other route, unless he has tried both, when he settles down in contented misery. During the summer the stage route was cut out by the storms, so it was boat or nothing. Miss Winn has visited these towns and given magic lantern entertainments with pictures of the life of Christ, which were explained by Mr. Ito. She has given nineteen of these lantern meetings during the year, mostly in the places near Morioka.

THE SHINSHU FIELD.

In contrast to our work in the north our Shinshu Field lies in the thick of things. In North Shinshu the small towns and villages around Nagano lie thickly clustered with thousands accessible to the Gospel. A strong, aggressive church in the city of Nagano could "do exploits"; but the body of believers there are neither strong nor aggressive, and the exploits hitherto undertaken have been in the line of quarrels among themselves. We need here a family of workers so enthusiastic and zealous that it can take people reduced to the temperature of liquid air and raise their heat enough to make things boil. The Sunday Schools seem to be the hope of the place, but even they need more supervision and guidance. The close connection with the great temple of Zenko Ji of nearly all the townspeople makes it difficult to reach the permanent population. It is a school center, however, and the young people are more easily influenced.

SOUTH SHINSHU.

"The railroad from Nagano crossing into South Shinshu climbs by easy gradient the slopes of a beautiful valley, and just

beyond Obasute Yama dives through a long tunnel and comes out on the other side, from which is a rapid descent to Matsumoto, the old capital of the province and the most important place in the whole of Shinshu.

Matsumoto has been raised lately to the status of a city. It is one of the most beautifully situated places in all beautiful Shinshu, and the centre of missionary work for four denominations. Our own Mission has had work here for a long time and the body of believers have had ups and downs, but we have never put in the men and money that the other missions have and we have no church building, the meetings being held in the house of the evangelist, Mr. Yeitaro Sugimoto, who with his wife carries on the services and the Sunday School, and who also does a good deal of visiting the outlying towns and villages. Mr. Sugimoto kept an English school for a number of years in Nagano and his scholars are scattered all over the province; he has also given time to the teaching of English to the policemen, and for both of these reasons he has a large number of acquaintances all through South Shinshu which gives him many conveniences for travel and communication with distant places. In this way he is carrying on a line of work started by Mr. Scudder when he lived in Nagano.

During the year there have been several cases where a Christian funeral has offered an occasion for reaching many, who as relatives or friends have come to the services and who could not be reached in any other way.

The two Suwa, situated on a beautiful lake of the same name, which is the source of the Tenryu River and in winter the great place for skating contests, are in the center of the silk reeling district, the chimneys of the filatures are like a forest of smoke-belching tree trunks, and yet not a stroke of work is done for the factory hands, girls or men, by any of our Christians. Back of Suwa Lake lie little farming hamlets, as Iijima and Hirano, where Christians live, and work is carried on for and among them.

Then going back on the railroad towards Matsumoto, from the little station of Tatsuno there is a light tram line running

south, opened now at Matsushima, a town half way to Ina. This town of Ina is one of our out-stations, where we lately have acquired a good house for a chapel and the evangelist's residence. This evangelist, Mr. Oguchi, has just nursed his wife through a long and painful illness and has laid her to rest since moving into the new house. The tram line will eventually extend to Ina, and probably to Akaho, a town lying some ten miles beyond. And there is even talk of running it all the way to Iida, in the extreme corner of Shinshu and our most southern point of work. This tram line if built will be a great boon to the work in making travel so much more expeditious and cheaper. At present Iida, a beautiful town in itself and beautifully clean, is very inaccessible; it being a hard day's stage ride from the railway at Tatsuno, or eight hours by stage over the Otaira Pass from the Kiso Valley.

Beyond the station of Tatsuno is Shiojiri, Shiojiri. a town situated at the foot of two passes, both of which are now tunnelled by the railroad. One of these passes goes over the mountains towards Matsumoto, and the other crosses into the Kiso Valley by the Nakasendo, which keeps on down the Kiso River and reaches Nagoya, on the Tokaido. This town of Shiojiri ought to be the centre of Christian influence as well as a place of business interests, but hitherto no denomination has opened work there.

This Kiso Valley, although peopled by a lively and industrious population, very wide awake in all directions, has been so inaccessible that it has not been worked as it would have been had we more workers and more money at our disposal. The railroad, however, has been building up from Nagoya and down from Shiojiri, until now the break between the stations, which has been covered by stage, is only about ten miles, and even this will be closed during the year. From now on this whole valley will be open to us and we can enter this inviting portion of our Shinshu Field, to begin work in which we have long been urged by Christians and inquirers. In former years Mr. Scudder visited this valley, and Mr. Sugimoto from Matsumoto has kept

up the interest of the people by occasional visits, and now that we have been able to put in a worker at Fukushima, the principal town in the valley, we hope that something may be accomplished there. At the very end of the Kiso Valley, or rather at the border separating Shinshu from Gifu Ken, is Nakatsu, a town where the Southern Presbyterian Mission has work, having come up from Nagoya. From here Iida can be reached by stage in eight hours, over the Otaira Pass, a very long one, of twenty-two miles.

The only missionaries in South Shinshu at present, except those living at Matsumoto, are the members of the Finnish Evangelical Luthern Mission. They opened work some years ago in Shimo Suwa; and now have stations at Iida and Fukushima. They are most friendly in all their intercourse with us.

In looking over the Shinshu Field, it may be said that Nagano is almost dead, everything needs to be resurrected—Matsumoto is a good centre from which to work, but little seems to be doing in the city itself. Suwa is getting on well, as is also the work in the neighboring village of Iijima, but more aggressive methods are needed here as everywhere. Ina (Sakashita as it used to be called) seems to be in a better condition than elsewhere in Shinshu. The new and commodious house lately obtained for the chapel and residence ought to be a help to the Christian work in the town. It is worth remarking that at the Christmas celebration in the new chapel a shukubun (a paper of congratulation) was read by the Chief of Police. To those of us who remember the attitude of the police generally towards our meetings in the past this seems a great change. In the Christmas celebration at Miyako also the prominent men of the place took part in person or by proxy.

Iida is not exactly stationary, but the growth is very slow. It has been necessary to move the chapel twice, both times on account of the death of the landlord. We are in hopes that the work in the Kiso Valley may turn into something of more than passing interest. It may be said that the need of Shinshu is new blood and spiritual dynamite. In fact all our fields need this. We cannot even say that the men are playing with the

evangelization of the country; they are simply going to sleep over it, and need to be waked up most emphatically.

THE IDZU FIELD.

There is little if any change here. Formerly there was a self-supporting church, and some of our best men have labored here with great success, but that time of prosperity and spiritual growth seems past. Some of the men think that faith and works can be divorced, forgetting that faith apart from works is dead. In fact, of the old members, those who have not died literally have done so spiritually.

Towards the end of the year two of the women workers were transferred from Nagano, and we hope that the work among the women and girls will improve in consequence. The evangelist, the Rev. Mr. Miura, works here and all down the peninsula of Idzu when called upon to perform the church ordinances. He, with Mr. Miller, carries on the *Glad Tidings*, the little Sunday school paper for children and women, which Mrs. Miller conducted for twenty-eight years, and with which Mr. Miura has been connected almost from its beginning in 1879. It is published twice a month, and the issue is 3,300 of the larger paper, and 3,700 of the smaller one. It is taken in every province of the empire as well as in Formosa, Korea, Manchuria, Hawaii, and other places.

At this town the evangelist, Mr. Sonobe, **Gotemba.** was ordained. At first the Chukwai (Classis) declined to do so, although he had passed his examinations, because the body of Christians at Gotemba were not self-supporting and so could not be organized into a church. They said, however, that if the Mission requested the ordination it could take place. Mr. Sonobe preaches to the Gotemba Christians on Sabbath morning and then in the afternoon to the little body of believers at Koyama. Near Gotemba, at Ninomiya, there is a little summer settlement for missionaries, so during the summer there are many who can help in the work of the chapel.

This is a very small village among a farming population. The evangelist, Mr. Kurihara, was a former school teacher in the place, and his determining to teach Christianity to his fellow villagers came from a vow he made when carried away in a boat during a flood when he almost lost his life. He is further handicapped by being almost blind, and yet he ministers to several villages and is greatly respected in all that region. The believers are about as zealous as farmers ever are in Japan.

Following the work of one of the theological students during the summer, the Christians living in scattered houses among the mountains at Hatsuma, a little village beyond Kashiwakubo, asked the Mission to send them a permanent evangelist and build them a chapel. We had no one to send and thought the building of the body of believers was more important than the building of a place to meet in. However, these few Christians are more stirred up than are most of the Idzu believers.

TOKYO STATION.

Our work in Tokyo, though at one time so extended and important, is now confined to the Yotsuya Mission Chapel and the Preaching Place near Shino Hashi, near the Meiji Gakuin. The Yotsuya Chapel is in charge of the Rev. Mr. Inagaki, for so long the successful pastor of the Yokohama Church. The place is small and the attendance is not large, but it is in a part of the city where ultimately a church ought to be established, and a very nice class of people attend the services. The audience at the morning service is mostly women, the men coming out more freely in the evening. There is a Sunday school of very good class children. We are indebted to three young ladies from the Joshi Gakuin, the Presbyterian Girls' School, for teachers in the Sunday school and helpers in the church music. Indeed, the scholars in his school are scattered over the city on Sundays in half a dozen churches and chapels helping with the teaching and singing.

**Shino Hashi
Chapel.**

This preaching place was started as a place where the theological students could exercise their gifts, but as they all have work in the different churches throughout the city it has resolved itself into a regular mission chapel for the poor people in the neighborhood. Mr. and Mrs. Abe are in charge. He is a theological student in Meiji Gakuin, but is married; his wife used to be a typist. There is quite a Sunday school connected with it, but the class of people who come to the services are somewhat shifting and it is doubtful if a strong church can be built up in that place.

EDUCATIONAL WORK.**MEIJI GAKUIN.****THEOLOGICAL DEPARTMENT.**

Dr. Oltmans returned to the school in the autumn after an absence of three years in America. Professor Hata left in the summer to go to America, and the Rev. Mr. Arima's services were discontinued for the same reason.

The Faculty is now as follows: Drs. Ibuka, Imbrie and Oltmans, and Professors Matsunaga and Yamaoto. There have been special lecturers also and during the year the services of a teacher of hymnal music have been engaged, with good results.

In June, 1910, nine men were graduated from the Theological Department, six of whom were of the Regular English Course and three of the Special Japanese Course. Three of the regular graduates became pastors of churches in the Nihon Kirisuto Kyokwai, while the other three are working under the different missions. Of the three graduates from the Special Course, two are engaged in evangelistic work in Japan, while one went to America.

In the autumn of the year the school opened with twenty-five students, besides eleven in two preparatory classes. Fourteen of these students are in the Regular English Class, and eleven in the first and third years of the Special Japanese Course, there being no second year students. In the Special Course, two of

the men in the first year and one in the third are simply in attendance upon the lectures.

The two classes which are to graduate next spring contain thirteen men, six of whom are in the regular and seven in the special course. With the exception of two men, who were ill a considerable time, the work has been well and faithfully performed. Nearly every one of the students has work on Sundays in connection with some church or preaching place in the city, mostly in Sunday schools.

One preaching place at Shino Hashi is carried on under the direction of the Theological Faculty. Mr. Abe, a student of the second Regular Course, lives in the place with his family.

A committee from the Faculty and students has been appointed to look into the matter of possible enlargement of the evangelistic work of the school. Another committee of the Faculty has been appointed to make arrangements for the opening of a Summer School in the seminary, lasting about ten days, for the benefit of the men now at work in the different mission fields. This plan has received the hearty approval of both Presbyterian and Reformed Missions, and special appropriations to cover the expenses have been asked from the two Boards.

ACADEMIC DEPARTMENT.

At the close of the year there were, in the five classes of the Academic Department, 291 students; and in the three classes of the Higher Course twenty students, in all 311 students.

There have been changes in the teaching staff during the year, but the main body of the professors is the same as before. At a meeting of the Trustees of the Institution it was urged that since the salaries of teachers in government schools had been raised from 20 per cent. to 25 per cent. it would be better to reduce the number of teachers in the school and give them more hours of teaching and at the same time raise their salaries. This has been done subsequently.

The treasurer reported that of the Endowment Fund there was

on hand Yen 35,000, besides interest 1,500, and Japanese subscriptions 7,400, in all about Yen 44,000.

A committee has been appointed to make plans and arrangements for building a recitation hall during the year 1911.

Mr. Tsuru, one of the graduates, who has studied in Auburn and later in Edinburgh, has been asked to take a professorship in the Theological Department and has accepted. He will enter on his duties late in the year.

FERRIS SEMINARY.

There have been 232 pupils enrolled during the year, the same number as last year. A year ago there were reported 173 in attendance. Of this number twenty-seven graduated in April, fourteen of whom entered the Higher Course. Fifty-nine pupils have entered, and nine under-graduates have left, which leaves a present enrollment of 196.

Of this present number, 196, twenty-six are assisted pupils; forty-nine are Christians; thirteen have been baptized during the year, and twenty-two are applicants for baptism.

The annual commencement was held on the 5th of April, when certificates were awarded as follows: in Domestic Arts Department there were twenty for excellency in drawing; four for sewing; for Vocal Music forty-seven received Junior Certificates and nine Elementary Certificates. Twenty pupils were promoted from the Preparatory to the Grammar Department. Two received certificates of graduation from the English Normal Course; one from the class of 1909; twenty-four from the class of 1910; and one from the Bible Course. This last is giving excellent satisfaction in the school as a teacher.

**Mrs. E. R.
Miller.**

Mrs. Miller, the beloved Founder of the Ferris Seminary, after more than forty years of devoted and loving service for the Japanese, entered into rest on June 25, 1910. Although she had not been directly connected with the school for the past thirty years, yet she had laid the foundations deep and true, and her interest

in its welfare could ever be counted upon. Many are the souls that have arisen to call her blessed—scores are the homes into which her influence for good has gone and will continue, in ever widening circles, so long as time shall last. Her memory will ever remain sacredly guarded in this Institution.

While we deeply mourn our irreparable loss, we rejoice in the happy release for her from further physical suffering, and in the peace and rest she has entered through our Blessed Saviour.

There have been some changes in the teaching force necessitated through sickness and other causes; and the Matron of the school was changed. The present one, Mrs. Kudo, has had Mission School training and is giving good satisfaction. Her gentle manners and earnest Christian spirit are already having their influence in the school.

Nearly all Japanese schools have annual or semi-annual "Undo kwai," which may take different forms. Often they are long tramps through the country of several days, visiting places of historical or scenic interest. In our school it is an annual picnic, looked forward to with joy by both pupils and teachers. This year it was held in a temple monastery near Hachioji, on October 27th. The party was 190, and the fourteen hours absence from school were divided as follows: Six hours in the train, four hours in walking, and four hours in rest and luncheon, at a cost of thirty-three cents each.

The school did not escape entirely the rainstorms of the summer. An earthen-ware drain pipe, ten inches in diameter and sixty feet long burst, which caused hundreds of cubic yards of hillside to be washed away. The tile pipes have been replaced by an iron pipe one foot in diameter, and the hillside repaired—all within the appropriations.

Upon the death of his wife, who had been a pupil in the school, Mr. Ayai made a donation of a sum of money to the school, which was used towards the purchase of a Victrola with about sixty records, mostly of sacred music, as a memorial to her. It is much appreciated and greatly enjoyed, as it affords the pupils an opportunity of hearing some of the best music by the best artists.

A new bath room for the pupils, which has been needed for a long time, has been fitted up and a suitable room for classes in cooking has been built and only requires the necessary furnishings and fittings to become useful. A second-hand piano has been bought, for the use of the music pupils for practicing; also a tennis court and play ground have been made.

Evidences of the Holy Spirit's presence have been present throughout the year. And we are happy to report a special season of blessing which the school is now enjoying. In October, the Rev. Gorbold of the Presbyterian Mission, who has given a great deal of time to holding evangelistic meetings, and Mr. Tonomura, who is a very successful evangelist, held meetings for the pupils on three successive days. The result was that twenty-seven pupils expressed their desire to be baptized, though probably many will fail to get their parents' consent, and over thirty have voluntarily promised to study Christianity more carefully so that they may more intelligently decide the matter for themselves. All are apparently deeply in earnest.

The evangelistic work has been under the supervision of Miss Kuyper, who, on account of her health, has been able to pay only one visit to the Shinshu Field, where she spent a week, and where two of the graduates of the school are working among the women and children. Their work in the Sunday Schools of Nagano and the country villages of the vicinity shows many encouraging features—a fact to be appreciated in that stronghold of Buddhism, where the work among adults is so meagre of results.

In the Sunday School work in connection with our own school, two new schools were opened in the place of two that had to be given up, which was necessary on account of there being other schools in the vicinity. There are six Sunday Schools in different parts of the city which are taught by the girls and about 250 children from the various schools assembled at Van Schaick Hall to celebrate Christmas, when each child received a small parcel of cakes. There were also special prizes as rewards of merit given for regular attendance and good work. All of which gave great joy to the little recipients.

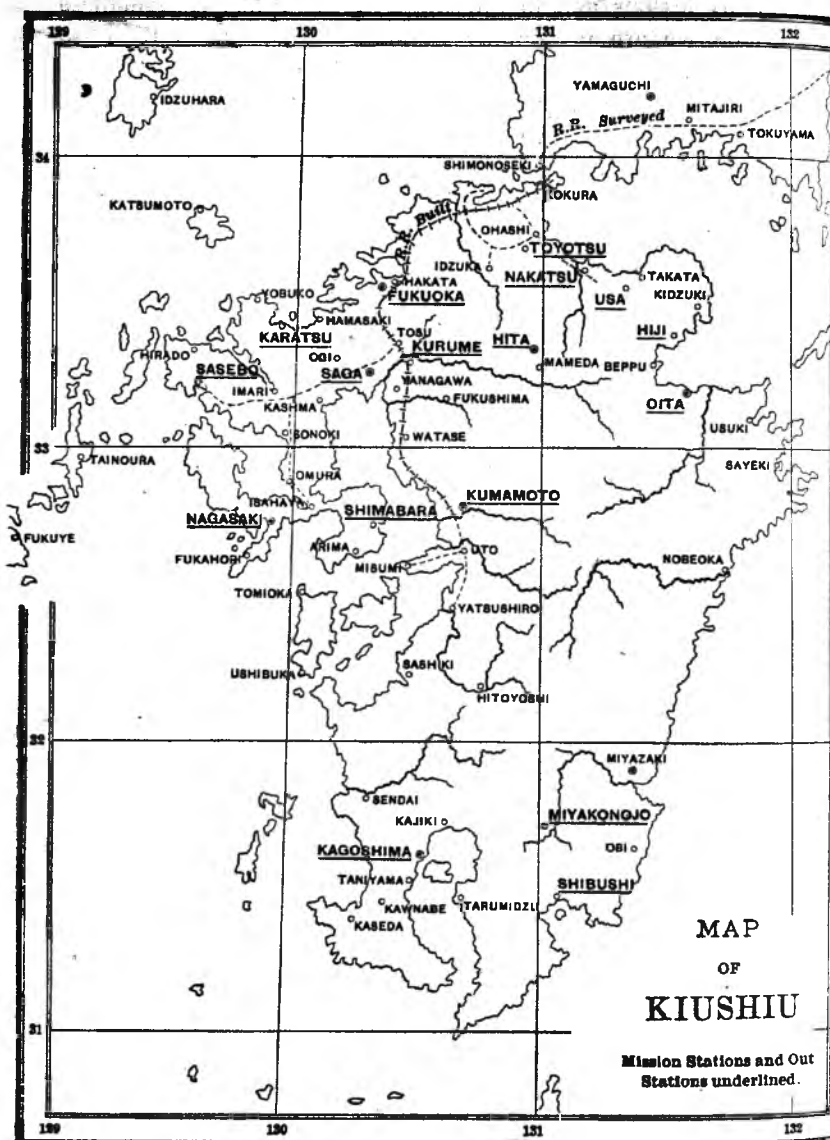
The Ferris Seminary Sunday School numbers about fifty. The Spirit of God is working among them, and several are seeking Christ. In answer to a number of appeals for charity that have come to the school, it was able, from its weekly offerings, to contribute eleven yen, which have been divided between the Okayama Orphanage, the Home for Lepers, and the Evangelistic Association. The teachers are trying to help the pupils cultivate the Christian spirit of giving, and the readiness and cheerfulness with which they have responded to these appeals are causes for thankfulness and encouragement.

In all the music classes most of the pupils have done well. Both at the Commencement and Christmas Exercises they have shown real improvement in their singing, and their appreciation and love of music are gradually increasing. It is indeed a trial to the teachers to lose from the vocal classes those who have been for years under training, and who have thus become well fitted for leaders; still, on the other hand, they become reconciled to the loss when they consider how many there are who go out from the school and use their talents in the Master's service in training others.

It is delightful to watch the growth among the girls of an interest in Christian truth. In one class of twenty-eight, of whom only four were Christians, an interest in Bible study was shown upon the visit of Dr. White, of the Bible School in New York; which interest was deepened by some evangelistic services held for the girls, when nine of this class spoke of their determination to follow Christ. These girls had been asked to take notes of Dr. White's lectures on Bible Study, in order that by comparing them together afterwards in the class room they might be enlarged. Though several complied with this request, only three or four could be persuaded to hand the notes in, fearing lest they be passed on to Dr. White. Since then, however, both in compositions and private letters, there have been many references to his outline of study, showing the care with which his suggestions had been recorded and remembered.

The growth of character among the Christian students, as they feel their responsibility to help and teach others, both in

their daily lessons and in the study of the Bible, is something for which we are profoundly grateful. There have been instances where the Christian character of these young girls has shone out conspicuously in their non-Christian homes; and as they go out from us we shall follow them with our prayers that they may let the lamp of their faith ever burn brighter and brighter in the new homes to which they go as daughters or wives.



THE SOUTH JAPAN MISSION.

*Established 1859.**Separately Organized 1889.*

Field.—The Island of Kyushu. Area, 15,552 square miles. Population, 7,382,970.

Missionaries.—Rev. H. V. S. Peeke, *Fukuoka*; Rev. Willis G. Hoekje, *Oita*; Mr. Anthony Walvoord, Miss S. M. Couch, and Miss Grace Thomasma, *Nagasaki*; Miss Harriet M. Lansing and Miss Jennie Buys, *Kagoshima*.

Associate Missionaries.—Mrs. Walvoord.

In America.—Rev. and Mrs. Albertus Pieters, Mrs. Peeke and Miss Jennie A. Pieters.

REPORT FOR 1910.

The South Japan Mission is the smallest of the five foreign missions supported by the Reformed Church in America. There always must be a smallest. Japan has two of the five missions, and, even supposing it right that the sum total of the interest of our church in Japan should be larger than its total of interest for each of the other countries where missionary work is being carried on when that interest is divided by two, it is not strange to find one or even both parts smaller than the missionary work carried on in our other countries. And in Japan itself it could hardly be expected that a mission whose entire field of operations is in a district 800 miles from the capital of the empire could be other than smaller than the mission whose centre of operations is the imperial city itself.

At the same time, we wish to make it one of the aims of our report to point out that our field in Kyushu is a clearly defined one, an island, which, from whatever standpoint considered, is one of the most important sections of the Japanese Empire. Its population of nearly eight millions is becoming more accessible every year from a physical standpoint. Of these eight millions, at least a million look to us, and can look only to us, for evangelization. Even should other missions working in the island increase their equipment, this obligation would still rest upon us. But we see no such increase. On the contrary, a drawing in of lines in various quarters rather points to an enlargement of our responsibilities.

We would be loath to have our equipment for our heavy task grow at the expense of the workers in other fields, but we wish our church to remember that the motives that led to the commissioning of Brown, Verbeck, and Simmons back in 1858 are as imperative now as then. Further, that in the conduct of any enterprise, there is a point below which, if the equipment fall, the ends of the enterprise cannot be achieved, whereas, as the equipment rises beyond that point the sum total of achievement increases in geometrical ratio. Our South Japan work has for years been carried on at just a little above the point of justification. We are glad for the work that has been done here in the interest of the coming Kingdom, but it can readily be believed that we are impatient to see the church make the additional investment that will double our returns. We are like a mill with a fairly complete plant, but lacking a full complement of workmen and sufficient fuel to supply the force to make the machinery as effective as it might be.

It is many years since our body of foreign
Personnel. missionaries on the field has been so small.

Three male missionaries, two of them without families, and three single ladies, make up the force that has been engaged continuously throughout the year. Mr. and Mrs. Pieters left for the United States at the end of April, and Miss Jennie Pieters in July. Mrs. Peeke has been in the home land all the year. Miss Lansing returned from furlough in November. But the members of the mission have enjoyed good health, and each has been able to discharge his full measure of duty. For this we thank our Lord most heartily. Perhaps it may not be out of place to mention our hopes for the coming year. Although Miss Thomasma takes her furlough regularly in July, before the end of the year we anticipate the return of Mr. and Mrs. Pieters, Mrs. Peeke, Miss Pieters, and certain new missionaries, their number still unknown, but whom we feel sure the missionary zeal of our Reformed people and the wisdom of the Board will duly find and commission.

The departure of Mrs. Pieters left Steele Academy with but a single foreign teacher. The Board had not been able to com-

mission anyone from home to supply this lack, but fortunately there was in Nagasaki at the time Miss Minnie Taylor, who, a short time before, moved by a desire to engage in missionary work for the Japanese, in whom she had been interested and whom she had helped previously in the United States, had come to Japan at her own expense. It was possible to secure her services for the academy, and during the remainder of the year she worked with us conscientiously and efficiently.

The Kyushu mission field, as far as it concerns evangelistic missionaries working in connection with the Church of Christ in Japan, may be roughly divided into a northwest field, which we consider a very important part of the responsibility of the Presbyterian mission which has its main field in the island just north of us; the northeast or Oita field; the central or Saga field, and the southern or Kagoshima field. Nagasaki is a large city at the end of a peninsula, with no populous territory contiguous, and may be regarded simply as an educational centre. The three fields, the northeast, the central, and the southern, have been the scene of our operations for many years. The central has always been the largest and most important, since commercially and agriculturally it is dominant. For over fifteen years it has had a resident missionary. Kagoshima has a large but scattered population. Mr. Peeke laboured on this field for ten years, but for seven years it has had no resident evangelistic missionary, so while it was once quite well cared for and had a half dozen Japanese evangelists, there are now but two left.

The northeast, or Oita field, comprises the Oita Prefecture with nearly 900,000 people, and we have had three or four evangelists in its principal towns for over a dozen years; but we have never had a resident evangelistic missionary, and have never really pushed the work with definite purpose and enthusiasm. In June Mr. Hoekje was commissioned to reside on the field, and moved to Oita in September. He has thrown himself into the work with abounding zeal, the mission has seconded his efforts by giving him some of our best evangelists, and to-day he is

working with four helpers along well-worked-out lines, with a promise of two of our theological graduates next summer.

The mission took this step in faith. We believe that God has a great work for our mission in Kyushu. A large part of this work is to be done in Oita Ken. We have faith in the promises of our Board that the Japan missions are to be strengthened. We have faith that our Reformed Church has not reached the zenith of its missionary purpose, but that the stepping forward of the mission along this new line will receive its hearty support. This field has heretofore been exceedingly difficult of access. Railroads are now being pushed through, and soon there will be no section of Japan that will lend itself more readily to aggressive and concentrated endeavor. The withdrawal from the field by the Church Missionary Society on account of lack of workers leaving us alone with the Southern Methodists, only makes our responsibility more definite and heavy.

EVANGELISTIC WORK.

THE KAGOSHIMA STATION.

The work of the church in Kagoshima city is supported by the missionary society of the Japanese church, and the only out-station is Miyakonojo. Our previous labours in the province have given us a wide acquaintance in the country districts, and a number of Christians are to be found scattered here and there. In the island of Tanegashima, eighty miles off the coast, there is a group of a half dozen, one of whom, a school teacher, proposes to begin theological studies next fall. Early in the year, Rev. A. Segawa, the Nestor of our evangelistic workers, was asked to go to Kagoshima, assist the Kagoshima church during the few months it was pastorless, and then devote himself to evangelistic work in a general way over the whole province. This he has done to the profit of the scattered believers, especially of the group in Tanegashima and the Miyakonojo church. His ripe counsels have been of advantage to tempted and tried people irrespective of their church affiliation. His wife, too, has been helpful to our missionary ladies and to the Kagoshima church.

The large town of Miyakonojo, forty miles from Kagoshima, is undergoing a transformation. It was formerly ultra conservative and gave a very cold reception to Christian work, though our own group of believers, strange to say, has been made up of old residents, and has shown great stability. But a few years ago it was made a garrison town, barracks were built and a regiment stationed. This has brought in officers and contractors and their families, who, mostly from more developed parts of the country, are having a marked influence upon Miyakonojo. It is expected that the new railroad will touch the town either by a main or branch line, and in a few years the old town will hardly know itself. The church has not yet been greatly affected by these changes, but it, too, is on the eve of a great change which we confidently expect to be for the better.

The present condition of this work is good. The pastor and his wife are unusually efficient, and are held in great affection by the people. The new church and parsonage are greatly appreciated, and the small debt of ten or fifteen dollars still remaining will be cleared off early in 1911. The church has begun to pay a small fraction of the pastor's salary, and advance in the future will be steadily along this line. We have no congregation that maintains such a good attendance at regular services. The average of twenty-three at worship, sixteen in prayer meeting, with a Sunday school of fifty, is almost constant.

To return to Kagoshima city, we find that Miss Buys was present all the year, Miss Pieters till July, and Miss Lansing from November. The first two have been, properly speaking, language students, but in addition to that they have done much to keep the activities centering in our mission manse alive. At the end of the year the undertakings appear as vigorous as ever. There is a factory at one end of the town with many young girls in its boarding house. It was possible formerly to have a meeting for these once a week. Under a new matron it is possible to have the gathering but once a month; but the meetings, as far as it is possible to hold them, are very satisfactory. At Christmas time ninety-six girls came with the matron to the manse and had

a most happy celebration. Through the kindness of friends at home it was possible to give to each girl a Testament, and to the Matron a Bible. They were received with manifest pleasure.

The Normal School has been moved to the far outskirts of the city during the year, and this proves a hindrance to the very satisfactory Bible classes held with some of the students year after year by Miss Lansing. But on her return the class has been once more begun, and ways to overcome the obstacles will be found. Indeed we may hope that this will lead to the opening of regular work in the vicinity of the school.

Miss Buys and Miss Kawasaki have assisted in the music of the church services, and singing classes for young men have been held at the manse.

But the best work is the three Sunday schools, of which by far the oldest and largest is that held in the home of the missionaries. During the middle of the summer the attendance melted, and no wonder, to twenty, but during the school year it runs constantly above 100, and at the end of the year reached 150. This school has been in operation since the home first came into use by the mission, and there are now grown people that were once its pupils. There are six classes, and the teachers are pupils either of the college or of the normal school, who work together in excellent harmony. The work brings the teachers into close social relations with the foreign missionaries, and is as helpful to them as to their pupils. There is an encouraging attendance of boys and girls in their 'teens. The girls have organized a C. E. which meets twice a month.

Another school is held on Thursday. This school was at one time so crowded that the landlord, fearing for the underpinning of his floors, sought to cancel the lease, but he was assured that if the prosperity of the school brought down the house, the bills would be duly paid, so he relented. Mrs. Segawa, the wife of the evangelist-at-large, assists here.

The Tuesday school is not so large, the attendance numbering only twenty-five. But the location is good, and it is believed that it will respond to almost any amount of effort we may be able to put into it during the coming year.

There are two things ardently desired for Kagoshima. (1) An evangelist in the church who will be in hearty sympathy with the efforts of our missionary ladies. (2) A missionary family that can look after the interests of the hinterland, especially in Kawanabe and Tanegashima. We fear, however, that this family can be located here only after a teacher has come to Steele Academy and a second missionary has been located on our large central field, *i. e.*, until our present four male missionaries have become seven.

THE SAGA STATION.

The great event of the year upon the Saga field has been the passing of the Fukuoka church from the care of the mission to self support. Upon the return of Mr. Peeke he went to Fukuoka to reside. Early in the year the widening of a street required the tearing down and re-erection of the parsonage, and the moving back of the church eighteen feet. This was accomplished almost entirely with the damages paid by the city and proceeds of the land condemned. The church property is now in first-class condition in every respect, although we would prefer to have the rubber-tired trolley running past the door. The next step was the removal of the pastor who had labored faithfully for a dozen years, but who had carried the church ahead as far as seemed possible for him. At this point a young minister from another part of the country came providentially upon the scene and was engaged as supply. He so pleased the people that they desired to employ him and launch out upon a self-supporting career. This was done with mutual felicitation on the part of both mission and church on the 1st of October. The prospects of the church are very bright. Their monthly budget is about thirty yen, a monthly paper is published, and a new organ is being bought. The Sunday morning audience numbers about forty, and the evening audience often reaches the same very remarkable figure. A prayer meeting of twenty or even twenty-five is not unheard of.

Fukuoka-Hakata is a very large and important city, and there

would be a wide field of activity for a missionary family, but as other parts of our field are still more needy, Mr. Peeke will be withdrawn during the coming year.

In the spring of the year a large exposition was held in Fukuoka, and in connection with it evangelistic meetings were held on a prominent street. This was a union effort to which our mission contributed considerable money and time. This is the second effort of this kind in which we have taken a prominent part with considerable satisfaction.

The rest of our work in this field is carried on in the large cities of Saga, Kurume and Sasebo, the large towns, Yanagawa and Karatsu, and the small town, Tosu.

The missionary family has been absent from Saga. Saga, and this was severely felt. The faithful old pastor, Mr. Hemmi, labored devotedly alone during the first half of the year, but it was at a losing rate. In June he was joined by Mr. Takata, who had just graduated from the theological seminary, and was later relieved entirely and removed to the Oita field.

Mr. Takata took hold with youthful enthusiasm, and while he has not achieved wonders, has started things upon an upward grade. Saga is a conservative old town, but here, too, the coming of a garrison, introduction of electricity, and some other things, have begun to work great changes. The Sunday audiences are less than a dozen, but the Sunday school of over fifty is very successful. Here, too, we find ourselves facing what we confidently expect to be a brilliant future. There seems to be more responsible and forceful Christians at hand than ever before, though they have principally come from outside. The bachelor pastor has become engaged to a most capable young woman who has the interests of the kingdom at heart. Mr. Peeke is to return to Saga in the summer, and will be joined by Mrs. Peeke in October. It is our purpose to lay much emphasis upon our Saga city work during the coming years, and we are confident that, under God's blessing, a new era in the history of our work there has been begun.

Kurume. Each of the several missions laboring in Kurume testify to its difficulty. Twenty years ago we had a large work there, but times have changed. Our evangelist is not the most efficient and the work drags. Probably we are getting out of it as much as we put in. The Lutheran work seems the only one really flourishing, and that has an unusually efficient Japanese worker and a foreign family. The town is manufacturing and commercial. Its most striking feature is the Japanese counterpart of a saloon. It is a large and important centre and must, of course, be won for Christ. It will require a decided change of tactics on our part if we are to do our share. We should put in the place one of our younger, better trained evangelists, and a foreign missionary. We are not without hope that this can be done during the coming year. At present an attendance of but eight at worship and ten at Sunday school shows that we are merely marking time.

Sasebo. This is a large naval port with thousands of artisans and hundreds of naval officers of varying grades. The work has prospered. Early in the year the church decided to pay towards the pastor's salary, in addition to local expenses, about three yen. This they hope to increase from year to year. There have been eight adult baptisms. Sunday worship has an audience of eighteen. The excellent Sunday school numbers over fifty and fills the small building. Nevertheless, a cloud hangs over the work. The domestic relations in the manse are not happy, and to whatever extent this is or is not known outside, it must hang as a clog to spiritual progress. There is due repentance, but yet it is doubtful whether it is of the kind that brings forth fruit. Our feelings in regard to Sasebo at the end of the year are very mingled. We have a grant of money with which to secure land and begin to plan for building, but we find it very difficult to find the right spot at the right price. In regard to this, however, our prospects have brightened at the close of the year.

There is little of cheer to report in regard
Yanagawa. to Yanagawa—a pastor no longer young, with
a wife in poor health, two little daughters of
ordinary abilities and four sons whose constant misconduct is a
grief to their parents and a hindrance to the work. In addition
to this the better element of the church has moved to other
places and the residuum is poor financially, intellectually, and
morally. One of the few remaining is of a contumacious disposition,
and at the close of the year there has been a great deal of
trouble over very petty questions. There have been five baptisms
during the year, three of them excellent young men from the
academy, and morning worship brings out a full dozen. The
Sunday school numbers fourteen. The situation is not hopeless,
but we fear that a change of pastors will be called for, and we
are not very sanguine of what that will effect. We have in mind
but one evangelist who could undertake the task with hope of
success, and we can woo him to it only by pointing it out as
the most difficult undertaking in all our territory. If he takes
it in hand in a consecrated spirit after that kind of an invitation,
it is possible that a new day may dawn for Yanagawa.

Tosu is the name of a junction at about
Tosu. the middle of the railway system of Kyushu.
It is the centre of several small towns, and
the contiguous territory is thickly populated. Early in the year
we employed and set to work on it an evangelist of a peculiar
stamp. His most eminent qualification is that he is a converted
man. He is nearly sixty, is very unprepossessing in appearance,
has almost no education, being unable even to do simple sums in
arithmetic. But he is a converted man, has had several years of
instruction in a Bible school, and has done work for several
years as an evangelist. He is of an active, talkative spirit, and
has not the talents to sit by the fire and either loaf or simply
study. He seems to be shut up by both inclination and the in-
evitable to Gospel talking. We wish Gospel talking done, and
he wishes to do it, hence our present relations. The Tosu neigh-
borhood is a hard one, and he does not make much headway,
but he is constantly trying. He has gather together those in the

immediate neighbourhood who are hungering and thirsting after righteousness, and he seeks such in places several miles distant. He is a widower and it does not cost a great deal to support his work, about twelve dollars a month, but in spite of meagre preparatory training we feel sure that when the Lord counts up His jewels, there will be more discovered to the account of this humble brother than to the account of many who have enjoyed far greater advantages. Altogether, we think that our experiment is coming out well.

This is one of our oldest, and one of our
Karatsu. best fields. The town is a good sized one, and the coal mines in the hinterland bring in a good class, as well as a bad class, of outsiders. The pastor is a middle-aged man of fair training, active spirit and pronounced ideas as to the conduct of his office. Every branch of his church's activity is well brought forward, though some things do not go altogether as he would like. The Sunday morning worship brings together only about twenty, but the Sunday school is one of the best managed on the island and numbers over sixty. The church pays all its local expenses and every year goes forward on the amount it pays toward the pastor's salary. Last year it paid seven yen per month, and increases it a little for 1911. There have been seven adult baptisms during the year. The pastor has been in the place for seven years and is held in great respect by all classes of people. Karatsu is a railroad terminal and meetings are held regularly for the moral training of the employees. Mr. Nagata addresses six such meetings each month. It is a comfort to contemplate the field of a pastor who magnifies his office, and who exhibits competence of almost every kind.

It will be seen from the above that the work in Karatsu and Sasebo is in distinctly good shape; that at Saga and Tosu encouraging, while that at Kurume and Yanagawa does not present much promise as at present carried on.

The Sasebo pastor carries on work at Hirado, Imari and Arita, the work at Imari being especially promising. The Karatsu pastor visits several villages in his neighbourhood. The Kurume evangelist holds a Bible class weekly in the home of a believer

at Hainuzuka. The Yanagawa pastor visits with indifferent success the mining district of Omuta.

THE OITA STATION.

Our mission has carried on work within the bounds of this prefecture for over twenty years. We have had no resident missionary, have not owned a foot of land or a stick of timber. The field has been never less than a day's journey at its nearest point from the missionary in charge, and it formerly required at least two days to reach it. Under the best conditions, the journey from one end of the field to the other could be made in a day and a half. But all this is changing. The field is shaped something like a carpenter's square, and the principle cities are ranged along in the order Nakatsu, a city of 18,000 people; Usa, a very populous river valley; Hiji, a wide awake town; Beppu, a city clustered around a wonderful hot spring district, and Oita, the capital of the prefecture, a city of 27,000, at the angle of the square. Turning, we come to Usuki (21,000), and later Saeki (9,100). Heretofore stages, jinrikisha, trolley cars and steamers all had to be used in visiting this string of cities, but the railroad is creeping on from Nakatsu. By the end of 1911 the long side of the square can be travelled by train, and a few years later the points on the short side, now reached by a good steamer service, can also be reached by train. In Oita prefecture wonderful changes are about to take place, and we do well to anticipate them by locating a foreign missionary and strengthening our force of Japanese evangelists.

Mr. Hoekje has been in charge of this field since 1909. For obvious reasons he could do little for the field during his first year of responsibility. In the early part of 1910 he made a number of tours. In September he removed there, and since that time has aimed to visit each place once a month. It can readily be believed that a new *esprit du corps* is animating the evangelists and the Christians alike. There is no self-supporting church of the Church of Christ in Japan in the field. The clerk of the Presbytery, Mr. Akimoto, was able to tour the field with

our missionary in the fall, thus binding the Christians into closer allegiance to the church, with and for which we work.

These two out-stations have been carried on Nakatsu—Usa. for the last few years by a single evangelist. They are joined by railroad and the run is only an hour, but the arrangement was the result only of dire necessity. We look forward to a day when each field shall have its own worker. The former evangelist left early in the year. An unusually energetic theological student was *locum tenens* during the summer, and while undertaking rather too much, really accomplished a great deal. Mr. Hemmi, an evangelist of advanced years, but also of advanced faithfulness, was transferred here from Saga in the fall. He lives in Nakatsu city, and ministers at present to a very small constituency numbering but four families. But he has started a prosperous Sunday school of thirty or forty members, and visits also several places in the country where there are families with each a Christian member in the household. The opportunities and obligations resting upon us in the Nakatsu region alone call for the entire services of one man, and we hope that Mr. Hemmi may soon be released from care of the Usa district.

The Usa river valley is dotted with small villages, in a number of which we have a foothold. There is Kanaya with the Minami family, three generations of Christians; there is Takamori, with the Tsuru family, all Christians, one son a graduate of several of our mission schools and Auburn Seminary, at present in Edinburgh, and recently called to teach in our seminary in Tokyo. These two families gather for worship every Sunday, the place of worship alternating between the two homes. There is Usamachi, with four or five Christians, and nearly as many earnest enquirers; across the river there is Hokyoji, where a Christian widow open her home for Bible classes and evangelistic preaching services; and there is Ueda, with two or more earnest enquirers in the home of a Christian ex-soldier. The situation would seem to be ideal for the prosecution of rural evangelism along ideal lines, and we hope that during 1911 we may be able to set apart one of our theological graduates for this work.

Hiji. The preacher's home at Hiji is made by his wife and daughter the social centre for the Christians, and to this, in part, the coming of new enquirers must be ascribed. Two young men received baptism during the year. A Y. M. C. A. meeting twice a month, with Scripture talks by the members, has been organized. Twenty young men pay ten sen each a month as fee, and purchase books to be circulated among themselves. Several postoffice employees have begun to attend a Bible class for enquirers. The Sunday school is in a flourishing condition with three teachers and an average attendance of above thirty. There are no children of Christian parents among them, but in response to special effort made during the year to secure consecutive attendance, twelve were present more than forty times during the year, and two were absent only twice. At the Christmas celebration more than seventy children were present, and adults enough to bring the number up to a hundred. The village president, although not a Christian, also came.

Beppu. This city exists because over a territory of several square miles hot medicinal springs may be opened almost anywhere by driving a well down a few yards. It is claimed that over half a million people visit the town each year. The watering place population is extremely fluctuating, but there are a few Christians who form a nucleus, and regular Sunday worship and visits by the evangelist give an opportunity for scattering the good seed.

Oita. In the central and most important city of the prefecture, daily becoming more important, we should have a good plant and a vigorous work, but we have neither. Still, while at the beginning of the year we had nothing but a small band of Christians rather faithful in attendance on such meetings as there were, we have, at the end of the year, a resident missionary, and one of our most experienced evangelists, Mr. Saka, formerly of Fukuoka. Weakness at this central point is bound to reflect unfavorably upon all the other work in the prefecture, so it is our desire to

strengthen Oita in every way possible. Since coming to Oita Mr. Saka and members of his family have suffered from sickness, and several of the Christian family have been ill, but at the end of the year the tide turned, and the future is faced with considerable hope.

At the close of the year the work in Usuki
Usuki. presents the most encouraging appearance of any of the Oita out-stations. In July, a somewhat inactive evangelist whose report for many years could be summarized in the words "no change," was retired, and in August a graduate of the Meiji Gakuin took his place. He found, on looking over the religious condition of the city, that he was to work in the shadow of eighteen Buddhist temples of various sects, and a somewhat smaller number of prominent Shinto shrines. He was astonished to find that in this city of 20,000 people there was no modern book store where magazines and papers published in Tokyo could be obtained. He immediately set to work to make an impression upon the conservative old town. Sunday school work being his specialty, he began with a large public meeting for children at which he told them fairy stories. A Sunday school was his next step. Now, as the children's friend, he proposes holding a night school for them, to make their day school work easier and more intelligible. He began diligently to advertise his regular and special meetings, securing the privilege of inserting items in the local daily. He has accepted the task of editing the religious department of a magazine recently started in the town. He has called upon people of station and asked their favourable consideration of his work. He has had electric light put in the meeting place, the local Christians footing the bill. He has begun to teach the life of Christ in Saturday evening talks to young people. Naturally, results follow. The Christmas entertainment was attended by eighty children and thirty adults. Larger numbers of young people are attending services. He wishes to see active opposition as a proof of the effectiveness of his labours, and in Usuki it is reasonable to expect that if he really begins to touch the town opposition will be aroused.

Saeki. This city of nine thousand has, for a long time, been worked by the Usuki evangelist, a theological student going there during the summer. The spirit of the people is apparently much more noble than that of those in Usuki, and it would be hard to find a more active band of young Christians than the Saeki group. The town is on the eve of development. Electric lights have just gone in and an academy is to be opened in the spring. The little congregation has a Sunday school of twenty members and maintains a Thursday prayer meeting. The Usuki evangelist has, at great inconvenience, visited the city once a week during the fall. We have strong hopes of being able to place an evangelist here next summer.

Never before have the prospects of the work on this field been so good. We have now a resident missionary and four evangelists, with the prospect of two new evangelists during the coming year. The next steps will be making the presence of a missionary family permanent, the acquisition of property for churches and parsonages, as the number of believers increase, and the addition of one or two more evangelists. The proposition is a very attractive one. Granted faithfulness and zeal on the part of our lovers of missions and of their missionaries, and surely we may expect great things from the Lord.

THE NAGASAKI FIELD.

Our evangelistic work connected with Nagasaki is of a very meagre kind. We once carried on work at Shimabara. This work will probably soon be reopened in connection with the Saga station. We ought to have an evangelist working somewhere in the large city of Nagasaki, in addition to the self-supporting church. We ought to have a lady missionary able to give her whole time to work among the families who have been made somewhat accessible through their relations to our schools.

Mr. and Mrs. Walvoord and the two missionaries in the Girls' School assist in the work of the Nagasaki church. In addition to that, Miss Couch carries on one Sunday school, with an average

attendance of forty, and Miss Thomasma two, with an attendance of about thirty-five in each. An attendance of between thirty and forty seems to be popular with these home Sunday schools almost everywhere. Seven of the pupils of Sturges Seminary assist in the work, one characteristic of which is that like mercy, it blesses both giver and recipient.

It is not easy to calculate the beneficent influence of these little "street Sunday schools," of which hundreds are carried on all over Japan by the missionary workers. In some the attendance is excellently sustained throughout the year, and much seed undoubtedly finds lodgment in youthful hearts. Hardly a day passes but one hears Christian hymns sung or hummed as he passes along the streets. It is a testimony to the universality of the missionary Sunday school. The Christmas celebration is the rallying point of the year, and the occasion is used to bring out the attendance of mothers. One of Miss Thomasma's schools is three years old, and some of the scholars have attended three celebrations. A little deformed girl who was for months carried to the Sunday school on her bother's back, passed away a few weeks before Christmas. She was present at the Christmas gathering in 1909, and during her last illness talked constantly about the coming celebration, to which she begged her mother to take her. During the long hours of the day her Sunday school cards, whose Golden Texts she could read, and the American doll which she had received the previous year, were her only comfort and amusement, for the family is very poor. Her mother came to the exercises this year, but it was only with her remaining youngest child.

The other of Miss Thomasma's schools is singular in that the majority of the pupils are boys, most of them ranging from ten to fifteen years. They are bright, intelligent and ambitious, but noisy and full of mischief. Like most boys, they are hero-worshippers, and it is a great pleasure to introduce to them our great Hero. At Christmas time a number of them received New Testaments as a reward for faithful attendance.

The Sunday school conducted by Miss Couch is now nearly six years old, and has had a total enrollment during the year of

ninety-six, with about half that in regular attendance. The enrollment the previous year was about the same, but the attendance was only seventeen, so progress is evident. The Christmas celebration, also, held at Sturges Seminary, a mile and more from the school, was the largest and altogether the most successful yet. Miss Couch was teaching two women in their homes during 1909, and continued this into 1910. Both the women have since moved away, but it was a great satisfaction to her to see one of them baptized with her two babies previous to her departure for her new home in Formosa. Her husband had united with the church a short time before, so they begin their Formosan life with the happiest prospects.

EDUCATIONAL WORK.

STURGES SEMINARY.

The entering class of April, 1909, was the smallest for several years, and as a result, the year 1910 began with but fifty-seven pupils. As the opening of the school year in April approached, the principal, Mr. Hirotsu, took advantage of favourable conditions for advertising, made certain changes in the course, bringing it closer to the curriculum of the government schools; and, as a result of these and other causes, the entering class numbered thirty-seven, about three times the size of the entering class of 1909, and at the end of the year the class still numbers thirty-five. A number of the new girls were from Christian families in the island, and two of them are the daughters of former pupils. The highest enrollment for the year has been eighty-four, and the year closes with eighty. These figures speak for themselves.

Of the four girls who graduated in March, two are in their homes, one is teaching in a primary school, and the fourth went to Kagoshima to assist our missionaries in Sunday school work. One of the four is not yet a Christian. On commencement night the principal gave prizes to two day pupils who had been neither absent nor tardy during the whole school year. Over twenty who had not been absent a whole day, though they had been either late or absent from some class, received honourable mention. During

the year three of the pupils and two of the teachers have made profession of their faith. Seven of the eleven Japanese teachers are Christians.

The total number of baptized Christians among the pupils is nineteen, and eighteen others are associate members of the C. E. Society. This society has also a list of seventeen corresponding members among the Christian graduates of recent years. Quite a number of the day pupils attend the Sunday school and the morning service at our church.

For some time a small school paper had been published at long and irregular intervals, but from the beginning of this year it has been sent out once a month. It is an excellent advertising medium, but its chief use is to strengthen the tie between the school and its graduates, and the expressions of pleasure from the latter are very gratifying. The putting in of a telephone and the enlarging of the lending and the reference library, together with the purchase of additional scientific apparatus, are all steps forward, though, of course, we are naturally far behind the government schools in equipment.

As we close the year we are looking for definite word from home in regard to a greatly desired extension of the school grounds.

A glance backward reveals many reasons for gratitude, and our look forward is full of hope because we look to "Him that is able to do exceeding abundantly above all that we ask or think."

STEELE ACADEMY.

At the end of the school year in March, on account of his approaching furlough, the connection with the school of Mr. Pieters, who had served as principal for several years, was severed. Mr. Walvoord, who had been teaching since the fall of 1905, then took charge of the school. The Board having been unable to commission from home a teacher for the school, Miss Minnie Taylor, referred to in the earlier part of this report, was engaged. The two divisions of the Second Year Class having been united in September, it was possible to reduce the teaching force to twelve persons, two of whom are foreigners. Of the

ten Japanese teachers, eight are employed their full time. Seven of the twelve teachers have licenses from the Department of Education.

Mr. Kusano, who had been connected with the school for five years, and had served with great efficiency as teacher, as vice-principal and as proctor of the dormitory, severed his connection with the institution in July. It is a source of satisfaction to us that Mr. Kusano still retains his connection with the mission, and, after a year of study in Tokyo, will join our staff of evangelists.

There have been other changes in the teaching force, but as a result of engagements and dismissals, our teaching force is, on the whole, stronger than before.

The Nineteenth Commencement was held March 24th, when sixteen boys graduated. Three of these were Christians, of whom one continues his preparation for the ministry in Tokyo. Five boys have taken the competitive examination for entrance into higher government schools, one has gone into railroad employ, one is planning to continue his studies in the United States, while several others have become clerks in offices.

The gradually increasing number of government academies and the financial stringency have continued to bring down the number of applications for entrance. In 1909 there were seventy; in 1910 sixty-five. At the close of 1909 there was an enrollment of 184; at the close of 1910, 168. This competition on the part of government schools will not decrease. Besides this, the French Catholic School, our neighbour on the hill, finding that under its organization as a commercial school its number of students was decreasing, has reorganized as an academy like our own, with the exception that it takes on an entirely secular character. It is easily conceivable that this may operate to the disadvantage of our school which, on account of insisting on a certain Christian status, is unable to obtain complete equality before the government.

Some years ago the former principal of the school undertook, with the concurrence of the Mission and the Board, to maintain the school with the fees and a supplementary grant of \$2,000 each year from the Board. This was done with great difficulty, for a number of years, but one result was that it was impossible

to maintain the buildings and apparatus in a proper state of repair, and to make improvements as occasion demanded. During the year this attempt has been abandoned, and the Board, having met by special appropriation, expenses occasioned by the giving way of a retaining wall and by the regular conduct of the school, has been asked to make a further grant to put the plant in a state of thorough repair, to make certain imperative improvements, and to allow a larger sum for the regular maintenance of the school.

It is not our ambition to have a large school, but one thoroughly good, equipped well enough to satisfy reasonable demands from an intellectual standpoint, and having a pronounced Christian character and influence. If the school is to be maintained at all it ought to be made to achieve that. If it cannot be done with the fees plus \$2,000 more money ought to be put in rather than to fail of our aim.

Although the religious condition of the school is not what we would like it to be, yet there are reasons for thankfulness and encouragement. The voluntary attendance at church services and Sunday school has not increased, largely for reasons beyond our control. But there has been an unusual amount of personal work done by the students themselves. The Christian boys have shown a real concern for the non-Christian students. A special prayer meeting is now held once a month at the home of some teacher, attendance on which is limited to active membership of the Y. M. C. A. At these meetings special plans are made, personal reports are given, and the religious condition of the school discussed from a personal standpoint. At the latest meeting a few boys formed a club for Bible study. This religious interest has extended even beyond the bounds of the school. One of the Christian boys, noticing that there were many children near his boarding place, decided to open a Sunday school. At the close of the year seventy pupils were in attendance.

Something more than a year ago the school was authorized to spend \$600 for additions to the school library. The acquisition of these books, 1,257 volumes, has now been completed. Suitable modern sectional cases have been prepared for the books

bound in foreign style, and cases after Japanese models for the Japanese and Chinese books. The second is now in possession of the nucleus of a working library of which it may justly be proud.

In this manner some of the most pressing needs of the school are being met. It remains to emphasize but one point. The school should always number among its instructors two foreigner missionaries with a good command of the Japanese language. Men should be found who are ready to devote their lives to this line of work. Those who come out primarily for evangelistic work may be willing, for a time, to devote themselves to educational work, but they cannot readily identify themselves with the institution and labor for it as they would if they thought of it as their life work.

CANDIDATES FOR THE MINISTRY.

Our evangelistic operations are possible only as we have associated with us a body of competent Japanese evangelists. One of the purposes of Steel Academy is the education and the testing of young men who look forward to Christian work. These men later on go to Tokyo to study in the college department or in the Theological Department of the Meiji Gakuin, which is carried on in part by our North Japan Mission. During the year we have had ten young men studying at the Tokyo institutions. Two of these graduated in June. One went at once to the Oita field and has given abundant proof of the wisdom of assisting him in his studies. The other returned to his home and we soon had as abundant proof that in his case we had made a mistake. We were obliged to give up all idea of making profitable use of him.

Two young men who have been with us five or six years will graduate from the vernacular department of the seminary in 1911. Mr. Kusano, who was formerly so useful in Steele Academy, finishes his year of special studies in Mr. Uemura's school at the same time. In 1912 two graduate, in 1913 one more, still another in 1914, and yet another in 1915. Four of these last

five will have had the full English course, which to-day includes some study of the Greek Testament. A young school teacher in Tanegashima has been patiently teaching for several years, waiting for the period of his obligations to the government to elapse. He hopes to enter the seminary in November, 1911, to graduate in 1914. He is an exceptionally sincere young man. We feel greatly encouraged as we see these prospects of a certain and regular supply of evangelistic workers. Some may fall out by the way, but we are sure to secure some excellent helpers.

During the vacation some of these young men are used on the evangelistic field. Last summer there was sickness in one or two cases, and there was dissatisfaction on the part of the congregations with the work of some of them. It is a difficult problem how to use these inexperienced young men profitably for a few short months. But our experience of the last year was exceptionally unfortunate.

CONGREGATIONAL.

For some years there has been much agitation on the question of the relation of the companies of believers connected with the mission to the Church of Christ in Japan. Two arrangements have been approved by the Synod. Under the co-operative arrangement, the groups are an integral part of the church, and the evangelistic work of the mission is administered by a committee composed of an equal number each of the mission and the Japanese church. This arrangement did not commend itself to our mission. According to the affiliated arrangement, our groups are reported to the presbytery and printed in special columns in their report. These groups are practically small, independent churches, not an integral part of the Church of Christ, and yet for all practical purposes considered as having a very close relation to it, being urged to contribute to its benevolences and even to the support of the presbytery. By agreement our evangelists must be members of the presbytery. Our mission work is, however, administered by ourselves. It is our purpose to invite the presbytery to appoint a conference committee with

whom we may consult several times a year in regard to the religious interests of this island.

Early in the year a conference was called of all the protestant missionaries working in Kyushu, the first gathering of its kind since missionary work was begun here over fifty years ago. Our mission furnished the president and secretary of the conference, and assisted in other ways in its deliberations. It was a grand thing thus to meet nearly half of the eighty odd missionaries in the island, and for two days study together the problems peculiar to our own large and poorly occupied part of this empire. It is quite certain that this will not be the sole instance of such a gathering in our island.

CONCLUSION.

With this we bring to a close our review of the year. As it passes before our eyes we are rather surprised at the number of things that give cause for gratitude, and at the many evidences that we are being enabled to take a creditable share in the evangelization of these parts. We have not been so hopeful for years. Certain retrograde movements seem to have spent themselves. The question of our relations with the Japanese church has been settled for some years at least. Some of our evangelists are approaching the ineffective mark, but young men are coming on. Some of our most experienced missionaries will soon be back from furlough, and we feel confident that they will not come alone. The Board and the Church seem to be alive to the needs of this wonderful empire. Our missionaries on the field seem to have seen a new vision of what ought to be done and what can be done. It has come to some of them as a distinct challenge to be up and doing now, now while it is to-day. We earnestly hope that in some way this report may communicate something of this same spirit to our supporters at home.



THE REV. PETER JOHN ZWEMER
BORN, SEPTEMBER 2ND, 1868
DIED, OCTOBER 18TH, 1898
Missionary in Arabia, 1892-1898

THE ARABIAN MISSION.

*Organised, 1889.**Incorporated, 1891.**Adopted by R. C. A. 1894.*

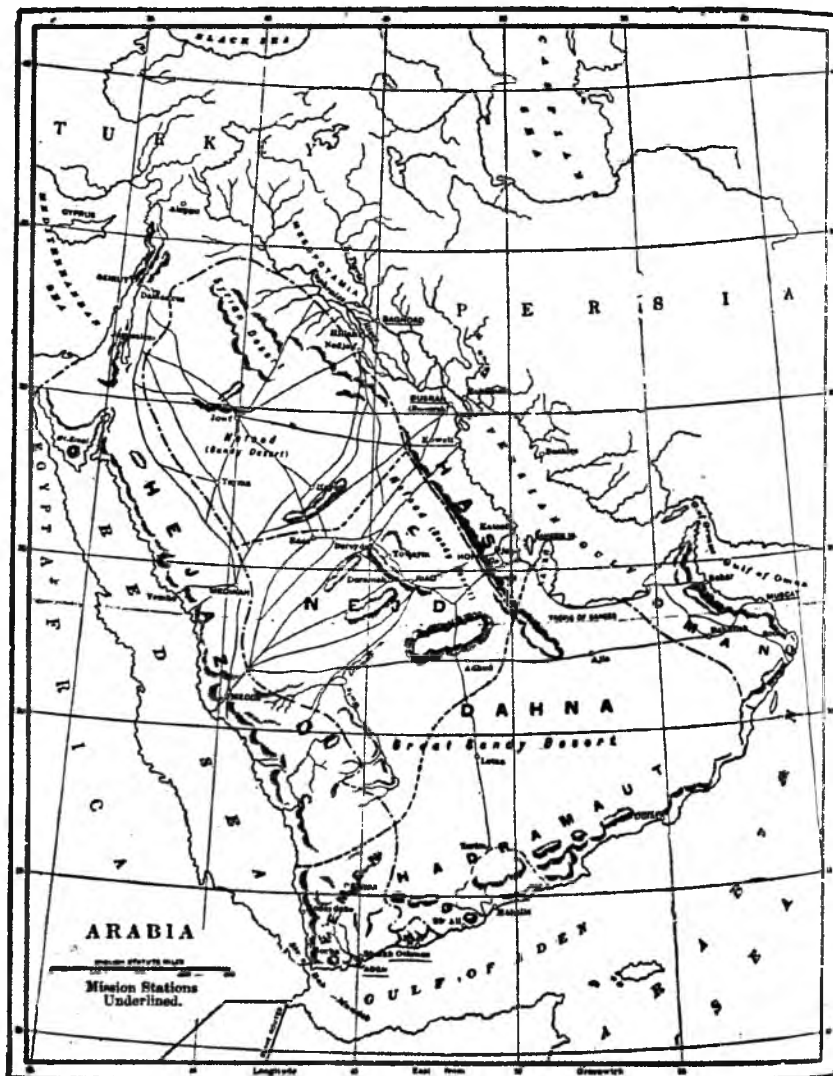
Missionaries.—Dr. and Mrs. Jas. Cantine, *Muscat*; Dr. and Mrs. Samuel M. Zwemer, *Bahrain*; Dr. and Mrs. H. E. L. Worrall, *Busrah*; Rev. and Mrs. Fred J. Barny, *Muscat*; Dr. and Mrs. Sharon J. Thoms, *on furlough*; Rev. Jas. E. Moerdyk, *Busrah*; Rev. John Van Ess, *on furlough*; Miss Jennie A. Scardefield, *Busrah*; Miss Fanny Lutton, *Muscat*; Dr. A. K. Bennett, *Busrah*; Mrs. Martha C. Vogel, *Busrah*; Mr. and Mrs. Dirk Dykstra, *Bahrain*; Dr. and Mrs. C. Stanley G. Mylrea, *Bahrain*; Rev. Gerrit J. Pennings, *Busrah*; Rev. and Mrs. Edwin E. Calverley, *Bahrain*; Miss Dorothy Firman, Miss A. Christine Iverson, M.D., *Bahrain*; Dr. Paul W. Harrison, *Busrah*; Rev. G. D. Peursem, Miss Josephine E. Spaeth, *Bahrain*.

REPORT FOR 1910.

Another year has passed, and it is our privilege to count another milestone, and to consider the many blessings that have during the year been bestowed upon us. No one reading the following reports of the various stations can fail to realize that God is in His own way working out His purposes in Arabia. "Not by might nor by power, but by my Spirit."

**The Mission
Personnel.**

In the matter of life and health the Lord has been very gracious unto us. All the missionaries have been blessed with increasing good health, and no one was subjected to any of the serious maladies that are continually in evidence about us. With regard to the working force of the Mission on the field there has also been a marked increase toward the end of the year. While during the greater part of the year about one-third of the present members of the Mission were engaged in direct mission work and two-thirds were either at home on furlough or engaged in language study, at the end of the year the Mission was able to assign about two-thirds of its members to direct work, while only about one-third are either at home on furlough or engaged in language study. Dr. and Mrs. Zwemer were enabled to return to the field after an absence of five years, Rev. and Mrs. Barny returned from furlough, as also Miss Fanny Lutton and Miss Jennie A. Scardefield, while Rev. G. D. Van Peursem and Miss Josephine E. Spaeth were appointed to this field during the



year. The Mission feels much encouraged by this return of veterans and the addition of new recruits, and has consequently branched out this year from three stations into five. During the year Dr. and Mrs. Thoms and Rev. J. Van Ess went home on furlough. The *colporteurs* and other helpers have also enjoyed a good measure of health, and we have not been called to mourn the death of any of them, as has been the case for some years past. They have been generally faithful in their work and have become an increasingly effective adjunct to the missionary force.

New Stations.

The first year of this new decade has witnessed the addition of two new stations, Kuwait and Amara. In the latter, work has been steadily carried on for many years, and the favorable location of the place, with the valuable results of the work led the Mission to constitute it a regular station. Kuwait was reopened during the year, after having been closed to all forms of Mission work for some years past. In this case the Mission felt that the Lord had directly answered its prayers, and in faith the step was taken to consider it immediately a regularly constituted station. We are grateful that additional men and means make these things possible, and our prayer is that these forward steps may enjoy the divine favor and blessing. It is a cause of much gratitude to us that the favorable attitude spoken of in the last report has not only remained so but has become decidedly more favorable. The reports bear witness of unexpected openings where heretofore the way seemed closed, and on the part of many people a willingness and even a desire to listen to the Gospel message, and we trust that the many messages spoken, read, and sold, may be used mightily toward the coming of the Kingdom.

Scripture Distribution.

The chief means of the Mission for direct evangelization has ever been Bible distribution, and the following statement of sales for the ten months from January 1st to November 1st will show in the best possible manner the extent and the nature of these sales:

THE ARABIAN MISSION BOOK SALES, 1910.

LANGUAGE.	Bibles.	Testaments.	Portions.	Total Scriptures	Religious and Educational.	Total Books.
Arabic	35	68	3777	3880	785	4665
Persian	12	8	197	205	205	205
Turkish	12	12	94	118	118	118
Hebrew	20	16	144	180	180	180
Armenian	1	1	1	1	1	1
Gujerati	1	1	10	10	5	15
English	12	3	1	16	51	67
Portuguese	3	1	3	6	6	6
French	3	1	1	5	5	5
Chaldean	1	1	1	1	1	1
Russian	2	1	1	3	3	3
Syriac	1	1	1	1	1	1
Hindustani	1	1	1	1	1	1
Mixed Languages	1	1	40	41	38	79
	87	113	4270	4470	879	5349

	Scriptures.	Religious and Educational.	Total.
In Shop	1363	828	2191
On Road	3054	41	3095
Missionaries	15	6	21
Total Sales	4432	875	5307
Donated	38	4	42
Total Circulation	4470	879	5349

SCRIPTURES.	Total.	Per Cent.	Colporteurs.	Days.	Tours.	Miles.	Towns Visited.
Sales to Muslims	4182	93.5	.....	.....	9	2000	428
" Jews	177	4	.....	.....	.....	.....	.....
" Hindus	23	0.5	.....	.....	.....	.....	.....
" Christians	88	2	.....	.....	.....	.....	.....
Totals	4470				9	2000	428

VALUE OF SALES IN RUPEES.

	Rs.	As.	Ps.
Scriptures	377	5	6
Religious and Educational.....	911	6	6
	1288	12	

Although there are fourteen languages represented on the sale sheet, it will be noticed that about 90 per cent. of the books were sold to Arabs, and that of the remainder the larger part were sold to Persians, Turks, and Jews. This represents in a fair measure the percentage of the various classes of people that have been reached with the Gospel. That the message has been spread over a wide area is shown by the fact that of the 4,470 copies of Scriptures more than 3,000 were sold on the road, and this road 2,000 miles long with 423 villages. And the Bible has not only been sold, but it has also been taught faithfully to converts and inquirers, and it has been the chief textbook in the ever present controversy.

Medical Work.

The medical work has also been successfully carried on this year, and has again demonstrated its peculiar fitness for pioneer work. The character and extent of this work must be gathered from the reports of those who were engaged in the work. We shall here only call attention to the total number of treatments, which for these ten months was 31,355, and that these and many more have all listened to the direct preaching of the Word of God. Some of them hear the message once, others many times, while the in-patients have the Gospel explained to them daily for weeks and sometimes months at a time. This is our only way of preaching directly to large numbers of people, and our prayer is that the Lord may grant a rich harvest on this abundant sowing of the seed. An item of special interest in the medical work this year is the building of the Lansing Memorial Hospital in Busrah. For nearly twenty years the medical work in Busrah has been carried on in our "own hired house," and the completion of this new building will be a red letter day for the medical work in that place. The laying of the cornerstone by the Wali

of Busrah is an eloquent expression of the esteem in which the work is held by the leading people, men who twenty years ago did their utmost to drive the missionaries out of their city.

**Educational.
Work.**

The educational work has also had its encouragements. The obtaining in Busrah of an official permit for both a Girls' School and a Boys' School and High School are events of great importance for the educational work in the river country. For many years the missionaries there have carried on school work without permits, but the work was periodically stopped by the Turkish police. Many applications have been made for obtaining similar permits, but under the old régime these applications were continually blocked or disregarded. But now the way is open for a speedy and a steady advance in our educational work carried on in Busrah. The school at Muscat has received encouraging additions from among the Sultan's relatives, while the Bahrein School received a severe setback by many of its pupils being removed to Mohammedan schools in India. Women's educational work is carried on with encouraging success in both Bahrein and Busrah. On the whole, the desire for education is much on the increase, and the opportunities for using this means of evangelism are constantly enlarging. This is the first year that the Mission has been able to set aside one of its number for distinctively educational work, and there is an urgent call for more men.

**The General
Results.**

The results of this year's labor cannot be expressed in figures enumerating churches and converts. God withholds from us for the present the privilege of reporting large outward additions to the church visible. But the reports bear witness that everywhere the Gospel is gaining ground, that men and women are increasingly eager to know more of this way, and that many privately, and some openly confess their faith in Jesus Christ as their Lord and Saviour. The Mission acknowledges with humble gratitude the Divine favor upon the work during the

past year, and with renewed zeal and vigor presses on to possess the land for the Lord Jesus Christ.

Following are extracts from the reports of the various stations, the hopes and fears of those who during the year were in the thick of the fight.

THE BUSRAH STATION.

EVANGELISTIC AND EDUCATIONAL WORK.

REV. JAMES E. MOERDYK.

Busrah's field is larger than ever. The area is the same and the population has not increased so much, but there are larger opportunities to cover the area and to reach the population. I am not so much of an optimist in regard to the results of the change of government in Turkey. Already in Irak there are signs of hesitation and retrogression. But one would be a foolish pessimist if he did not own and try to use the opportunities in existing circumstances. The censorship upon books and literature having been lifted, larger possibilities in this direction are offering all the time. Our Bible shops are well patronized in all the places. There is an unsatisfied demand for the newspapers in Turkish and Arabic, which, if wisely supplied, means that papers of a semi-religious and religious kind will also be accepted. We stock fewer books of stories and nonsensical poetry, but try to introduce history and books which suggest larger study. Scriptures only are displayed on the tables and in the cases. Already occasional results are apparent in the demand for pamphlets and literature to investigate Christian statements. Existing liberty, so-called, although very much misunderstood, has at least given men the courage to come to the missionary and to openly associate with him. The Effendi class, in fact, seek our help in different ways, and the Arab class, although not so free, are much less prejudiced than they were. This obtains in all parts of the field. One cannot help remarking upon these men and the possibilities in them and through them in others.

There is an insistent call for schools and more schools. This is very apparent in the repeated remarks and choice of subjects

in the debating society. There are one or two germinal schools existing, but none of them come up to the standard, and one is surprised over and again at the individuals that ask about the Mission's school and the time it will be really organized. I do not wish to make comparisons, but simply remark that China and India are not the only places calling for education.

I believe there is a spirit of inquiry in Busrah and the out-stations. Not all who come nor all who ask do so because of a sense of need and search after Truth, but as the result of some discussion or something read in books or papers, or of association with men, several come to ask about the Bible, about certain doctrines, about religious customs; several have attended our services for this reason, and some have asked for Bible reading and study. I admit that in a sense this obtained in times past, but not in my experience to the degree and of the kind one must now notice.

The Arabs and Turks are wicked people. They need a Saviour to save them from the punishment of sin and from the power of sin. Where there was wickedness before in secret it is now in the open and with boasting. Liberty to almost a majority has become license. The young men rise up and shake off the shackles of Islam and boast of independence, scoffing at religion, or refusing to listen to anything that "their reason does not first teach them." We believe in Christ for Africa now before they become Moslems. Do we not need a stronger belief in Christ for Irak to save them from becoming godless? I report as I do because I believe that now if ever it is our duty to engage in a more active campaign in Irak.

All the districts in the field have been visited. Mr. Van Ess went to Bagdad and after a few days' stay for business returned by way of the Garaaf country, remaining in Nasiriyeh for a short time. Two helpers were left there, who remained until almost July. Amara has had a resident helper all the year, was visited by the missionary for fourteen days, and Dr. Harrison has lived there several months studying the language. Several of the little towns immediately around Busrah have been visited by the *colporteurs*. Kuwait was reopened as an out-station by

Dr. Bennett and Mr. Pennings. Dr. Bennett stayed on for medical work and later visited there for a second time, while Mr. Pennings returned to Busrah after some time spent in language study. Dr. Bennett succeeded in renting a house, and a shop for Bible work; and a helper for this work has lived there for the last three months. I visited there for a week. It is only a beginning, but the future is promising.

The school work has been cared for on former lines of direction with a gradual preparation for the future. The session has been lengthened from three to five hours per day. English was taught throughout, with one hour Arabic. Before Mr. Van Ess' departure he prepared a petition for permission to conduct a Girls' School, which was sent in to the government and soon returned to us fully completed and sealed with permission as requested. Soon after Mr. Van Ess' departure word was received from Constantinople that government had consented to entertain a request for permission for a Boys' School. This request was sent in and followed up until full permission was granted for a preparatory school and a high school.

In March a man came to tell us his desire to become a Christian. He came to all our meetings, and was put on a course of instruction to be helped by one of the *colporteurs*. From the beginning he lived with us as a Christian and professed himself such wherever he was. In June he was taken sick and after weeks in the hospital he died. All throughout his illness he held out as a Christian, and always liked to have us talk with him on this subject. We gave him Christian burial. Other inquirers have come and gone throughout the year, and some have continued up to the present time. Two men are now under instruction, and one boy who is not regular. Two others who at one time came for reading are occasional callers.

WOMAN'S EVANGELISTIC WORK. MRS. M. C. VOGEL.

The evangelistic work in Busrah among women was taken up again in February after our return from Bahrein. House visiting could be carried out more diligently than in the previous year, in which most of my time was taken up with medical work.

But I found that the latter had become a great stepping-stone to my work of this year. I could enter the houses of rich and poor unhindered; more than that, I was requested to come, and often had to postpone an invitation. This does not mean that all are anxious to hear the Gospel, as that all are curious to know what else I have in my bag, and this curiosity is my opportunity. How I would that this class of women could read, but these hardworking women with little children to look after can ill spare the time to learn spelling. Visiting in Moslem houses is no more looked upon by them as something unusual, one gets rather a mild reproof for not having come sooner. I have had splendid occasions to use my knowledge of the Koran more than once this year in discussions with readers, who, after I had read a few important passages to them from their own book, were more than surprised that they had not seen it before.

The month of March was used for a tour to an inland town where I lived in my own hired house. This opened a new branch of evangelistic work in one of the most fanatical towns. The first days of my stay in Zobier taught me that I had to array myself in a Moslem woman's costume if I wanted to go out in the street. But even then they detected me. One day, losing my way and stumbling along the road, for the Arab dress allows one to use only one eye, I found myself in the midst of the Bazaar, and before I knew someone called out, "It is the lady from the Busrah hospital," and I was made known throughout the town, and my house was seldom free from visitors. When I found the sun getting too hot to go out without a hat. I used to go out at night, which is really the proper time for women in Arabia, and then without a lantern. In the morning the poor Bedouins would crowd my room asking for medicines, in the afternoon disobedient wives would come, whose husbands were away, and who dared to slip away from a brother or a male relative who was left to watch them. In this way it happened that once I had to keep a woman with me till dark, as she thought that her brother had spied her and feared that he would kill her. Some evenings the wives of rich people used to announce themselves, but their husbands would first make sure that no one else would meet them. Many Europeans have

the mistaken idea that these women are perfectly happy in their seclusion. Far from it. In visiting the rich class I often asked whether they were not happy, having all the comfort of a grand harem, good food, marvellous silk and satin costumes, husbands who are comparatively good to them, and the answer was, "How can we be happy locked up like this; we want to see the river and the gardens, and men and women like you do." It showed that in these hearts there exists the longing for something better and more beautiful than the lazy mind and soul-wrecking comfort of the harem. As soon as my visitors spied the books on my table they would ask me to prove to them my affirmation that I could read them. Most of them listened intelligently, showing great astonishment at hearing that the Christians know God, and this astonishment reached a climax when I assured them that Christians know how to pray. One came and asked what was needed to become a Christian. She was a woman of the better class, and was able to read.

These four weeks in seclusion in a harem made me realize what imprisonment must mean to an intelligent person, and why life in a real harem is so soul killing. Imagine yourself sitting in a yard of twenty by thirty feet, with walls surrounding it thirty feet high, and not a peep-hole in them. The glorious sun and the blue sky suggest that there is a beautiful world outside. And here Moslem women have to spend a lifetime. Can any one imagine how much they need our visits?

MEDICAL WORK FOR MEN. DR. H. R. L. WORRALL.

Mrs. Worrall and I have treated 13,217 patients. On the men's side there were 7,068 treatments given. The time of late has been fully occupied. The night before leaving we had a midnight call. The day of leaving we had three calls to see cholera. Then the usual dispensary cases occupied all the time at one's disposal. Three or four days before leaving we had a very early morning call to one of the date packing places to sew up wounds caused by robbers, who had come on their usual business, but did not have their usual success, but left their mark on several badly wounded men.

Attendance on the morning dispensary has been all that could have been desired. Sometimes we had as many as ninety, and frequently sixty to sixty-five. The attendance on the woman's side has also been exceedingly good. Only once on an operation day do I remember having had no patients. But usually operation days were no exception, averaging about ten. We had nearly 200 minor operations in the dispensary, including several for trachiasis.

In the hospital we had forty-six chloroform operations, besides numerous medical cases, and it will be seen that the native house used as a hospital has been of some use and not a mere ornament. The hospital was closed from July 20th to September 5th, a period of six weeks and four days. The reason for this was the intense heat, the patients being seriously affected. I trust the one who may have the privilege of working in the new building may not find the same trouble there. Other than this period of less than seven weeks the hospital has been open and occupied every day, Sunday included. The dispensary has been opened every day except Sunday, and even then we have had to treat the importunate ones.

Salomi reports having had 8,053 hearers in the dispensary talks, of whom 6,568 were Moslem.

THE NEW HOSPITAL. DR. A. K. BENNETT.

Medical work at Busrah is always interesting and profitable, and the short time that I spent there this year culminated in the laying of the cornerstone of the new hospital for which Dr. Worrall has so long labored, and which labor it has been our joy to see come to fruition. When the Wali of Busrah expressed his desire that the laying of the cornerstone be made official, we were very happy to acquiesce, and I am sure that March 5th, 1910, will be long remembered in the annals of the Busrah Mission. On this eventful morning the serai was closed and a great many of its officials, besides those of the army and navy, with influential pashas from the town, were gathered together to listen to the addresses. It struck me as phenomenal when Mr. Moerdyk stood up to close the exercises with prayer, for

certainly never before had such a motley congregation gathered together to hear our prayers at Busrah. Here were civil and military officials, Turks from every part of the empire, Persian gentlemen, Arab landholders, Mullahs, and fellaheen, mixed in with Jews, Christians and Europeans. All listened reverently as Mr. Moerdyk offered the closing prayer.

Surely this was a mighty step forward for Busrah in taking her part of Turkey's struggle for liberty. Yes, a struggle for liberty and independence in civil government and, let us hope also, a striving after that higher freedom which will mean the loosening of the shackles of the curse of Islam, and the adoption of the full freedom of the sons of God and joint heirs with Christ in His Kingdom. Indeed, we are rejoicing in the dawn of a new era for Turkey, because already the heralds of a bright morning are proclaiming the day over a land where darkness and superstition have held full sway.

MEDICAL WORK FOR WOMEN. MRS. H. R. L. WORRALL, M. D.

Again we thank God for the priceless blessing of good health during the past year and for all His blessings on the work and workers. One blessed thing about medical work is the gratitude of those who get well. We felt that it has gone far beyond the bounds of whatever may have been done for them. One needs to forget quickly all the words poured into one's ears day by day by those who have been greatly benefited, but we cannot help feeling grateful and very happy when a specially difficult case has recovered, because one never knows just what the recovery or non-recovery of one case may mean. Perhaps in the future many who may become Christians may do so because they or their children have been cured in the dispensary or hospital. I have been surprised by having patients speak a number of times about a little girl who was burned all over the chest and arms and recovered. The patient was a Mohammedan girl, and because of her many others have come to the dispensary. So we are grateful to God for her recovery. Soon after our arrival in Busrah we were called to attend a Mohammedan woman in Ashar. God granted our prayers and saved her and

since then there have been a number of similar cases. One trip to a distant place was made. A very wealthy sheikh sent to have us come and treat his daughter. The place was near Fao, fifty-five miles from Busrah. It was a simple medical case, and several times since members of the same family have come for treatment. These women were so kind and gentle and so above the average type of patients that we consider it a privilege to have become acquainted with them, and we trust that the acquaintance may ripen into friendship. We cannot say that they seemed eager to hear the Gospel, but they listened politely. The house of a pasha in Ashar has been reopened through the successful treatment of his son's wife. Now whenever any of the children or women are ill they send for us at once. We have been surprised at the number coming to us from the city, in spite of the fact that there are so many doctors there.

MEDICAL WORK AT KUWEIT. DR. A. K. BENNETT.

Acting according to his promise to us, Sheikh Mubarek sent his steamer to Busrah, and three days after the laying of the cornerstone of the hospital there Mr. Pennings and I were aboard steaming down the river to Fao and from there to Kuwait. Arriving there on the tenth of March, we were taken to the Sheikh's palace, and although the Sheikh himself was away, we were royally entertained until his arrival. The house which the Sheikh appointed for us was large and roomy, but, as it had been left unused for fifteen years, it was in a very bad condition. We accepted it with good grace, however, and after three or four days we managed to have whitewashed and cemented three living-rooms and two large rooms for dispensary and consultation. Gradually we gained the confidence of the people and they began to come to us not only for medicines but also for operations, and especially fortunate were we to have a large measure of success with such as came into our hands.

In the early part of our stay the Sheikh invited us out to his camp, a place about eight miles to the southeast of Kuwait and pleasantly situated in a hollow between low hills. Here was a fine well with plenty of water and pasture in abundance. We

gladly accepted his invitation and spent two interesting and profitable days in Arab tents. Here it was that we met the Ameer of Nedjd and became acquainted with many of the influential Arabs of the surrounding tribes. I hope that the day will come when it will be worth something to us to have drunk coffee with this man and to have become fast friends with some of the chieftains. The question had often arisen in my mind as to how the Arab could endure to live in such a wide stretch of empty waste desert, and the reply to this query seemed to come to me when I had this privilege of meeting the Arab at this time in his tent in the glory of the spring, with the air fresh and cool, and all about the endless stretching out of a prairie covered with vegetation. Everywhere over plain and dale stretched a sea of the white and gold of myriads of daisies and dandelions, happily intermingled with the refreshing green of the desert grass. In verity, the desert was blossoming like the rose. Then I began to realize that this explains why the Arab loves the freedom and expanse of the desert, for such a love of freedom and roving seems to be inherited from the character of the land in which he dwells. So it is with the Arab's heart now that the summer is hot, it is dry and barren, and the seed we sow seems to fall wasted on hard ground, but the spring must come and then all the hidden powers of the land will spring forth to give life to that blossom which we know will be beautiful and exceedingly abundant. For have we not faith when we cry to God, "O, that Ishmael might live before Thee?"

THE BAHREIN STATION.

EVANGELISTIC AND EDUCATIONAL WORK. MR. D. DYKSTRA.

Of the work done the Bible sales are our first consideration. Of the 1,112 Scriptures sold during the eleven months, twenty-four were complete Bibles and thirteen were Testaments. Almost all the sales were of Scriptures in the Arabic language. Ninety-three per cent. of all the books were sold to Moslems, and, though not appearing on the sale sheet, the most gratifying aspect of the sales is that most of them were sold after a thorough

presentation of the Gospel's claim. A further fact to be noticed is that the total of 962 copies were sold in the bazaar and the outlying villages, giving them a wide circulation, and further pointing to the fact that the Bible shop is not the most fruitful means of Bible circulation. But what the Bible shop lacks in the distribution of the printed word, it makes up in the expounding of the printed word, as the Gospel has been faithfully proclaimed to visitors, of whom there have been during the year 375. In June of this year we left the rented shop and began work in the new shop which we were able to purchase with the Schoep Bible Shop fund. The new shop is well located, being at the head of the bazaar and on one of the main roads. Further, it is a corner shop and can never be entirely closed in. The upper story is intended to be used as a downtown office and a place for meeting all sorts and conditions of men. I have gone to the shop as often as I found opportunity, and usually had an interesting interview with visitors present.

During the year there has been the usual number of half-hearted inquirers who are driven by a hope of gain to invent some dream or vision as the basis of their supposed interest. We have often cordially invited them to our services and offered them instruction, but none of these ever gave any hope of becoming inquirers. Ahmed has seldom come to our meetings, and has not once come for instruction. He has spent the greater part of the year in trading trips to Hasa, and he says that he has faithfully proclaimed himself to be a Christian. Jassim has all through the year shown unmistakable signs of growth in grace. His work and manner of life have been very satisfactory, and he takes very much interest in a close study of God's word. We have further to report on Kamil, who was sent down in the beginning of the year to be engaged as *colporteur*. From the very first he showed much eagerness and ability in the study of the Bible.

It seems almost a prophetic incident that less than five minutes after my arrival in Bahrein in the beginning of the year I should have been told that unless there was a decided change in our educational policy some of the boys would go to India. At that time the number of Moslem boys amounted to sixteen, and I looked forward with pleasure to getting in among them to teach

them, but it was nearly two months before I could give any time to teaching in the school. Already some of the boys had left. At this time also a severe domestic trouble arose between the boys' parents, and one morning we found the school without pupils. I immediately set out to ascertain the cause, and the following day persuaded the parents to send the children again, and we had several months of hard work with the utmost good feeling. But during the forced vacation of the summer rumors got abroad of going to India, and after Ramadhan there was an exodus to the Moslem schools of Karachi and Aligarh. We cannot describe our feeling of regret when we saw these boys with whom we had labored so long take their departure in such a summary way. The work done in the school has been regular instruction in Arabic in all the elementary branches, and as much English instruction as time would permit, to which I gave from two to three hours a day. I have endeavored in particular to increase their efficiency in the spoken English and the results have been encouraging. The daily sessions were opened with the reading of the Bible and with prayer, and every opportunity was made use of to press home the Gospel truths. The statistics show that at the beginning of the year the number of boys enrolled was thirty-one, of whom sixteen were Moslems, and seven were Jews. At the close of the year the number enrolled was seven, of whom three were Moslems and four were Christians. The absence of the Jews is due to the fact that they have begun a school of their own.

EDUCATIONAL AND EVANGELISTIC WORK FOR WOMEN.

MRS. D. DYKSTRA.

Returning to Bahrein after a year in Muscat I found that it took some time again to become accustomed to this place. There were a few friends with whom I had become acquainted during my first year of language study, but for the greater part the field was new. Consequently the evangelistic work had to be taken up very gradually, and, since I had taught in the school for a short time the previous year, this seemed the most natural place to begin.

School has been held from the first week in January until the first of July, six months of steady work, and the attendance has been very encouraging. During the year I have tried to do intensive rather than extensive work, and this necessitated a weeding out of the pupils. It is very easy to run up a large enrollment, but it is of little benefit to any one, and certainly is an obstacle in the way of good work. Children too small to understand anything were sent home, as also some of the older girls, or rather, women, who were really too old to come and who were very irregular in attendance. With only two and a half hours a day to give to the school it was evident that some such system must be followed, and I think that the results have justified the change. For the greater part the girls who were enrolled came very regularly and made good progress and two of the Persian girls were reading Arabic when our vacation began. The attendance lessened perceptibly when the pearl season commenced, for many of the girls work in the shells. So when the hot weather came on we closed the school for a vacation, and owing to Ramadhan and the early annual meeting, it was not reopened. The total attendance for the six months was 1,814, of which 1,271 were Moslems and 543 Christians.

Sunday School was held from the first Sunday after annual meeting. Moslem girls had not been coming since May of the previous year, and until I began to teach in the school I had no opportunity to invite them. When the Moslem girls began to come I tried to teach them and the Christian children together, but it seemed such hopeless work that I divided the girls into two groups. To encourage larger and more regular attendance on the part of the Persian girls I held this Sunday School in the house, so that I could play the organ. Many came out of curiosity, but I was glad to have them there. The attendance in the classes was: Christians, 170; Moslems, 146. The mid-week prayer meeting has been held every week, and I also arranged for a prayer meeting for Moslem women in particular, and had three such meetings with good success; but the time I had for these meetings was not suitable, as it was impossible to hold them in the morning, when they should be held. The number of women that called on me at the house was sixty-five. Two short trips

were made on the island, and in the city of Menamah when the number of houses visited was 133, of which eighty-eight are new places entered. I cannot pass this by without testifying that the Lord has, in many instances, opened the way directly in answer to prayer. It was with a trembling heart that I took up this part of the work, for Bahrein seemed so big when I thought of the few whom I knew. But I have been wonderfully led and helped in all my visits and talks. In these visits I have met 540 women.

MEDICAL WORK. DR. C. STANLEY G. MYLREA.

As must always be the case in considering a year's work done in a general hospital, one cannot help but feel that the great bulk of the work, with its monotonous routine, cannot greatly vary in kind from year to year, but merely in numbers and statistics. Much of the work is uninteresting to the average layman, and even a doctor finds it hard to enthuse over the never-ceasing round of chronic ulcers and trachoma cases. I wish I could report an increase of attendance, but when we realize the competition of the Government hospital it is refreshing to know that we are holding our own. It must be added also that the physician in charge was absent on vacation for three months. The total number of new cases treated in the dispensary on the men's side was 2,708 and on the women's side 843—the total number of treatments new and old was 8,400 on the men's side and 2,659 on the women's side, making a grand total of 11,059. In the wards 101 patients spent 1,977 days under our care. Of these 101 cases, four were women. The cases included forty-three surgical, twenty eye, and thirty-eight medical. Of the cases on the men's side a few are worthy of note. Amongst the surgical were five instances of gunshot injury, four of which were from Kateef, and all have made splendid recoveries. One old man who was with us four and a half months and had sustained as the result of the gunshot compound fracture of the right humerus, besides two flesh wounds in the arm and two more in the thigh, was an especially gratifying case. Amongst the eye cases was an old patriarchal Arab, who always addressed me as "my son," who came all the way across country from a village near Mecca. He said he spent more

than two months on the road. He was stone blind, and we operated on him for double cataract, and gave him excellent vision in the right eye and fair vision in the left. One felt very happy to see him mount his donkey without help from anyone and ride off all alone, one who before had had some one to lead him by the hand everywhere. He was expecting to go home the way he had come by way of the desert, and I have often wished that I could get first hand news of him.

We treated our first case of Black Water fever in the person of Muallim Shemoon. He was seriously ill for about five weeks and during the first week of the attack he was at death's door, but we thank God for restoring to us one whose character shone out brightly during the test of a long illness. I trust that Black Water fever will never get a foot-hold in Bahrein. Plague this year was conspicuous by its absence. No cases of cholera have occurred, and we hope that the recent establishing by the Sheikh of quarantine regulations, far from being a farce, will really be a means of preventing this terrible scourge from devastating our islands. Should, however, any epidemics occur, we are now in a position to receive patients stricken with contagious diseases, for it gives me great pleasure to announce that our two isolation wards are now ready for use.

With regard to outside work, 133 visits were made to all sorts and conditions of men and women, from Sheikhs and ladies of high rank to Persian coolies and their wives and children. Three interesting little excursions were made, two to Bedayah, and one to the island of Sitra. On one of these to Bedayah we spent the night there and were most cordially received; one of the men was especially friendly, in fact one could not help but feel that he was "not far from the Kingdom of God."

I have left the evangelistic work to the last, as after all it is the main purpose of all our energies. The methods have been the same as in other years, the dispensary services, which are always held before the clinics, being our most effective means of preaching the Gospel. During the year 238 addresses have been given on the men's side, and 156 on the women's side. May God grant that the persistent scattering of the seed on all sorts of soil shall yet produce its harvest with the attendant joy there-

of. Much of the evangelistic work is impossible to report on, consisting of conversation here and there, the word in season, but we trust that the results will surely follow. "My word shall not return unto me void, but 'it shall accomplish that whereunto I sent it."

THE MUSCAT STATION.

EVANGELISTIC AND EDUCATIONAL WORK. REV. J. CANTINE.

Having had three men engaged during most of the year, we have been enabled to occupy our Bible shops at both Muscat and Mutrah and at the same time do much touring. Our *colporteurs* have spent more days on the road this year than ever before and the sales have been correspondingly larger.

The success which we expect in our school work is still but partially attained. A step in advance has been taken in that the Sultan and also his brother have both given their approval by sending their children to us. This makes our position a secure one and from now on we will doubtless draw in a better class of students.

Our regular religious services during the year have been very helpful. As many as eighteen Muslims have been counted at our Sunday preaching, and our little chapel is often filled to overflowing.

Two enquirers in the Muscat field have given us much joy. One is a man who while sinking under a wasting disease has been earnest in his assertions of faith in Christ as a Saviour, and has endured steadfastly some persecution. The other is the father of several children whom he wishes to put under Christian instruction. He himself lacks the courage to now give up his position and face destitution for his family and is anxious that they be put in Christian surroundings when he promises to declare himself.

In temporal matters the Mission is gaining ground. Our second dwelling house at Muscat is nearing completion and should be a valuable addition to our Mission property. Our

standing among the people, while never suffering much because of the effort last year to stop our medical work, has yet been favorably influenced by the Sultan's change of front and all doors on the coast and inland are now open to us.

While woman's work could not be pushed as energetically this year as formerly yet much was done. Especially was an effort made to reach the lepers, and the poor girl, Tahara, should be named among our enquirers and the regular attendants at our services.

GENERAL SUMMARY, 1910-1911.

	China	India	North Japan	South Japan	Arabia	Total
Stations occupied	4	9	*3	4	5	25
Out-stations and Preaching						
Places	80	182	19	27	2	310
Missionaries, men, ordained.....	9	11	5	3	8	36
Missionaries, men, not ordained.	3	3	2	1	6	15
Associate Missionaries, married						
women	8	14	6	3	8	39
Missionaries, unmarried women.	12	13	4	5	6	40
Native ordained Ministers.....	15	15	4	8	.....	42
Other native helpers, men.....	75	291	11	5	32	414
Native helpers, women.....	20	176	8	1	5	210
Churches	14	21	16	.....	.....	51
Communicants	1,812	2,963	493	276	.....	5,544
Received on Confession, 1910....	121	267	34	41	1	464
Boarding Schools, Boys'	3	6	†1	1	.....	11
Scholars	182	303	†311	168	.....	964
Boarding Schools, Girls'	5	3	1	1	.....	10
Scholars	358	186	232	80	.....	856
Theological Schools	1	1	†1	.....	.....	3
Students	22	29	†36	.....	.....	87
Sunday Schools .....	.....	191	25	19	6	216
Scholars .....	.....	11,084	1,114	872	109	13,179
Day Schools	24	257	.....	.....	4	285
Scholars	833	7,195	.....	.....	125	8,153
Hospitals and Dispensaries.....	3	7	.....	.....	4	14
Patients Treated	11,101	80,461	.....	.....	31,355	122,917
Native Contributions, Silver.....	\$13,337	Rs. 8,199	Y. 676	Y. 1,283	.....	.....
Native Contributions, U. S. Gold	\$6,666	\$2,733	\$338	\$642	.....	\$10,381

* These figures, except those for the Missionaries and Boarding Schools, for 1909.

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

COMPARATIVE SUMMARY, 1858-1911.

	1858	1868	1878	1888	1898	1908	1911
Stations	6	10	11	11	23	22	25
Out-stations and Preaching							
Places	2	18	49	123	241	268	310
Missionaries, men	8	14	16	28	36	41	51
Missionaries, married women....	6	12	14	21	31	33	39
Missionaries, unmarried women..	1	.....	7	9	20	33	40
Native ordained ministers.....	.....	4	6	26	30	37	42
Other native helpers, men.....	22	76	86	173	211	367	414
Native helpers, women .....	.....	2	10	47	41	146	210
Churches	7	13	31	47	47	42	51
Communicants	297	816	1,563	4,559	5,564	5,282	5,544
Boarding Schools, Boys' .....	.....	2	1	7	10	9	11
Scholars .....	.....	55	40	308	517	1,004	964
Boarding Schools, Girls' .....	.....	1	3	5	10	11	10
Scholars .....	.....	46	97	300	456	766	856
Theological Students .....	.....	7	19	32	61	80	87
Day Schools	6	17	44	106	201	195	285
Scholars	87	413	1,341	2,612	6,059	8,245	8,153
Hospitals and Dispensaries.....	.....	1	1	.....	4	8	14
Patients Treated .....	.....	15,507	9,673	.....	18,046	107,571	122,917
Native Contributions .....	.....	\$1,134	\$1,500	\$8,325	\$10,758	\$8,946	\$10,381

TABULAR VIEW OF RECEIPTS.

CLASSES AND CHURCHES.	Churches and Men's Societies.	Sunday Schools.	Young People's Societies.	Woman's Board.	Special.	Arabian Mission.	Total.
CLASSIS OF ALBANY.							
Albany, First.....	686 00			840 25		48 00	1574 25
Albany, Madison Ave.....	1569 18			920 75	1250 00	2057 00	5796 93
Albany, Third.....	13 20			25 00			38 20
Albany, Fourth.....	120 00			15 00		10 00	145 00
Albany, Holland.....	25 00	23 20		47 00	13 80	38 60	145 60
Albany, Sixth.....	101 51	60 00		29 20			190 71
Bethlehem, First.....	20 00			117 75	5 00		142 75
Bethlehem, Second.....	10 00			61 80		2 07	73 87
Berne, Second.....							
Clarksville.....	6 25						6 25
Coeymans.....	30 00	10 00		21 93			61 93
Jernsalem.....	3 50						3 50
Knox.....							
New Baltimore.....	29 67		8 52	53 50		30 31	122 00
New Salem.....	16 75	6 00		8 50			31 25
Onesquethaw.....	1 25						1 25
Union.....							
Westerlo.....							
Classical Union.....				54 04			54 04
	2632 31	99 20	8 52	2194 72	1268 80	2183 98	8387 53
CLASSIS OF BERGEN.							
Hackensack, First.....	193 87	50 00	25 00	106 14		30 00	405 01
Schraalenburgh.....	49 98	20 00	7 50	100 00	114 00	20 55	312 03
English Neighborhood.....	10 70			10 22		5 55	26 47
New Durham.....				150 00	751 00	25 00	926 00
Trinity.....				20 00		50 00	70 00
Hoboken, First.....							
North Bergen.....	100 00	61 00		42 15			203 15
Hackensack, Second.....	603 27	300 18		35 00	100 00	5 00	1043 45
Hoboken, German Evan.....	50 00	60 66				20 00	130 66
Hackensack, Third.....	3 50						3 50
Closter.....	37 95	20 00		21 00	12 00		90 95
Coytesville.....	10 33	20 00					30 33
Guttenberg.....	15 00	20 00	15 00	17 50	5 00	5 00	77 50
Jersey City, Central Ave.....	81 35		35 00				116 35
Cherry Hill.....	27 34	12 03	10 00	16 06			75 43
Secaucus.....							
Spring Valley, N. J.....				10 00			10 00
Westwood.....	73 85	82 42	19 54	65 00	15 00	5 00	260 81
Oradell.....	49 12	30 54		39 91		68 61	188 18
Hasbrouck Heights.....		17 00	5 00	19 39	3 00		44 39
Highwood.....				6 90			6 90
Rochelle Park.....				12 00			12 00
Bogert Memorial.....	5 00		3 00	30 97		8 00	46 97
West Hoboken, First.....	491 57	86 57	40 00	40 00	25 00	20 00	653 14
Weehawken, Woodcliff Chapel.....							
Harrington Park.....							
Classical Union.....				30 28			30 28
	1812 83	730 40	160 04	772 52	1025 00	262 71	4763 50

CLASSES AND CHURCHES.	Churches and Men's Societies.	Sunday Schools.	Young People's Societies.	Woman's Board.	Special.	Arabian Mission	Total.
SOUTH CLASSIS OF BERGEN.							
Bergen	296 35	27 25		195 75		41 16	560 51
Bayonne, First	192 26	35 62		34 40		20 00	282 28
Wayne Street				102 61	3 00	10 00	115 61
Park	28 00			52 00			80 00
Bayonne, Fifth St.	175 05	40 00	14 00	92 62	12 00		333 67
Hudson City, Second	8 00	10 00					18 00
Lafayette	111 93	100 00	31 00	135 21			378 14
Greenville		8 75		28 75			37 50
Free							
Bayonne, Third		2 00				2 00	4 00
German Evang. First	13 00						13 00
St. John's							
Faith	20 19	4 46		30 41			55 06
Classical Union				14 59			14 59
	844 78	228 08	45 00	686 34	15 00	73 16	1892 36
CLASSIS OF DAKOTA.							
Chancellor	70 00	7 00		3 74		12 00	92 74
Charles Mix	46 00	12 00					58 00
Davis, Bethel							
Delaware							
Grand View	15 00	3 80				11 00	29 80
Harrison	233 77	27 75		137 80	43 30	47 25	489 87
Lennox, First	5 00			2 00		2 00	9 00
Lennox, Second	78 96			10 00	40 44	25 00	154 40
Litchfield	4 16	15 40					19 56
Mapes							
Monroe, S. D.	12 00					15 00	27 00
North Yakima	40 00	52 75	6 00	12 00		20 00	130 75
Oak Harbor	15 00						15 00
Orange City, Am.	301 61	59 18	15 00	18 63	35 00	7 21	436 63
Salem							
Scotland, Ebenezer	38 94					11 17	50 11
Sioux Falls	22 20					1 75	23 95
Springfield	56 15	27 03		55 00		16 50	154 68
Westfield, Hope	104 32				40 00	10 00	154 32
Worthing							
Yankton							
Corsica		8 05			14 73	7 69	30 47
Wittenbergh, S. D.							
Marion	19 80			41 07		6 65	67 52
Castlewood	10 90	8 05		6 37	11 50	5 40	42 22
Maurice, S. D., Amer.				7 68			7 68
Tyndall	6 00						6 00
Lynden, Wash.	54 00						54 00
	1133 81	221 01	21 00	294 29	184 97	198 62	2053 70
CLASSIS OF GRAND RIVER.							
Ada	14 03		3 00	10 00			27 93
Atwood				5 00			5 00
Coopersville	84 80	12 00	24 00	118 40		25 60	264 80
Detroit	47 92	55 32	23 00	6 50		1 25	135 99
Fremont	108 42	62 02		30 00	19 00		219 44
Grand Haven, First	212 26	139 30	7 50	70 00	4 00	86 00	519 06
Grand Rapids, Second	1100 68	140 00	15 00	584 00	143 67	161 11	2144 46
Grand Rapids, Third	1492 00	50 00	10 00	76 90	64 00	35 00	1727 90

FOREIGN MISSIONS.

CLASSES AND CHURCHES.	Churches and Men's Societies.	Sunday Schools.	Young People's Societies.	Woman's Board.	Special.	Arabian Mission.	Total.
CLASSIS OF GRAND RIVER. (Continued.)							
Grand Rapids, Fourth.....	241 00	117 67		40 78	5 00	80 00	484 45
Grand Rapids, Fifth.....	412 17	500 00		235 00	97 73	145 00	1390 50
Grand Rapids, Sixth.....	16 00	17 75				10 00	43 75
Grand Rapids, Seventh.....	117 50	10 00	15 00	35 00	40 00	39 00	256 50
Grand Rapids, Eighth.....	12 79	54 29	5 25	10 00		28 52	110 85
Grand Rapids, Ninth.....	23 00	45 00		2 50			70 50
Grand Rapids, Trinity.....	70 78	38 21	5 00				113 99
Grandville.....	37 43	48 49	5 00	10 00		12 10	113 02
Grant.....	3 30						3 30
Kalamazoo, First.....	23 82			152 50		41 90	218 22
Kalamazoo, Third.....	47 00	82 00		15 00		41 00	185 00
Kalamazoo, Fourth.....		10 00					10 00
Modderaville.....					2 00		2 00
Muskegon, First.....	34 33	45 05		168 98	162 44	45 00	455 80
Muskegon, Third.....	8 00	8 00		27 00	19 00	6 00	68 00
New Era.....	52 03	14 75		24 42		7 75	98 95
Portage.....	13 50	8 00		15 00	12 50	5 00	54 00
Rehoboth.....	18 25					4 45	22 70
South Haven.....							
Spring Lake.....	82 25	51 75	50 00	28 50	74 20	33 10	339 80
Twin Lakes.....	14 57	12 33		3 00		5 00	34 90
Vogel Center.....							
Classical Union.....				7 55		15 00	22 55
Dunningville Mission.....	4 53			3 43			8 96
Men's Miss. Conf.....	8 27						8 27
	4301 53	1521 93	164 75	1080 06	643 54	827 78	9139 59
CLASSIS OF GREENE.							
Athens, First.....	80 00			70 00		10 00	140 00
Athens, Second.....							
Catakill.....	773 16				20 00	71 00	1073 90
Coxsackie, First.....	23 92	7 24		19 00	3 00	23 19	76 35
Coxsackie, Second.....	98 55	19 74	5 00	83 00		6 80	213 09
Kiskatom.....	112 28	16 50	36 00	14 11		15 00	193 87
Leeds.....	18 87	5 45	3 33	28 25		12 00	67 90
Classical Union.....				20 00			20 00
	1086 76	48 93	44 33	444 10	23 00	137 99	1785 11
CLASSIS OF HOLLAND.							
Beaverdam.....	10 70	46 85		17 80	26 55	11 15	113 05
Cleveland, Second.....	57 40	51 07	54 50	20 00	25 00	5 00	212 07
East Overisel.....	79 34	113 00					192 34
Ebenezer.....	14 17	82 24		10 00	4 25	44 40	155 06
Gelderland.....							
Graafschap.....	85 36			18 00			103 36
Harlem.....	8 98	9 10				5 86	23 94
Hamilton.....	33 00	93 18	8 22	62 14		38 98	230 52
Holland, First.....	218 94	179 25	25 00	68 80	150 00	605 00	1247 00
Holland, Third.....	865 44	848 17	66 66	183 89	125 00	70 00	2182 16
Holland, Fourth.....	89 15	70 10		29 00		33 00	221 25
Jamestown, First.....	849 40	135 00	14 00	62 00	54 00	47 30	661 70
Jamestown, Second.....	75 96			53 86	14 58	84 70	179 10
North Blendon.....	8 35	1 63	7 00	17 64		4 00	38 65
North Holland.....	63 22	50 00		15 00		225 00	353 22
Overisel.....	505 57	485 23	26 65	144 25	252 00	734 10	2148 40

CLASSES AND CHURCHES.	Churches and Men's Societies.	Sunday Schools.	Young People's Societies.	Woman's Board.	Special.	Arabian Mission.	Total.
CLASSIS OF HOLLAND. (Continued.)							
Saugatuck	8 50	65 25		22 00		10 00	105 75
South Blendon		12 05		7 00	13 20		32 25
Three Oaks	225 55	182 75	5 00	70 00	309 75	40 00	833 05
Vriesland	80 00	247 59	15 00	177 26	112 00	93 94	725 79
Zeeland, First	309 00	257 15	35 00	147 50	144 00	105 00	998 05
Zeeland, Second		10 75					10 75
Holland, Centre		9 00					9 00
Beechwood, S. S., Holland	500 00						500 00
Zeeland Home Folks Syndicate				7 55		15 00	22 55
Classical Union	8 27						8 27
Men's Miss. Conf.	5 00						5 00
Byron Center							
	3601 31	2949 39	275 03	1133 69	1231 93	2122 43	11313 78
CLASSIS OF HUDSON.							
Claverack, First	68 20	5 18		66 25	2 00	19 00	160 60
Gallatin	30 91	5 81	2 25	8 50			47 47
Germantown	19 83	6 20	15 40	12 70	5 00	14 42	73 55
Greenport	19 15	5 86		41 00	2 00		68 01
Hudson	132 96	31 24	25 00	239 58	154 32	26 00	609 10
Linlithgo	54 37	5 00		17 00			76 37
Livingston Memorial	10 00					1 00	11 00
Mellenville	25 79	19 03	14 00	6 50	10 00	3 67	78 99
Philmont	374 85	15 00	15 00	72 00		63 61	525 46
Upper Red Hook	73 23			94 72	3 00		170 95
West Copake	9 00	15 00					23 00
Classical Union				11 46			11 46
	817 38	93 30	71 65	569 61	176 32	127 70	1855 96
CLASSIS OF ILLINOIS.							
Bethany	833 47	27 16		50 00		35 64	946 27
Fairview	58 03	23 00		47 50		37 50	166 03
Irving Park	68 53	30 00	30 00	100 00		15 00	243 53
Manito	11 65				3 00		14 65
Northwestern	25 00						25 00
Norwood Park	158 65	5 25	34 00	5 00		20 00	222 90
Pekin, First	50 25	14 00					64 25
Pennsylvania Lane	30 28						30 28
Raritan	26 72	12 50	8 10	4 00	11 00	9 25	71 66
Spring Lake	1 50	2 50		5 00			9 00
Summit	50 46	30 34	10 00			60 00	150 80
Trinity	25 40	174 44	15 00	8 63		24 50	247 97
Pekin, Second						13 15	24 45
Newton, Zion	11 30					5 74	21 04
Ustick	15 30					2 00	19 10
Dolton	6 63	4 86		5 61			89 47
Classical Union				89 47			89 47
	1873 17	324 05	97 19	315 21	14 00	222 78	2346 40
CLASSIS OF IOWA.							
Alton	918 30	15 00	10 00	119 75	135 45	80 90	1279 40
Archer	3 40						3 40
Bethel (Leota)	78 24	25 00	5 00	10 00		29 75	147 99
Boyden	197 18	49 74		25 00	68 21	71 85	411 48
Carmel	53 74	30 41		10 00		16 82	110 97
Churchville	7 00	7 50		7 50		4 50	26 50

CLASSES AND CHURCHES.	Churches and Men's Societies.	Sunday Schools.	Young People's Societies.	Woman's Board.	Special.	Arabian Mission.	Total.
CLASSIS OF IOWA. (Continued.)							
Clara City	24 87						24 87
Free Grace	80 00	40 00	10 00	10 00	13 00	92 21	245 21
Friesland	2 00					2 00	4 00
Holland, Neb.	194 57	162 50		165 00	282 15	239 70	1043 82
Hospers	130 00	75 00	15 00	16 00	39 00	75 00	350 00
Hull	443 53	82 48	17 00	40 00	151 05	40 00	774 08
Le Mars							
Luctor	24 47	10 00		30 00		18 59	78 06
Maurice	287 95	40 13	42 00		95 00		465 08
Newkirk	113 48	200 00	100 00	145 00	127 00	70 83	756 31
Orange City, First ..	351 82	324 50	112 50	125 00	219 34	827 22	1960 38
Pella, Neb.	38 00	0 00		13 75	19 06	17 35	97 16
Rock Valley	18 14	50 00		47 00	66 57	43 64	225 35
Roseland	18 50	71 97	31 00			14 30	135 77
Rotterdam	27 90			20 00		9 50	57 40
Sandstone	11 29	9 08			13 66	7 25	41 28
Sheldon	18 33	20 98	2 29	41 50	166 00		240 01
Silver Creek	34 00	5 00	1 50		20 60		70 10
Sioux Center, First ..	811 44	195 00	25 00	100 44	161 69	35 46	1329 03
Sioux Center, Central ..	67 03	39 07		74 05	126 00	38 20	344 35
Spring Creek	3 70	4 00		11 80			19 56
Volga	7 19					3 36	10 55
Pipestone							
Edgerton, Minn.	18 00	13 38					31 36
Doon	10 35	4 86					15 21
Sioux County Churches ..						1400 00	1400 00
New Holland, Colo.							
Lismore, Minn.				5 00			5 00
Prairie View	32 18	63 05		54 50		13 20	163 53
Conrad, Mont.					7 75		7 75
Kuner, Colo.			6 73				6 73
Zendings Festen	829 87						829 87
	4850 49	1548 23	377 93	1071 35	1720 53	3146 13	12720 66
CLASSIS OF KINGSTON.							
Bloomington	20 21			24 99		5 00	50 20
The Clove	48 97	57 85	2 00	95 80		14 00	218 62
Dashville Falls	3 14						3 14
Gardiner	63 00			17 00			80 00
Gulford	1 87			87 92			89 79
Hurley	59 45	22 76	5 00	7 50		16 50	111 21
Kingston, Fair St.	66 64	55 00		48 00	15 00	51 18	235 82
Krumville							
Lyonsville	1 77				4 45	2 32	8 54
Marbletown	15 98			28 50	28 97	50 26	123 71
Marbletown, North ..	18 00			18 25		3 52	39 77
New Paltz	223 31	42 56					265 87
Rochester	1 39			235 03		5 06	241 48
Rosendale	6 80			12 60		10 60	30 00
Rosendale Plains	3 88		2 88			2 98	9 72
St. Bemy	7 80		2 60	7 01			17 41
Classical Union				13 00			13 00
	342 21	178 17	12 46	595 80	48 42	161 42	1538 28
N. CLASSIS OF LONG ISLAND.							
Jamaica	1081 25	65 68	8 35	355 75	449 00	141 75	2111 78
Newtown	29 69			10 67			40 36

CLASSES AND CHURCHES.	Churches and Men's Societies.	Sunday Schools.	Young People's Societies.	Woman's Board.	Special.	Arabian Mission.	Total.
N. CLASSIS OF LONG ISLAND. (Continued.)							
Oyster Bay	41 05			5 00	51 00	3 65	100 70
North Hempstead	30 00			30 00		10 00	70 00
Williamsburgh		30 00		130 00			160 00
Astoria, First				30 00			30 00
Flushing	194 89			58 45	5 00	950 03	1208 37
Brooklyn, Kent St.	44 32		5 00			5 00	54 32
South Bushwick	78 85	25 06	39 00	185 00	27 00	9 59	364 50
Astoria, Second	9 00	13 00		34 00		6 00	62 00
East Williamsburgh							
Queens	27 28	89 80		112 82		25 00	254 90
Brooklyn, German Evang.	10 00	15 00					25 00
Sayville	59 95	5 42			5 00	10 05	80 42
Locust Valley	5 00				4 00	2 50	11 50
College Point	68 60	80 00	5 00	5 00		17 55	176 15
Long Island City, First.	44 50	7 50	7 00	35 00	3 00	23 00	120 00
Bushwick		34 28		5 00			39 28
Jamaica, German Evang.	25 00						25 00
Hicksville							
Newtown, German							
Steinway	138 45	25 00		28 00			191 45
Church of Jesus							
New Hyde Park		4 00		5 00			9 00
Sunnyside							
Little Neck	2 00	5 00		3 32		20 00	30 32
Winfield	5 00						5 00
Far Rockaway, German.	5 00	2 50					7 50
Classical Union				40 00			40 00
	1909 83	402 24	64 35	1073 01	544 00	1224 12	5217 55
S. CLASSIS OF LONG ISLAND.							
Brooklyn, First	224 93		48 19	650 00	25 00	503 11	1451 23
Flatbush	692 71			946 00	933 00	31 00	2602 71
Grace	59 70	35 23		114 00	5 00	14 89	228 82
New Utrecht	149 20	233 42		142 00			524 62
Gravesend	17 88			357 47	15 00	3 50	393 85
Flatlands	30 87	65 82	15 00	61 50		30 00	203 19
New Lots	17 13						17 13
East New York	35 00	17 00			4 00		56 00
Brooklyn, South	137 68	162 00	40 00	140 00		120 00	599 68
Brooklyn, Twelfth St.	44 33	10 71		130 00			185 54
Brooklyn, Bethany	14 50	160 00		49 00	50 00		273 50
Brooklyn, On the Heights.	1019 68			313 00	5 00	645 00	1982 68
New Brooklyn	35 00						35 00
Flatbush, Second	2 00	3 00		3 00			8 00
Canarsie	5 00						5 00
St. Thomas, D. W. I.		6 25					6 25
Ocean Hill	9 37	14 88					24 25
Edgewood	38 88			45 25		3 50	87 61
Ridgewood	5 00						5 00
Greenwood Heights	8 20			46 50			54 70
Bay Ridge	49 92			126 50			176 42
German American							
Woodlawn				39 15		3 25	42 40
Classical Union				48 46			48 46
Windsor Terrace Mission.	3 50						3 50
	2600 96	708 29	103 19	3211 83	1037 00	1354 25	9015 52

CLASSES AND CHURCHES.	Churches and Men's Societies.	Sunday Schools.	Young People's Societies.	Woman's Board.	Special.	Arabian Mission.	Total.
CLASSIS OF MICHIGAN.							
Grand Rapids, Bethany.....	64 22	86 78		481 89	72 00	75 91	780 87
Kalamazoo, Bethany	17 12	42 40			4 00	6 25	69 77
Bethel	9 62	50 41	3 70	8 92	2 00	9 62	78 27
Britton							
Canterville							
Constantine						4 00	4 00
De Spelder							
Grand Rapids, Grace.....	50 00	97 68		20 00		30 00	187 68
Grand Haven, Second.....	6 02	59 45		50 00		9 56	125 03
Grand Rapids, First.....	243 23	45 00		56 88		79 30	424 41
Holland, Hope	883 80	95 32	38 78	59 00			1077 50
Kalamazoo, Second	875 00			194 89	56 62	625 00	1751 31
Macon							
Mankegon, Second		88 58	35 00	98 14			221 72
South Bend		18 05					18 05
South Macon							
Grand Rapids, Immanuel.....	111 13	78 00		29 87		36 07	255 07
Mission Feast							
Kalamazoo, No. Park.....	25 98	35 50	12 82	84 50			168 80
Classical Union				22 56		15 00	37 56
Men's Miss. Conf.....	8 27						8 27
	2294 39	692 14	90 30	1052 14	184 62	890 71	5154 30
CLASSIS OF MONMOUTH.							
Freehold, First	16 20	10 00		71 89		11 67	109 86
Holmdel		13 88		57 65			71 53
Middletown	9 95			30 11		5 00	45 06
Freehold, Second	72 30	49 47		70 00			191 77
Keyport	3 20	5 00		30 00		2 20	40 40
Long Branch				15 00			15 00
Colts Neck	15 00			27 97		5 00	47 97
Asbury Park	18 70	3 73		13 73		5 00	36 16
Red Bank	7 32						7 32
Matawan, N. J.....							
Classical Union				53 95			53 95
	187 67	82 08		370 40		28 87	619 02
CLASSIS OF MONTGOMERY..							
Amsterdam, First	84 20	27 00		118 60		17 00	241 80
Amsterdam, Trinity	8 00			35 00		5 00	48 00
Aurlesville				7 00			7 00
Buffalo							
Canajoharie	21 22	58 99		17 50			97 71
Cicero							
Columbia	2 00						2 00
Cranesville							
Currytown	3 94			17 50			21 44
Ephrata							
Florida	30 10			14 00		10 00	54 10
Fonda	124 70	20 00		84 88			179 38
Fort Herkimer							
Fort Plain	10 00	15 00		50 00	5 00		80 00
Fultonville	30 00	37 00		16 30			83 30
Glen	10 00						10 00
Hagaman	62 75			40 50	1 25	20 00	124 50
Herkimer	57 79	9 13		20 00			86 92

CLASSES AND CHURCHES.	Churches and Men's Societies.	Sunday Schools.	Young People's Societies.	Woman's Board.	Special.	Arabian Mission.	Total.
CLASSIS OF MONTGOMERY. (Continued.)							
Interlaken	23 50		35 00	50 72			109 22
Johnstown	5 00			28 17			33 17
Lodi	80 00	12 50	8 00	38 25	6 57	25 00	170 32
Manheim	15 45			7 00			22 45
Mapletown							
Mohawk			5 00	10 00			15 00
Naumberg	10 00					7 00	17 00
Owasco	14 00		10 00				24 00
Owasco Outlet							
St. Johnsville	44 28	13 00	13 21	62 00		10 00	142 49
Sprakers				5 00			5 00
Stone Arabia							
Syracuse, First	35 00	30 00		248 12		25 00	338 12
Syracuse, Second	56 00			18 15			74 15
Thousand Islands	9 00	3 00	5 00	15 00			32 00
Utica	50 28			60 53		11 00	121 79
West Leyden	26 25		13 56	18 01	2 00	4 82	64 64
Cortland, N. Y.							
Classical Union				13 00			13 00
Sammons ville	2 00						2 00
	815 44	225 62	89 77	940 12	14 82	134 82	2220 59
CLASSIS OF NEWARK.							
Belleville	26 45	18 10		32 72		19 55	96 82
Newark, First	235 00			50 00			285 00
Irvington	22 50			10 00			32 50
Newark, N. Y. Ave.	12 47		5 00	162 86	56 71	20 00	257 04
Franklin	1 13			24 64			25 77
Newark, North	2178 25	352 00	40 00	2057 86	96 50	100 00	4827 60
Newark, West	12 00	4 00					16 00
Newark, Clinton Ave.	965 35			551 25	16 00	120 14	1652 74
Newark, Trinity	3 20	43 06	5 00	26 94	5 00	2 75	85 95
Linden	13 85	12 37					26 22
Newark, Christ	12 35			90 00	10 00	9 24	121 59
Brookdale	16 41		2 65	5 00	1 00		25 06
Orange, First	278 00		35 00	830 17		90 00	1233 17
Plainfield, Trinity	3 00			121 82		350 00	474 82
Plainfield, German	10 50						10 50
Montclair Heights	100 00	4 55		35 00			139 55
E. Orange, Hyde Park.	7 75			89 50			97 25
Classical Union				170 50			170 50
Netherwood	5 09			10 00			15 09
	3903 30	435 07	87 65	4268 26	187 21	711 68	9593 17
CLASSIS OF NEW BRUNSWICK							
New Brunswick, First	145 87	150 00	20 00	110 00		10 00	435 87
Six Mile Run	875 00			85 35		51 93	1012 28
Hillsborough	49 39			115 31	5 00	32 10	201 80
Middlebush	84 86	17 71		11 00		14 00	127 57
Griggstown	30 00	11 00		30 96			71 96
New Brunswick, Second	500 00	52 50		64 00	1 00	80 00	697 50
Bound Brook	21 78		3 00	20 00		6 84	51 62
East Millstone	11 71	10 00		29 00		3 65	54 36
Metuchen	186 78	20 82	10 00	93 93	227 43	4 69	543 05
New Brunswick, Saydam St.	383 96	36 51		690 36	12 50	25 00	1148 32

FOREIGN MISSIONS.

CLASSES AND CHURCHES.	Churches and Men's Societies.	Sunday Schools.	Young People's Societies.	Woman's Board.	Special.	Arabian Mission.	Total.
CLASSIS OF NEW BRUNSWICK. (Continued.)							
Highland Park				43 00			43 00
Spotswood	19 00			16 00			35 00
St. Paul's, Perth Amboy	3 00					1 00	4 00
Classical Union				105 46			105 46
Cherry Valley Junction, N. J.	4 00						4 00
Hope Chapel, Runyon, N. J.	1 00						1 00
	2316 34	208 54	33 00	1474 37	245 93	229 21	4597 39
CLASSIS OF NEW YORK.							
Collegiate	11023 53	326 19	45 00	9444 88	2601 75	1715 03	25156 38
Collegiate, 34th St.	175 00	50 00		65 00		65 00	355 00
Collegiate, Knox Memorial.	351 91	80 00		70 00	180 60	110 00	742 51
Collegiate, Vermilye Chapel.				25 00		40 00	65 00
Harlem Collegiate	308 02	108 00	30 00	413 50	55 97	588 23	1623 72
South	119 30			27 50	1000 00		1146 80
Manor Church		50 00	10 00	50 00		10 00	120 00
Staten Island	42 51	75 00		94 50	25 00	7 50	244 51
Bloomingtondale				33 00			33 00
Madison Ave.	606 90		17 04	2154 00		50 00	2887 94
German Evang. Mission	50 00					20 00	70 00
Huguenot Park				15 00			15 00
Mott Haven	21 99	16 50		15 00	2 00	15 06	70 55
High Bridge, Union	165 29	12 65	25 00	208 00		20 00	430 94
Fourth, German	46 54	34 23	104 00	10 00	15 00	76 20	286 67
Avenue B, German		20 00					20 00
Brighton Heights	743 35		4 00	65 50	10 00	4 00	826 85
Sixty-eighth St., German.	20 00				13 20		33 20
St. Peter's, German Evang.							
Grace	45 00	57 00		15 00	2 00	10 00	129 00
Hamilton Grange	112 99			119 00		59 40	291 39
Comforter	96 10	20 00	15 00	10 05	5 00		146 15
Anderson Memorial	31 54						31 54
West Farms						50 00	50 00
Fordham Manor	25 00			63 71			88 71
Bethany Memorial	60 00	100 00		30 00		15 00	205 00
Prospect Hill		2 63		18 92			21 55
Melrose, German							
Mariner's Harbor	2 75				13 25		16 00
Belfast, Ma.	3 50						3 50
Fort Washington	161 01	4 00		45 68			230 69
McKee, Ky.				10 00		10 00	20 00
	14352 23	1016 90	250 04	12988 24	3873 77	2865 42	35346 60
CLASSIS OF OKLAHOMA.							
Clinton	7 00	3 00	1 75	3 55			15 30
Colony	15 49	3 64	13 00	28 25			60 38
Fort Hill				22 50			22 50
Arapaho	20 81			9 74			30 55
Cordell	67 21						67 21
Gotebo							
Thomas	2 50				10 00		12 50
Horton Memorial							
Oklahoma City		14 50					14 50
Fairview	3 30	9 92					13 22
Mescalero							
	116 81	31 06	14 75	64 04	10 00		236 16

CLASSES AND CHURCHES.	Churches and Men's Societies.	Sunday Schools.	Young People's Societies.	Woman's Board.	Special.	Arabian Mission.	Total.
CLASSIS OF ORANGE.							
Bloomingsburgh	5 46			5 00			10 46
Callicoon	20 00						20 00
Claraville							
Cuddebackville							
Port Jervis, Deer Park	154 69	50 00		10 00		25 00	239 69
Ellenville	64 01		15 00	30 00	5 00		114 01
Fallsburgh	25 00			5 89			30 89
Grahamsville	10 00						10 00
Kerhonkson							
Mamakating	27 00						27 00
Mineralsink							
Montgomery	223 51			24 00		21 00	268 51
Newburgh	143 75	55 96		393 33		116 89	709 93
New Hurley	10 94					3 22	14 16
New Prospect	67 27	5 00		45 10		10 00	127 37
Port Jervis, Second						10 00	10 00
Shawangunk	67 29			43 50		10 40	121 19
Unionville							
Walden	107 83	20 00	15 00	45 00	2 00	32 62	222 45
Wallkill Valley	21 81	10 00	15 00	15 00	12 00	5 10	78 91
Walpack, Lower	16 39	10 00	9 29			2 00	37 68
Walpack, Upper	6 37				2 00		8 37
Warwarsing	5 00						5 00
Classical Union				11 00			11 00
Port Jervis Tri-State S. S.		1 91					1 91
CLASSIS OF PARAMUS.							
	976 32	152 87	54 29	627 82	21 00	236 23	2068 53
Acquackanonk	847 61	100 00		395 00	40 00	70 00	1452 61
Centerville	6 27	2 00		9 49			17 76
Clarkstown	3 00			22 05		15 50	40 55
Clifton	46 15			10 00			56 15
Garfield		3 00					3 00
Glen Rock							
Hawthorne	19 61			3 00			22 61
Lodi, First	27 00			2 25			29 25
Lodi, Second	3 00			5 06			8 06
North Paterson	13 82						13 82
Nyack	194 08	12 14	69 00	242 00		36 61	573 83
Paramus	46 78	12 82		51 34			120 94
Pascack	69 24		8 35			5 00	82 59
Passaic, 1st Holland	700 00	125 00		72 00	15 60	38 00	950 60
Passaic, North	802 94	25 00	47 50	144 67		37 53	1057 64
Paterson, Broadway	411 01	27 75		77 40			516 16
Paterson, 1st Holland						10 00	111 32
Paterson, Second		17 15		84 17		5 00	53 16
Piermont		21 66	3 50	12 00	11 00	5 00	71 69
Ramapo	24 88		6 00	35 81		5 00	71 69
Ridgewood	113 89	60 00	15 00	210 00	15 00	650 00	1063 89
Saddle River	15 81	2 61		10 00			28 42
Spring Valley, N. Y.	52 75	42 00		90 64	2 00		187 39
Tappan	3 09			66 46		8 97	73 52
Warwick	312 02		25 00	215 39	2 50	55 50	610 41
West New Hempstead	22 62	7 50		10 40			40 52
Wortendyke, Holland	12 50	7 68	11 29	46 00	29 05		106 52
Wortendyke, Trinity	35 00	12 00		19 33			56 33
Waldwick				5 00			5 00
Classical Union				52 75			52 75
Union Service	13 87						13 87
	3787 04	508 31	185 64	1892 21	115 15	932 11	7420 46

FOREIGN MISSIONS.

CLASSES AND CHURCHES.	Churches and Men's Societies.	Sunday Schools.	Young People's Societies.	Woman's Board.	Special.	Arabian Mission.	Total.
CLASSIS OF PASSAIC.							
Boonton	31 00	7 50		10 00	2 00	25 00	75 50
Fairfield	10 00	14 00					24 00
Little Falls, First	31 89			45 28		5 00	82 17
Little Falls, Second	61 45		10 00		3 00	10 00	84 45
Montville							
People's Park	25 00					25 00	50 00
Pompton				96 18			96 18
Pompton Plains	138 00	19 23		94 30		27 00	278 53
Ponds							
Preakness	18 52			25 39			38 91
Paterson, Riverside	33 10	26 00		26 00			85 10
Paterson, 6th Holland	800 00			650 00	100 00		1610 00
Paterson, First	689 06			15 00			714 06
Paterson, Union	148 23	76 28	46 00	18 50	90 00	18 20	397 30
Wanaque							
Wyckoff		7 12		8 00			15 12
Classical Union				12 00			12 00
Union Service	13 87						13 87
	2005 12	150 13	56 00	1000 65	255 00	110 29	3577 19
CLASSIS OF PELLA.							
Bethany	52 41	7 13		28 23	19 73	24 70	132 20
Bethel	19 43	12 00		16 09	10 62	6 47	65 21
Bethlehem							
Ebenezer	136 21	27 52	9 00	60 00	61 50	50 00	344 23
Galesburg	4 00			5 00			9 00
Killduff	20 70						20 70
Muscantine	18 96	16 30		6 53			41 78
Otley	75 50	6 25		30 00			111 75
Pella, First	1021 01	50 00	50 00	100 00	132 75	149 74	1503 50
Pella, Second	44 68		25 00	610 24		420 00	1099 92
Pella, Third	169 76	30 00		710 00	100 11	55 00	1064 87
Pella, Fourth							
Sully	10 25	4 00		10 00	49 27	8 46	81 98
Mission Fest	225 99					23 39	249 38
Classical Union				10 00		10 00	20 00
	1798 80	153 20	84 00	1596 69	373 98	747 76	4744 32
CLASSIS OF PHILADELPHIA.							
North and Southampton	157 53	36 88					194 71
Harlingen	248 97	4 00		88 00		32 10	373 07
Neahanic	61 13	21 25		60 00		9 26	141 64
Philadelphia, First	80 45	15 12		59 98		29 00	134 55
Philadelphia, Second			5 00				
Philadelphia, Fourth	46 41	52 58	5 00	10 64		10 00	123 63
Blawenburgh	61 91	7 84	9 00	9 91			88 66
Stanton	19 19	3 50	10 00		1 00	3 00	36 69
Clover Hill	23 00			6 00			29 00
Rocky Hill	22 85	5 00		8 00		5 00	40 85
Philadelphia, Fifth	65 00		20 00			5 00	90 00
Addisville	18 96	6 50				6 65	32 10
Three Bridges	15 62	3 88		32 88			52 28
Talmage Memorial	7 75	130 27	4 46	5 00		60 00	207 48
Philadelphia, South							
Wilhelmina, Md.							
Philadelphia, Bethany							

CLASSES AND CHURCHES.	Churches and Men's Societies.	Sunday Schools.	Young People's Societies.	Woman's Board.	Special.	Arabian Mission.	Total.
CLASSIS OF PHILADELPHIA. (Continued.)							
Orangeburg, Grace	1 00					43	1 43
Magnolia, Bethsaida							
Shiloh, S. C., Bethel							
Timmensville, S. C., Zion	1 00						1 00
Florence, S. C., All Souls							
Classical Union				46 00			46 00
	779 96	286 82	48 46	316 41	1 00	160 44	1593 09
CLASSIS OF P. PRAIRIE.							
Alexander	55 13					8 00	63 13
Baileyville	15 00					5 00	20 00
Baker							
Clara City, Bethany	59 00					30 00	89 00
George, Bethel							
Buffalo, Center	67 80	12 00		8 00		10 00	97 80
Cromwell, Center	60 00					25 90	85 90
Dempster	28 00	6 00			18 35	10 00	62 35
Ebenezer	135 00					20 00	155 00
Elihu	21 00			5 00		10 00	36 00
Aplington	120 00	4 00		10 00		21 12	155 12
Forreston	100 00			10 00		10 00	120 00
George, Hope	46 30	1 10	2 00				50 00
Belmond, Immanuel	100 00					31 64	131 64
Logan	10 00			5 00		5 00	20 00
Monroe, Ia.	10 00			5 00	5 00	5 00	25 00
Monroe, S. D.	50 00					15 00	65 00
North Sibley	26 00			5 00		10 55	41 55
Parkersburg	180 00	10 00				30 00	220 00
Peoria	15 00	7 73	14 00	10 00	5 00	14 46	66 19
Ramsay	40 00					5 00	45 00
Salem	51 00	12 95	25 00	12 15	79 75	15 00	225 85
Silver Creek	310 45	41 15	10 00	107 65		63 10	532 35
Washington	70 00					27 77	90 77
Wellsburg	100 00					28 72	128 72
Zion	88 87		8 00			12 00	108 87
Zoar							
Stout, Ia.	75 00	10 00	8 00	40 25		13 00	146 25
Pekin, Second							
Meservey	35 00					35 00	70 00
Herman, Minn.							
Classical Union							
Sibley Mission	30 50					7 06	37 56
	1829 65	104 93	67 00	218 05	108 10	511 32	2939 05
CLASSIS OF POUGHKEEPSIE.							
Poughkeepsie, First	700 00	60 00		295 93	90 00		1145 93
Poughkeepsie, Second	102 01			1394 03	40 00	10 00	1546 04
Fishkill	23 49			63 30	23 00	5 13	114 92
Hopewell	38 70			102 29	12 88		153 87
New Hackensack	40 00			39 04	14 60		93 64
Rhinebeck	28 15	36 77	5 00	102 49	100 00		272 41
Fishkill-on-Hudson	24 53	35 00	17 50	76 20		12 50	165 73
Hyde Park	16 00	14 00					30 00
Glenham	10 00						10 00
Cold Spring							
Millbrook	164 23		25 10	83 12	13 74		286 19
Classical Union				26 00			26 00
	1147 11	145 77	47 60	2182 40	294 22	27 63	3844 73

CLASSES AND CHURCHES.	Churches and Men's Societies.	Sunday Schools.	Young People's Societies.	Woman's Board.	Special.	Arabian Mission.	Total.
CLASSIS OF RARITAN.							
Raritan, First	288 36	93 91		66 00		76 50	524 77
Readington	33 81	23 09	5 00	52 80			114 70
Bedminster	166 47			67 66		35 00	269 13
Lebanon	107 18		15 00	9 31		10 00	141 49
Rockaway	15 00			14 15		10 00	39 15
North Branch	68 00	6 11	37 53	89 54	12 00	24 00	237 48
Raritan, Second	58 33	92 95		386 50		478 11	1015 89
Peapack	13 00	10 00	10 00	25 00			58 00
South Branch	40 00	10 19	5 00	59 00		8 00	122 19
Raritan, Third	33 70	48 67		51 62		5 00	138 99
Pottersville	10 30	2 25		10 00		5 00	27 55
High Bridge	45 38	32 50		5 00	5 00	8 00	95 86
Annapdale	18 52	4 05					22 57
Raritan, Fourth	10 00				12 25		22 25
New Center M. Soc.....				42 00			42 00
	906 05	323 72	72 83	878 58	29 25	659 61	2872 04
CLASSIS OF RENSSELAER.							
Blooming Grove	20 00	8 20		15 00		4 00	47 20
Castleton, Emanuel	115 10			8 53		2 10	125 75
Chatham	56 00	100 00		85 00	7 00	69 00	317 00
Ghent, First	4 35			91 40	11 27	18 95	125 97
Ghent, Second	70 87	26 55		33 54		15 00	145 76
Greenbush	90 85	7 00		70 08	30 10	32 18	230 21
Kinderhook	292 85	150 00		85 00	68 00	37 57	633 42
Nassau	28 94	12 00	6 50	57 00	5 25	18 11	122 80
New Concord	5 91					8 25	9 16
Rensselaer, First				20 00	2 00	8 00	30 00
Schodack		21 43		72 00		7 05	100 48
Schodack Landing	25 00			5 00		5 00	35 00
Stuyvesant	13 53	2 50		53 93	2 50	7 70	80 16
Stuyvesant Falls	5 00						5 00
Couse							
Classical Union				20 20			20 20
	723 40	327 48	6 50	616 70	126 12	227 91	2028 11
CLASSIS OF ROCHESTER.							
Abbe	36 60	100 39	5 00	67 67		20 41	230 16
Arcadia	10 00	10 25		30 00			50 25
Brighton	41 90	44 35		23 75			110 00
Cleveland, First	15 00	34 88		21 41		13 56	84 85
Clymerhill	80 99	43 75	5 00	59 00	15 02	7 09	210 85
East Williamson	104 67			627 80	56 75	19 20	808 22
Marion, First	28 99	90 69		63 00		25 00	207 68
New York Mills				5 00			5 00
Ontario	10 15	16 00		20 00			46 18
Palmyra	14 00	14 63		8 00	24 63	8 00	69 26
Pultneyville	10 20	27 00		28 75		10 00	75 95
Rochester, First	148 14	80 00	15 00	25 00		30 00	298 14
Rochester, Second	43 50	45 89	12 00	8 75		16 00	126 14
Tyre	43 90	7 00		18 00			68 90
Classical Union				45 00			45 00
Mission Rally	104 00						104 00
Marion, Second				20 50			20 50
	890 22	514 83	87 00	1071 43	96 40	149 26	2559 14

CLASSES AND CHURCHES.	Churches and Men's Societies.	Sunday Schools.	Young People's Societies.	Woman's Board.	Special.	Arabian Mission.	Total.
CLASSIS OF SARATOGA.							
Boght	5 00		5 00	8 75		1 00	19 75
Buskirks Bridge	45 00			23 00		12 32	80 32
Cohoes	173 09	39 17		60 00	226 03	10 00	508 29
Easton	1 00			8 00			9 00
Fort Miller	10 00			75		5 00	15 75
Ganesevoort				15 00			15 00
Greenwich	136 44	12 13	15 00	72 64	173 35		409 56
Northumberland			10 00	30 26		5 00	45 26
Saratoga	50 06	15 35		31 00	1 00	16 10	113 51
Schaghticoke							
West Troy, North	42 50			62 00	3 00	12 00	119 50
Wynantskill	53 24	10 00		57 50	2 00		122 74
Classical Union				14 00			14 00
Classis	75						75
	517 08	76 05	30 00	382 90	405 38	61 62	1473 63
CLASSIS OF SCHENECTADY.							
Altamont	34 52			49 50		5 00	89 02
Amity	7 00	5 54		33 00		2 65	48 19
Glenville, First	19 25	26 50	2 50	75 00			123 34
Glenville, Second	150 00			84 83		10 00	244 83
Heiderberg	5 00			30 00		6 31	41 31
Lisha's Kill	10 00			41 00			51 00
Niskayuna	97 25	30 20	8 00	101 21		23 28	259 94
Princeton				41 14		15 00	56 14
Rotterdam, First	34 48			91 23			125 71
Rotterdam, Second	28 00			42 45		10 00	80 45
Schenectady, First	115 88			170 00		10 00	295 88
Schenectady, Second	212 37			78 00		24 00	314 37
Schenectady, Mt. Pleasant	22 61	20 00		37 15		15 30	95 66
Schenectady, Bellevue	215 00	21 00		206 01		6 12	448 13
Classical Union				28 31			28 31
Hope Chapel						10 00	10 00
	951 36	103 93	10 50	1108 83		137 66	2312 28
CLASSIS OF SCHOHARIE.							
Beaverdam	7 00						7 00
Berne, First	36 43		4 54	42 00	5 00	26 00	113 97
Breakabeen							
Central Bridge	25 25	5 00		11 00			41 25
Cobleskill							
Emmence							
Gallupville							
Gilboa				30 00			30 00
Grand Gorge	6 14					3 76	9 90
Howe's Cave, First	12 00			9 50			21 50
Howe's Cave, Second	8 70						8 70
Lawyersville	10 68	3 30	2 50	31 00		10 00	57 48
Middleburg				16 00			16 00
North Blenheim							
Prattville	4 25					2 50	7 25
Schoharie	70 23		17 00	33 65		12 57	136 44
South Gilboa							17 00
Classical Union				25 82			5 88
Sharon				00			8 00
	181 17	8 30	24 04	207 03	5 00	54 83	480 37

CLASSES AND CHURCHES.	Churches and Men's Societies.	Sunday Schools.	Young People's Societies.	Woman's Board.	Special.	Arabian Mission.	Total.
CLASSIS OF ULSTER.							
Blue Mountain	3 00			28 00			28 00
Comforter	8 63	27 00	3 75	6 40	2 00		45 78
Esopus	8 00			13 25			21 25
Flatbush	34 45	2 34		35 14	5 00	9 29	86 22
Jay Gould Memorial	96 41			10 00	1273 08		1379 47
Katsbaan	30 70					10 00	40 70
Kingston, First	197 50	45 00		151 00	89 44	37 25	520 19
Port Ewen	14 58	9 29		17 69		3 00	44 56
Plattekill	18 05		5 00			11 19	34 84
Mt. Marion	2 77						2 77
Saugerties	70 00	19 45	7 10	43 25	60 00	10 00	209 80
Shandaken	23 88			2 50			29 38
Shokan	40 71		8 00	4 00			52 71
Stewartville							
West Hurley							
Woodstock				38 00			38 00
Church of the Faithful							
Katrine	10 00	7 00		5 00			22 00
Classical Union				17 10			17 10
	560 28	110 08	23 85	368 33	1429 50	80 73	2572 77
CLASSIS OF WESTCHESTER.							
Bronxville	230 63	52 25		270 86	55 00	338 24	946 98
Cortlandtown	36 00			82 80		8 00	126 80
Greenburgh							
Greenville	5 29			3 20			8 49
Hastings	16 00						16 00
Mount Vernon				108 75	55 00	219 10	382 85
Yonkers, Mile Square				25 00		25 00	50 00
Yonkers, Park Hill	185 90	24 54	30 00	180 00	20 00	117 00	537 50
Peekskill	12 00	5 00	1 00	11 20		5 00	34 20
Tarrytown, First	187 49			152 75		10 00	350 24
Tarrytown, Second	96 00	35 00		184 00	23 84	30 00	338 84
Unionville				20 00		2 00	22 00
Yonkers, First	88 69			52 23		7 00	177 92
Inwood, L. I.							
Classical Union				14 05		14 07	28 12
	828 06	116 79	31 00	1134 84	153 84	775 41	3039 94
CLASSIS OF WISCONSIN.							
Alto	454 61	140 41	35 75	211 10	124 11	7 50	1715 98
Baldwin	52 30	26 29		67 50	10 00	25 05	181 14
Case Township	15 78						15 78
Cedar Grove	108 79	94 04	71 00	108 60	82 14	90 30	549 87
Chicago, First	189 00	200 00	22 50	106 35	17 00	92 00	606 85
Danforth	17 92			3 75		202 23	223 95
De Motte	11 60					7 60	19 20
Ebenezer	105 02	40 00	50 00			91 01	286 03
Englewood, First	145 66	206 75	45 00	58 00	92 69	183 07	726 17
Englewood, Second		163 50		13 00		3 50	180 00
Franklin	4 81					4 40	9 21
Fulton	149 00	70 18	10 60	70 00	86 00	25 00	410 16
Gano	16 54	33 34	17 50	30 00		64 64	162 02

CLASSES AND CHURCHES.	Churches and Men's Societies.	Sunday Schools.	Young People's Societies.	Woman's Board.	Special.	Arabian Mission.	Total.
CLASSIS OF WISCONSIN. (Continued.)							
Gibbsville	228 25	136 24	25 00	140 00	102 36	71 80	703 65
Goodland	5 06	2 85		3 30		2 00	13 20
Greenbush	4 00						4 00
Greenleafston	218 45	92 20		15 00	205 75	50 00	581 40
Hingham	23 12	22 00	15 00	32 50		8 75	101 37
Hope	26 18	24 00		30 00	100 00	8 21	188 39
Koster	27 93	5 00				6 51	41 44
Lafayette	10 00			13 00		7 50	30 50
Lansing	64 00	76 00		10 00	10 00	42 00	202 00
Milwaukee	115 25	40 00	30 00	120 00		100 00	405 25
Oostburg	16 37	17 25	20 00	54 00		28 36	135 98
Randolph Center	70 00			50 50	44 00	20 00	183 50
Randolph, Second	8 00					1 93	9 93
Roseland, First	916 20		5 00	140 40	165 00	1483 00	2708 60
Sheboygan Falls	10 85		3 00	7 25		5 00	26 10
South Holland	625 07	194 16	30 00	80 00	308 53	150 96	1388 02
Waupun	101 66	70 59	28 97	91 47		58 05	350 74
Sheboygan Co. Mission Fest.	82 24					41 15	123 39
Classical Union				89 47			89 47
Erie, Ill.	9 38						9 38
	3813 01	1654 78	408 72	1544 19	1347 88	3640 37	12408 95

FROM INDIVIDUALS NOT THROUGH CHURCHES

Daughters of Rev. E. B. Atwater	\$ 50 00	"In His Name".....	\$ 5 00
Rev. P. G. M. Bahler.....	5 00	Rev. M. Kolyn, D. D.....	5 00
Mrs. Lillie Scudder Beall....	200 00	"L"	50 00
Rev. and Mrs. G. M. S. Blauvelt	100 00	Miss Agnes N. Lake.....	60 00
Miss Emma F. Boughton....	1 00	Rev. P. Lepeltak.....	5 00
Mr. W. B. Bruins.....	40 00	Mr. Alex. T. Lumby.....	5 00
Mr. Geo. W. Carpenter, Jr..	80 00	Mrs. A. L. Macleish.....	15 00
Cash	10 00	Mrs. C. A. Mapes.....	35 00
Cash	10 00	Rev. E. Mead.....	25 00
Cash	10 00	Mr. Marvin H. Mead.....	25 00
Cash	3 45	In Memory of W.....	200 00
Mrs. Jacob Chamberlain....	41 00	In Memory of Dr. J. H. Van Buren	50 00
Mrs. Mary Davidson.....	2 25	Miss Catherine W. Meserole.	5 00
Mr. H. S. DeVelde.....	5 00	Rev. E. Rothesay Miller....	1,200 00
Mr. & Mrs. Cornelius DeVries	50 00	C. D. Mulder, M. D.....	25 00
Mrs. Minnie DePrez.....	25 00	Rev. H. D. B. Mulford.....	25 00
Rev. and Mrs. B. DeYoung..	15 00	New Brunswick Theol. Sem.	
Miss Gertrude Dodd.....	50 00	Prof's and Stud's.....	44 00
Miss Jennie Dubbink.....	20 00	Miss A. W. Olcott.....	10 00
Mr. John Dykstra.....	15 00	Mrs. E. E. Olcott.....	50 00
Rev. Dr. and Mrs. Lewis Francis	400 00	Mr. Alfred V. S. Olcott.....	75 00
Miss A. V. W. Fisher.....	65 00	Mr. Charles T. Olcott.....	75 00
A Friend	50 00	Mr. Mason Olcott.....	75 00
A Friend	5 00	Rev. James Ossewaarde....	20 00
A Friend	8 02	Mr. G. J. Peters.....	50 00
A Friend	20 00	Mrs. John H. Raven.....	25 00
A Friend	700 00	Rev. E. G. B����, D. D.....	10 00
A Friend	10 00	Mr. and Mrs. M. Redeker...	10 00
A Friend	10 00	Miss Sarah B. Reynolds....	250 00
A Friend	15 00	Rev. John G. Smart.....	10 00
Mr. B. Hammet.....	2 00	Mrs. W. W. Scudder.....	40 00
Mr. Frank B. Harder.....	1,200 00	Miss Carrie Searle.....	10 00
Estate of Peter Heeres.....	5 00	Miss Emma Searle.....	5 00
Mr. Paul E. Hinkamp.....	5 00	Mr. Henry V. E. Stegeman..	1 00
Mr. C. J. Hoebeke.....	10 00	Rev. H. E. Tellman.....	20 50
Holland, Mich. Hope Coll. Y. M. C. A.	10 20	Rev. N. D. Vander Meer....	10 00
Holland, Mich. Hope Coll. Students	16 45	Mr. R. Vander Molen.....	5 00
Holland, Mich. Western Theol. Sem. Faculty and Students	101 75	Mr. H. Vander Preek.....	25 00
F. D. H. Birthday Gift....	500 00	Mr. R. Vander Ploeg.....	30 00
I. A. H.	10 00	Mr. G. Van Oostenbrugge...	20 00
Mr. John F. Justin.....	10 00	Miss A. T. Van Santvoord..	25 00
		Mrs. N. Van Westenbrugge..	30 00
		Mr. John Weenink.....	5 00
		Mr. Charles E. Ziegler.....	15 11
		Grand Rapids, Mich. Sherman St. Ref. Ch. S. S.	10 00

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Grand Rapids, Mich., La		Lena Jabaay	\$ 15 00
Grave St. Chn. Ref. Ch...\$	5 50	Interest on M. Schaddelee	
Grand Rapids, Mich., Broad-		Fund for Sio-Khe Hospital	43 18
way Chn. Ref. Ch.....	10 00	Interest on I. Brodhead Fund	
Holland, Mich., 9th St. Chn.		for Ranipettai Hospital..	45 00
Ref. Ch.....	28 00	Woman's Board, additional.	796 43
Glastonbury, Conn., S. S...	27 69		
			<u>\$7,547 53</u>

LEGACIES

Gertrude A. Vander Zee.....	\$ 92 22
Peter Bogert, Jr.....	3,000 00
Mrs. John D. Wilson.....	500 00
Sarah F. Sumner...	2,500 00
Peter I. Neefus (for investment).....	11,000 00
Maria Gaines Duryea.....	3,000 00
William Scoville.....	13,905 83
	<u>\$33,998 05</u>

RECEIPTS OF CLASSES

CLASSES.	Churches and Men's Societies.	Sunday Schools.	Young People's Societies.	Woman's Board.	Special.	Arabian Mission.	Total.
CLASSES OF SYNOD OF ALBANY.							
Albany	2632 31	99 20	8 52	2194 72	1268 80	2183 98	8387 53
Greene	1060 76	48 93	44 38	444 10	23 00	137 99	1785 11
Montgomery	815 44	225 62	89 77	940 12	14 82	134 82	2220 59
Rensselaer	723 40	327 48	6 50	616 70	128 12	227 91	2028 11
Rochester	690 22	514 83	37 00	1071 43	96 40	149 26	2559 14
Saratoga	517 08	76 65	30 00	382 90	405 38	61 62	1473 63
Schenectady	051 36	103 93	10 50	1108 83	.....	137 66	2312 28
Schoharie	181 17	8 30	24 04	207 03	5 00	54 83	480 37
Ulster	560 28	110 08	23 85	368 33	1429 50	80 73	2572 77
	8158 02	1515 02	274 51	7334 16	3369 02	3168 80	23819 53
NEW BRUNSWICK.							
Bergen	1812 83	730 40	160 04	772 52	1025 00	262 71	4763 50
South Bergen	844 78	228 08	45 00	686 34	15 00	73 16	1892 36
Monmouth	137 67	82 08	.....	370 40	.....	28 87	619 02
Newark	3903 30	435 07	87 65	4268 26	187 21	711 68	9593 17
New Brunswick	2316 34	268 54	33 00	1474 37	245 93	229 21	4597 30
Paramus	3787 04	508 31	185 64	1892 21	115 15	932 11	7420 46
Passaic	2005 12	150 13	56 00	1000 63	255 00	110 29	3577 19
Philadelphia	779 96	286 82	48 46	316 41	1 00	160 44	1593 09
Raritan	908 05	323 72	72 83	878 58	29 25	659 61	2872 04
	16495 09	3043 15	688 62	11659 74	1873 54	3168 08	36928 22
NEW YORK.							
Hudson	817 38	93 30	71 65	569 61	176 32	127 70	1855 96
Kingston	542 21	178 17	12 46	595 60	48 42	161 42	1538 28
North Long Island	1909 83	402 24	84 35	1073 01	544 00	1224 12	5217 53
South Long Island	2600 96	708 29	103 19	3211 83	1037 00	1354 25	9015 52
New York	14352 23	1016 90	250 04	12988 24	3373 77	2865 42	35346 60
Oklahoma	116 31	31 06	14 75	64 04	10 00	.....	236 16
Orange	976 82	152 87	54 29	627 82	21 00	236 23	2068 53
Poughkeepsie	1147 11	145 77	47 60	2182 40	294 22	27 63	3844 73
Westchester	828 06	116 79	31 00	1134 94	153 84	775 41	3039 94
	23290 41	2845 39	649 33	22447 39	6158 57	6772 18	62163 27
CHICAGO.							
Dakota	1133 81	221 01	21 00	294 29	184 97	198 62	2053 70
Grand River	4301 53	1521 93	104 75	1680 66	643 54	827 78	9139 59
Holland	3801 31	2949 39	275 03	1133 69	1231 93	2122 43	11313 78
Illinois	1373 17	324 05	97 19	315 21	14 00	222 78	2346 40
Iowa	4854 49	1548 23	377 93	1071 35	1720 53	3146 13	12720 66
Michigan	2294 30	692 14	90 30	1062 14	134 62	800 71	5154 30
Pella	1798 69	153 20	84 00	1586 69	373 98	747 76	4744 52
Pleasant Prairie	1829 65	104 83	67 00	218 05	108 10	511 32	2939 05
Wisconsin	3813 01	1654 78	408 72	1644 19	1347 88	3640 37	12408 93
Total	25002 25	9169 66	1585 92	8995 67	5759 55	12307 90	62820 95
Grand Total	72945 77	16573 22	3198 88	50436 96	17160 68	25410 96	187531 97

For full statement of receipts covering items not assignable to churches or individuals see accounts of the Treasurer of the Board of Foreign Missions, page 194, and of the Arabian Mission, page 196.

Receipts of the Board Since 1857, in Periods of Five Years, With Totals and Averages.

YEARS.	RECEIPTS.	TOTALS FOR FIVE YEARS.	AVERAGE FOR FIVE YEARS.	INCREASE.	DECREASE.
Total, 1858-1862.....		\$134,055 49	\$26,811 10		
1863.....	\$42,257 36				
1864.....	35,391 18				
1865.....	82,088 22				
1866.....	55,783 75				
1867.....	*63,080 89				
1868.....	53,472 91	278,501 40	55,700 28	\$1	8 18
1869.....	81,410 38				
1870.....	57,342 94				
1871.....	71,125 52				
1872.....	65,173 26	328,525 01	65,705 00	1	4 72
1873.....	83,948 61				
1874.....	55,352 95				
1875.....	54,249 95				
1876.....	64,342 91				
1877.....	58,152 53	316,046 95	63,209 37	...	..... \$2,495 63
1878.....	60,065 87				
1879.....	58,443 49				
1880.....	63,185 71				
1881.....	92,984 32				
1882.....	58,184 71	341,884 10	68,376 82	8	45
1883.....	65,284 58				
1884.....	76,955 23				
1885.....	88,131 04				
1886.....	86,386 55				
1887.....	86,787 02	403,544 42	80,708 88	12	06
1888.....	†109,946 11				
1889.....	93,142 24				
1890.....	117,090 14				
1891.....	116,265 45				
1892.....	112,163 59	548,607 53	109,721 50	29,	62
1893.....	136,688 10				
1894.....	106,571 48				
1895.....	†111,288 00				
1896.....	154,139 42				
1897.....	111,111 89	619,798 89	123,959 77	14,	27
1898.....	124,301 18				
1899.....	126,838 36				
1900.....	147,213 78				
1901.....	173,204 12				
1902.....	167,911 73	730,469 17	147,893 89	23,	12
1903.....	158,894 94				
1904.....	142,474 79				
1905.....	150,239 94				
1906.....	174,464 74				
1907.....	179,232 60	805,307 01	161,061 40	13,	51
1908.....	197,468 26				
1909.....	205,372 64				
1910.....	207,404 59				
1911.....	282,231 86				

* 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 1896, receipts of the Arabian Mission are included. The total amount received since 1857, for all the Missions, is \$5,510,052.38.

THE BOARD OF FOREIGN MISSIONS, STATEMENT OF RECEIPTS AND EXPENDITURES

FOR YEAR ENDING APRIL 30, 1911.

EXHIBIT "A"

	Receipts.	Expenditure.
Cash Balance—May 1, 1910.....	\$ 4,253 40	.....
Covered by Appropriations, Schedule No. 1.....	180,978 00	\$176,804 60
Not covered by Appropriations.....	20,430 07	17,122 03
Ministerial Education in India.....	678 24	678 24
E. R. Voorhees College Endowment Fund.....	400 00	.....
C. L. Wells Memorial Fund.....	350 53	350 53
P. L. and M. K. Neefus Fund.....	497 76	280 00
Conditional Funds:		
J. Reidsma .....	.....	72 00
K. Schaddelee	54 48	200 00
A. B. King.....	50 00	70 00
M. C. Van Brunt.....	100 00	138 33
Arcot Industrial School Endowment.....	212 09	215 85
Arcot Mission Tent.....	297 52	312 59
Missionaries' Salaries:		
D. C. Ruigh.....	525 00	700 00
Miss Levick	500 00	600 00
E. C. Scudder.....	1,200 00	1,200 00
China Education Fund.....	1,000 00	1,881 87
Famine Sufferers in China.....	6,011 47	6,011 47
Netherlands Committee	786 48	786 48
Ranipettai Hospital Special Account.....	715 75	35 00
Woman's Board	631 58	594 35
Additions to Arcot Industrial School Endowment and Removal	16,169 11	3,000 00
New Funds:		
C. L. Wells Memorial.....	5,000 00	.....
John Neefus Educational.....	6,000 00	.....
Conditional Gifts—M. C. Van Brunt Estate.....	7,000 00	.....
H. N. Cobb Memorial.....	1,045 00	.....
Miss J. N. Broadhead.....	1,000 00	.....
M. E. Remsen Estate.....	6 70	6 22
Western Mortgages—Principal Account.....	899 00	.....
Investments .....	.....	85,281 50
Special Deposits	1,201 00	113 94
Loans	26,500 00	28,000 00
Transmission	4,200 75	4,200 75
Mission Treasurer's Drafts.....	266 66
Cash Balance—May 1, 1911.....	11,404 90
	<u>\$289,560 65</u>	<u>\$289,560 65</u>

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SCHEDULE NO. 1.

RECEIPTS AND EXPENDITURES COVERED BY APPROPRIATIONS.

RECEIPTS.

Collections	\$150,765 94
Legacies	22,724 73
Legacy Fund—transferred to General Account.....	2,369 57
Security Fund Income	2,185 00
General Funds, Income.....	2,390 03
Trust Funds Income Fund held by Board of Direction.....	542 73
Total Receipts, Exhibit "A".....	\$180,978 00

EXPENDITURE.

Paid to:

Amoy Mission	\$33,163 73
Arcot Mission	70,241 94
North Japan Mission.....	29,936 94
South Japan Mission.....	24,313 54
	\$157,656 15
Discount and Interest.....	1,982 86

Home Expenses:

Rent and Care of Office.....	\$ 984 43
Salaries	7,417 29
Account Books and Stationery.....	214 63
Stenographers and Stenographic Supplies.....	1,313 60
Postage, Telegrams and Cablegrams.....	479 66
Messenger Service	7 21
Exchange on cheques.....	57 55
Furniture Repairs	15 47
Audit	75 00
Incidentals	94 67
Book Expense	36 21
Telephone Expense	50 95
Printing Annual Report.....	691 43
Pamphlets and Leaflets.....	734 59
Mission Field and Neglected Arabia (publications) ..	1,069 83
The Christian Intelligencer and De Hope ..	253 50
Mission Conference and Reports.....	37 86
Miscellaneous Printing	173 40
Department of Young People's Work.....	560 06
Travel among Churches.....	1,935 33
Missionary Boxes	62 74
Collection Envelopes	109 89
Lantern Supplies	6 03
Distributing Literature	284 26
	16,665 59

Total Expenditure—Exhibit "A"..... \$176 304 60

FOREIGN MISSIONS.

EXHIBIT B,
BALANCE SHEET.

APRIL 30, 1911.

ASSETS.

Cash		\$ 11,404 90
Bonds, Mortgages and Special Deposits:		
Railroad Bonds	\$ 60,000 00	
Mortgages	131,252 00	
Union Trust Company.....	9,161 93	
		206,413 93
Accrued Interest—Security Fund.....		698 33
Advances:		
Salary Account—D. C. Ruigh.....	\$ 58 33	
To Missions for May and June, 1911, Schedule No. 2	24,649 08	
		24,707 41
Conditional Gifts	\$ 518 52	
Remsen Estate	15 35	
Van Brunt Estate	38 33	
Arcot Mission Tent.....	15 07	
		587 27
		<u>\$243,811 84</u>

LIABILITIES.

Funds:		
Security Fund—Schedule No. 3.....	\$ 56,000 00	
Trust Funds—Schedule No. 3.....	154,058 93	
		\$210,058 93
Borrowed Money		23,500 00
Missionaries' Special Deposits.....		1,132 21
Gifts for objects outside Appropriations.....		3,694 61
Interest on Funds.....		2,442 84
Mission Treasurers' Orders.....		1,119 52
Mission Treasurers' Drafts.....		266 66
Salary—E. C. Scudder.....		537 50
Ranipettai Hospital Special Account.....		680 75
Woman's Board		4 73
		<u>\$243,487 75</u>
Surplus		374 09
		<u>\$243,811 84</u>

JUNE, 1911.

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SCHEDULE NO. 2.

ADVANCES TO MISSIONS

MAY, 1911. AND JUNE, 1911.

Name.	May.	June.	Total.
Amoy	\$ 2,593 75	\$ 2,643 73	\$ 5,237 46
Arcot	5,214 61	5,214 61	10,429 22
North Japan	2,459 58	2,459 58	4,919 16
South Japan	1,926 03	1,926 03	3,852 06
	<u>\$12,193 95</u>	<u>\$12,243 95</u>	<u>\$24,437 90</u>

Add:

Items paid for the account of individuals not allocated.....	211 18
	<u>\$24,649 08</u>

SCHEDULE NO. 3.

TRUST AND SECURITY FUNDS

APRIL 30, 1911.

TRUST FUNDS.

Special:

George B. Walbridge Fund for Ministerial Education in India...	\$ 5,000 00
Christiana Jansen Fund for support of students, Arcot Theological Seminary, India	5,000 00
Joseph Scudder Scholarship in Arcot Theological Seminary.....	2,000 00
William R. Gordon Fund for Arcot Theological Seminary.....	2,000 00
Elizabeth R. Voorhees College Endowment.....	10,000 00
Isaac Brodhead Fund for Ranipettai Hospital, India.....	1,000 00
Arcot Industrial School Endowment.....	20,000 00
Arcot Industrial School Removal.....	2,000 00
Cornellus Low Wells Memorial Funds I, II, III and IV, for support of native pastors in India.....	12,500 00
M. Schaddelee Memorial Bed in Sio-khe Hospital.....	785 00
Conditional Gifts in Trust.....	26,000 00
Henry N. Cobb Memorial Fund.....	1,645 00
Miss J. W. Broadhead Fund for Ranipettai Hospital.....	1,000 00
John Neefus Education Fund.....	6,000 00

General:

Semelink Family Mission Fund.....	14,000 00
A. J. Schaefer Fund.....	194 25
A. C. Van Raalte Mission Fund.....	3,000 00
Alida Van Schaick Fund.....	30,000 00
J. Y. Elmendorf Fund.....	9,934 68
In Memoriam Fund I.....	500 00
Garret N. Hopper Fund.....	1,500 00
Total Trust Funds.....	<u>\$154,058 93</u>
Security Fund	56,000 00
	<u>\$210,058 93</u>

May 16, 1911.

W. H. Van Steenberg, 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, 1911, and submit herewith the following Exhibits and Schedules:

Exhibit "A"—Statement of Receipts and Expenditures for year ending April 30, 1911.

Schedule No. 1—Receipts and Expenditures covered by appropriations, for year ending April 30, 1911.

Exhibit "B"—Balance Sheet—April 30, 1911.

Schedule No. 2—Advances to Missions for May, 1911, and June, 1911.

Schedule No. 3—Trust and Security Funds—April 30, 1911.

All Receipts and Disbursements recorded in your Cash Book have been verified by entries in the Receipt Books and by proper vouchers, and the cash balance as of April 30, 1911, has been proved.

We beg to state that 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,

(Signed) 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, 1911, 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 \$86,000 and their market value on May 1, 1911, was \$66,567.50.

Dated May 16, 1911.

(Signed)

J. J. JANEWAY,
W. H. VAN STEENBERGH,
For the Finance Committee.

ARABIAN MISSION RECEIPTS

MAY 1, 1910, TO MAY 1, 1911.

As far as possible these amounts have been placed to the credit of churches in the tabular statements.

For Missionaries' Salaries:

First Roseland Church, Chicago, Ill.....	\$ 1,400 00
Sioux County Churches, Ia.....	1,400 00
N. Y. City, Middle Collegiate Church.....	1,000 00
Church, Flushing, N. Y.....	950 03
Church Alto, Wis.....	700 00
First Church, Orange City, Ia.....	700 00
Church, Overisel, Mich.....	689 10
Second Church, Kalamazoo, Mich.....	625 00
First Church, Ridgewood, N. J.....	600 00
Church on the Heights, Brooklyn, N. Y.....	600 00
A Friend	500 00
First Church, Holland, Mich.....	500 00
N. Y. City, Lenox Avenue Collegiate Church.....	588 23
Second Church, Somerville, N. J.....	420 33
Second Church, Pella, Ia.....	375 00
First Church, Brooklyn, N. Y.....	350 00
Trinity Church, Plainfield, N. J.....	350 00
N. Y. City, Marble Collegiate Church.....	333 53
Church, Mt. Vernon, N. Y.....	189 10

\$12,270 32

Syndicates not included above:

First Flatbush Church, Brooklyn, N. Y.....	\$ 31 00
First Church, Catskill, N. Y.....	71 00
First Church, Claverack, N. Y.....	19 00
Class of '97, Theol. Seminary, New Brunswick, N. J.....	3 00
Church, Fairview, Ill.....	37 50
Second Church, Grand Rapids, Mich.....	10 00
Bethany Church, Grand Rapids, Mich.....	4 00
Hackensack, N. J., Muscat Bible Shop.....	35 00
Church, Holland, Neb.....	200 00
Third Church, Holland, Mich.....	60 00
Church, High Falls, N. Y.....	6 00
First Church, Jamaica, N. Y.....	119 00
Church, Katsbaan, N. Y.....	10 00
Church, Mt. Vernon, N. Y.....	10 00
Second Church, New Brunswick, N. J.....	80 00
N. Y. City, West End Collegiate Church.....	105 00
Church, North Holland, Mich.....	200 00
Church, Oradell, N. J.....	49 00
First Church, Orange City, Ia., Y. L. M. Bd.....	15 00
First Church, Philadelphia, Pa.....	24 00
Third Church, Raritan, N. J.....	5 00
First Church, Rochester, N. Y.....	10 00

FOREIGN MISSIONS.

Second Church, Rochester, N. Y., Look Up Circle.....	\$	5 00
Church, Shawangunk, N. Y.....		2 50
First Church, Somerville, N. J.....		78 50
Park Hill Church, Yonkers, N. Y.....		80 00
Syndicate of One Hundred Dollars.....		800 00
Syndicate of Fifty Dollars.....		250 00
Syndicate of Forty Dollars.....		40 00
Syndicate of Thirty Dollars.....		30 00
Syndicate of Twenty-five Dollars.....		125 00
Syndicate of Twenty Dollars.....		20 00
Syndicate of Fifteen Dollars.....		15 00
Syndicate of Ten Dollars.....		172 00
Syndicate of Five Dollars.....		95 00
Syndicate of One Dollar.....		5 00
		<hr/>
		\$2,519 50

MISCELLANEOUS GIFTS

Accord, N. Y., Rochester Ch....	\$ 5 06	Bronxville, N. Y., Aux.....	\$ 10 00
Ackley, Ia., Washington Ch....	8 65	Brooklyn, N. Y., Edgewood Ch..	3 50
Ackley, Ia., Washington S. S....	12 12	Brooklyn, N. Y., First Ch.....	35 00
Albany, N. Y., 1st, C. E. S.....	28 00	Brooklyn, N. Y., First W. M. S.	90 00
Albany, N. Y., 1st W. M. S.....	20 00	Brooklyn, N. Y., First C. E. S.	28 11
Albany, N. Y., Madison Av. W. M. S.	57 00	Brooklyn, N. Y., Flatlands Ch..	15 00
Albany, N. Y., 4th Ch.....	10 00	Brooklyn, N. Y., Flatlands Ch.,	
Albany, N. Y., Holland Ch.....	5 00	W. M. S.....	15 00
Albany, N. Y., Holland S. S.....	11 60	Brooklyn, N. Y., Grace S. S....	14 89
Albany, N. Y., Holland Aux.....	15 00	Brooklyn, N. Y., Gravesend Aux.	3 50
Albany, N. Y., Holland C. E. S..	5 00	Brooklyn, N. Y., Ch. on the Hgts.	45 00
Alexander, Ia., Ch.....	8 00	Brooklyn, N. Y., Kent St. C. E. S.	5 00
Altamont, N. Y., Ch.....	5 00	Brooklyn, N. Y., S. Bushwick Ch.	9 59
Alton, Ia., Ch.....	25 90	Brooklyn, N. Y., South Aux....	75 00
Alton, Ia., Y. L. M. B.....	5 00	Brooklyn, N. Y., South C. E. S..	45 00
Amity, N. Y., Ch.....	2 65	Brooklyn, N. Y., Woodlawn Aux.	3 25
Amsterdam, N. Y., 1st S. S.....	17 00	Buffalo Center, Ia., Ch.....	10 00
Amsterdam, N. Y., Trinity Aux..	5 00	Buskirk, N. Y., Ch.....	12 52
Aplington, Ia., Ch.....	21 12	Carmel, Ia.....	16 82
Asbury Park, N. J., W. M. S....	5 00	Castleton, N. Y., Jr. C. E. S....	2 10
Astoria, N. Y., 2nd Ch.....	2 00	Castlewood, S. D., Ch.....	5 40
Astoria, N. Y., 2nd S. S.....	4 00	Cedar Grove, Wis., Ch.....	90 30
Athens, N. Y., Ch. W. M. S.....	10 00	Chancellor, S. D., Ch.....	12 00
Bacon Hill, N. Y., C. E. S.....	5 00	Chapin, Ia., Ch.....	12 00
Baileysville, Ill., Ch.....	5 00	Chatham, N. Y., Ch.....	24 00
Baldwin, Wis., Ch.....	23 80	Chatham, N. Y., C. E. S.....	21 00
Baldwin, Wis., S. S.....	1 25	Chatham, N. Y., Aux.....	12 00
Bayonne, N. J., 1st Ch.....	20 00	Chicago, Ill., 1st S. S.....	62 00
Bayonne, N. J., 3rd S. S.....	2 00	Chicago, Ill., 1st Englewood Ch.	57 69
Beaverdam, Mich., Ch.....	11 15	Chicago, Ill., 1st Englewood S. S.	103 38
Bedminster, N. J., Ch.....	35 00	Chicago, Ill., 1st Englewood	
Belleville, N. J., Ch.....	9 55	C. E. S.....	10 00
Belleville, N. J., Aux.....	10 00	Chicago, Ill., 1st Englewood	
Belmond, Ia., Mission Festival..	34 64	W. M. S.....	12 00
Belmond, Ia., A Friend of		Chicago, Ill., 2nd Englewood,	
Children	47 00	Catech.	3 50
Berne, N. Y., 1st Crusaders Post		Chicago, Ill., Gano Ch.....	31 31
No. XXXIX	6 00	Chicago, Ill., Gano S. S.....	33 33
Berne, N. Y., 1st Aux.....	20 00	Chicago, Ill., 1st Holl. A member	10 00
Bloomington, N. Y., Ch.....	4 00	Chicago, Ill., 1st Holl. M. M. S..	20 00
Bloomington, N. Y., Bloomington		Chicago, Ill., Irving Park S. S..	15 00
M. Soc.....	5 00	Chicago, Ill., Norwood Park S. S..	20 00
Boght, N. Y., Ch.....	1 00	Chicago, Ill., 1st Roseland Ch..	6 00
Bogota, N. J., M. Soc.....	8 00	Chicago, Ill., 1st Roseland C. E. S.	5 00
Boonton, N. J., L. M. S.....	25 00	Chicago, Ill., Bethany Roseland	
Bound Brook, N. J., Ch.....	5 84	Ch.....	35 64
Bound Brook, N. J., C. E. S....	1 00	Chicago, Ill., Trinity Ch.....	24 50
Boyden, Ia., Ch.....	46 35	Churchville, Minn., Catech.....	4 50
Boyden, Ia., L. M. & A. Soc....	25 00	Clara City, Minn., Bethany Ch..	30 00
Brighton Heights, S. I., C. E. S.	4 00	Clarkstown, N. Y., C. E. S.....	10 50
Bronxville, N. Y., Ch.....	293 67	Clarkstown, N. Y., Aux.....	5 00
Bronxville, N. Y., S. S.....	34 57	Cleveland, O., 1st Ch.....	13 56

Cleveland, O., 2nd Ch.....	\$ 5 00	Ghent, N. Y., Aux.....	\$ 5 00
Clymer, N. Y., Abbe Ch.....	20 41	Ghent, N. Y., C. G. T.....	7 35
Clymerhill, N. Y., Ch.....	7 09	Ghent, N. Y., 2nd Aux.....	15 00
Cohoes, N. Y., Ch.....	10 00	Gibbsville, Wis., Ch.....	30 54
College Point, N. Y., Ch.....	17 55	Gibbsville, Wis., W. S.....	21 26
Colts Neck, N. J., Ch.....	5 00	Gibbsville, Wis., Y. L. M. B...	20 00
Constantine, Mich., C. E. S.....	4 00	Goodland, Ind., Ch.....	2 00
Coopersville, Mich., S. S.....	16 60	Grand Gorge, N. Y., Ch.....	3 76
Coopersville, Mich., C. E. S.....	4 00	Grand Haven, Mich., 1st Ch....	43 50
Coopersville, Mich., Aux.....	5 00	Grand Haven, Mich., 1st S. S...	25 00
Corsica, S. D., Ch.....	7 69	Grand Haven, Mich., C. E. S...	7 50
Courtlandtown, N. Y., Ch.....	5 00	Grand Haven, Mich., L. M. S...	10 00
Coxsackie, N. Y., 1st Ch.....	13 19	Grand Haven, Mich., 2nd Ch...	9 56
Coxsackie, N. Y., 1st C. E. S...	10 00	Grand View, S. D., Ch.....	11 00
Coxsackie, N. Y., 2nd Ch.....	6 30	Grandville, Mich., Ch.....	12 10
Cromwell Center, Ia., Ch.....	25 90	Greenleafston, Minn., Ch.....	50 00
Danforth, Ill., S. S.....	100 28	Gullderland Centre, N. Y., Ch...	6 31
Danforth, Ill., Y. L. M. S...	22 00	Guttenberg, N. J., Ch.....	5 00
Danforth, Ill., L. M. S.....	80 00	Grand Rapids, Mich., Bethany Ch.	15 66
Dell Rapids, S. D., Logan Ch...	5 00	Grand Rapids, Mich., Bethany	
Delmar, N. Y., Ch.....	2 07	M. M. S.	12 50
DeMotte, Ind., Ch.....	7 60	Grand Rapids, Mich., Bethany,	
Dempster, S. D., Ch.....	10 00	S. S.	26 25
Detroit, Mich., A. Soc.....	1 25	Grand Rapids, Mich., Bethany	
Dolton, Ill., Catech.....	2 00	W. M. S.	17 50
Dumont, N. J., North Ch.....	5 55	Grand Rapids, Mich., Bethel Ch.	9 62
Dumont, N. J., North W. M. S...	15 00	Grand Rapids, Mich., 1st Ch....	79 30
East Greenbush, N. Y., Ch.....	9 55	Grand Rapids, Mich., 2nd Ch...	101 11
East Greenbush, N. Y., C. E. S.	9 00	Grand Rapids, Mich., 2nd Ch.,	
East Greenbush, N. Y., Jr. C. E. S.	5 00	Munee Soc.	15 00
East Greenbush, N. Y., W. A. S.	8 63	Grand Rapids, Mich., 2nd Ch. S. S.	25 00
East Millstone, N. J., Ch.....	8 65	Grand Rapids, Mich., 3rd M.	
East Orange, N. J., 1st Aux....	45 00	M. S.	15 00
East Orange, N. J., S. S.....	45 00	Grand Rapids, Mich., 3rd L.	
East Williamson, N. Y., W. A. S.	7 20	M. S.	10 00
East Williamson, N. Y., Y. W.		Grand Rapids, Mich., 3rd A	
M. Bd.	12 00	Friend	5 00
Eddyville, Ia., Ch.....	13 20	Grand Rapids, Mich., 3rd Y. L.	
Fishkill, N. Y., Ch.....	5 13	M. S.	5 00
Fishkill-on-Hudson, N. Y., C. E. S.	12 50	Grand Rapids, Mich., 4th Ch...	15 00
Flatbush, Ulster Co., N. Y., Ch.	8 00	Grand Rapids, Mich., 4th S. S...	60 00
Flatbush, Ulster Co., N. Y., Aux.	1 29	Grand Rapids, Mich., 4th L. M. S.	5 00
Florida, N. Y., Ch.....	10 00	Grand Rapids, Mich., 5th M. M.	
Forreston, Ill., Ch.....	10 00	Soc.	25 00
Forrestville, Wis., Ch.....	4 40	Grand Rapids, Mich., 5th L. M. S.	35 00
Fort Miller, N. Y., Ch.....	5 00	Grand Rapids, Mich., 5th Y. L.	
Franklin Park, N. J., Ch.....	1 00	M. S.	10 00
Franklin Park, N. J., L. M. S...	50 93	Grand Rapids, Mich., 5th S. S...	75 00
Freehold, N. J., 1st Ch.....	6 67	Grand Rapids, Mich., 6th W.	
Friesland, Minn., Ch.....	2 00	Soc.	10 00
Fulton, Ill., Y. L. M. S.....	25 00	Grand Rapids, Mich., 7th Ch...	23 00
Germantown, N. Y., Ch.....	14 42	Grand Rapids, Mich., 7th S. S...	6 00
German Valley, Ill., Silver Creek		Grand Rapids, Mich., 7th W.	
Ch.	40 00	M. S.	10 00
Ghent, N. Y., 1st Ch.....	8 60	Grand Rapids, Mich., 8th Ch...	12 42
Ghent, N. Y., 1st Ch, Jr. C. E. S.	3 00	Grand Rapids, Mich., 8th S. S...	11 10

Grand Rapids, Mich., 8th W. M. S.	\$ 5 00	Jersey City, N. J., Bergen Ch..	\$ 30 46
Grand Rapids, Mich., Grace S. S.	25 00	Jersey City, N. J., Bergen Aux.	10 70
Grand Rapids, Mich., Grace L. M. S.	5 00	Jersey City, N. J., 1st Van Vorst Eve. Br. L. M. S.	10 00
Grand Rapids, Mich., Immanuel S. S.	26 07	Kalamazoo, Mich., 1st Ch.	41 90
Grand Rapids, Mich., Immanuel L. A. & M. Soc.	10 00	Kalamazoo, Mich., 3rd S. S.	36 00
LaGrave Chr. Ref. Ch.	7 85	Kalamazoo, Mich., 3rd L. M. S.	5 00
Broadway Chr. Ref. Ch.	20 00	Keyport, N. J., Ch.	2 20
Hackensack, N. J., 1st Aux.	30 00	Kinderhook, N. Y., S. S.	37 57
Hackensack, N. J., 2nd Aux.	5 00	Kings, Ill., Blum Ch.	10 00
Hagaman, N. Y., Calvary Ch.	20 00	Kingston, N. Y., 1st C. E. S.	37 25
Hamilton, Mich., Ch.	12 63	Kingston, N. Y., Fair St. W. M. S.	10 00
Hamilton, Mich., S. S.	23 12	Kingston, N. Y., Fair St. S. S.	40 18
Hamilton, Mich., Y. P. S.	3 23	Kiskatom, N. Y., Ch.	5 00
Harlingen, N. J., Ch.	15 10	Kiskatom, N. Y., L. M. S.	10 00
Harlington, N. J., Aux.	17 00	Koster, Ill., Wichert Ch.	8 51
Harlem, Mich., Ch.	5 86	Lafayette, Ind., Ch.	7 50
Harrison, S. D., Ch.	47 25	Lansing, Ill., Ch.	42 00
Hawthorne, N. Y., Aux.	2 00	Lawyersville, N. Y., Ch.	10 00
High Bridge, N. J., C. E. S.	8 00	Lebanon, N. J., C. E. S.	10 00
High Falls, N. Y., Clove Ch.	5 00	Leeds, N. Y., Aux.	12 00
Highwoods, N. Y., Plattekill Ch.	11 19	Leighton, Ia., Dorcas Soc.	50 00
Hingham, Wis., Ch.	8 75	Lennox, S. D., 1st Ch.	2 00
Hoboken, N. J., Ger. Evang. Ch.	20 00	Lennox, S. D., 2nd Ch.	25 00
Holland, Mich., 1st C. E. S.	35 00	Leota, Minn., Bethel S. S.	19 75
Holland, Mich., 1st L. M. S.	70 00	Leota, Minn., Bethel L. M. S.	10 00
Holland, Mich., Ebenezer S. S.	34 40	Linthigo, N. Y., Livingston Ch.	1 00
Holland, Mich., Ebenezer W. M. S.	10 00	Little Falls, N. J., 2nd Catech.	10 00
Holland, Mich., 3rd Aux.	10 00	Little Falls, N. J., Miss. Soc.	5 00
Holland, Mich., 4th S. S.	23 00	Little Neck, L. I. S. S.	10 00
Holland, Mich., 4th L. A. S.	10 00	Little Neck, L. I. K. D.	10 00
Holland, Mich., 14th St. Chr. Ref. Ch.	7 00	Little Rock, Ia., Salem Ch.	15 00
Holland, Neb., Ch.	37 70	Loenst Valley, N. Y., C. E. S.	2 50
Holland, Neb., A Friend.	2 00	Lodi, N. Y., Ch.	10 00
Hospers, Ia., Ch.	5 00	Lodi, N. Y., C. E. S.	5 00
Hospers, Ia., S. S.	20 00	Lodi, N. Y., W. M. S.	10 00
Hospers, Ia., L. M. S.	30 00	Long Island City, N. Y., 1st Ch.	12 00
Hospers, Ia., Y. G. S.	20 00	Long Island City, N. Y., 1st S. S.	6 00
Hudson, N. Y., W. M. S.	26 00	Long Island City, N. Y., 1st Aux.	5 00
Hull, Ia., 1st W. A. S.	40 00	Lower Walpack, N. Y., Ch.	1 00
Hurley, N. Y., Ch.	12 00	Lower Walpack, N. Y., A Friend.	1 00
Hurley, N. Y., C. E. S.	2 00	Lucas, Mich., Rehoboth Ch.	4 45
Hurley, N. Y., Willing Workers Soc.	2 50	Luctor, Kans., S. S.	13 59
Jamaica, N. Y., 1st S. S.	8 75	Lyonsville, N. Y., Ch.	2 32
Jamaica, N. Y., 1st Aux.	14 00	Mahwah, N. J., Rambo C. E. S.	5 00
Jamestown, Mich., 1st Ch.	29 30	Marlboro, N. J., Jr. C. E. S.	5 00
Jamestown, Mich., 1st Aux.	18 00	Marion, N. Y., 1st Ch.	20 00
Jamestown, Mich., 2nd Ch.	9 70	Marion, N. Y., 1st Ch., A Friend.	5 00
Jamestown, Mich., 2nd Ch., Mr. H. DeKleine	25 00	McKee, Ky., S. S.	10 00
		Mellenville, N. Y., Ch.	3 67
		Meservey, Ia., Ch.	35 00
		Metuchen, N. J., Aux.	4 69
		Middleburg, Ia., Free Grace Ch.	45 00
		Middleburg, Ia., Free Grace S. S.	20 00

Middleburg, Ia., Free Grace W. Soc.	\$ 20 00	North Yakima, Wash.	\$ 20 00
Middlebush, N. J., C. E. S.	14 00	Nyack, N. Y., 1st Ch.	17 61
Middletown, N. J., Aux.	5 00	Nyack, N. Y., 1st C. E. S.	19 00
Millstone, N. J., Hillsborough Ch.	32 10	New York City, Bethany Meml. Ch.	5 00
Monroe, Ia., Bethel Ch.	5 00	New York City, Bethany Meml. S. S.	10 00
Monroe, S. D., S. S.	15 00	New York City, Middle Coll. S. S.	50 00
Montgomery, N. Y., Ch.	20 00	New York City, Middle Coll. W. M. S.	5 00
Montgomery, N. Y., W. M. S.	1 00	New York City, St. Nicholas Ch.	26 50
Montrose, N. Y., Aux.	3 00	New York City, West End Coll. W. M. S.	100 00
Morrison, Ill., Ebenezer Ch.	36 01	New York City, West End Coll. Guild	35 00
Morrison, Ill., Ebenezer S. S.	20 00	New York City, West End Coll. S. S. Pri. Dept.	85 00
Morrison, Ill., Ebenezer Y. L. M. B.	25 00	New York City, 34th St. Ch. M. Soc.	55 00
Morrison, Ill., Ebenezer L. M. S.	10 00	New York City, 34th St. Ch. S. S.	10 00
Mount Vernon, N. Y., W. M. S.	20 00	New York City, Knox Meml. Ch. Misses Backenstos	10 00
Muskegon, Mich., 1st Ch.	45 00	New York City, Knox Meml. Ch.	35 00
Muskegon, Mich., 3rd L. A. & M. Soc.	6 00	New York City, Knox Meml. S. S.	65 00
Nassau, N. Y., Ch.	17 11	New York City, Vermilys S. S.	40 00
Nassau, N. Y., S. S.	1 00	New York City, 4th German S. S.	51 20
Naumburg, N. Y., Ch.	7 00	New York City, 4th German C. E. S.	25 00
Neshanic, N. J., Ch.	9 28	New York City, Ger. Evang. Mission	20 00
Newark, N. J., Christ Ch.	9 24	New York City, Grace Ch.	10 00
Newark, N. J., Clinton Av. Ch.	85 14	New York City, Hamilton Grange	9 40
Newark, N. J., Clinton Bible Sch.	35 00	New York City, Hamilton Grange Aux.	50 00
Newark, N. J., N. Y. Ave. Aux.	15 00	New York City, High Bridge Union Aux.	20 00
Newark, N. J., N. Y. Av. C. E. S.	5 00	New York City, Madison Av. Ch.	25 00
Newark, N. J., North, Kearny S. S.	40 00	New York City, Madison Av. S. S.	25 00
Newark, N. J., North Aux.	15 00	New York City, Manor Chapel C. E. S.	10 00
Newark, N. J., North, Miss Hamell's S. S. Cl.	45 00	New York City, Mott Haven Ch.	15 06
Newark, N. J., Trinity Ch.	2 75	New York City, West Farms Ch.	30 00
Newburgh, N. Y., Ch.	16 89	New York City, West Farms S. S.	20 00
Newburgh, N. Y., Aux.	100 00	Oostburg, Wis., Ch.	12 91
New Baltimore, N. Y., Aux.	30 31	Oostburg, Wis., Aux.	15 45
New Brunswick, N. J., 1st Aux.	10 00	Oradell, N. J., Ch.	19 61
New Brunswick, N. J., Suydam St. Campbell M. Bd.	25 00	Orangeburg, S. C., Hope S. S.	43
New Concord, N. Y., Ch.	3 25	Orange City, Ia., 1st.	7 22
New Durham, N. J., Grove M. S.	25 00	Orange City, Ia., 1st Y. L. M. Bd.	5 00
New Era, Mich., Ch.	7 75	Orange City, Ia., Heidenwereld.	100 00
New Hurley, N. Y., Ch.	3 22	Orange City, Ia., 2nd Ch.	7 21
Newkirk, Ia., Ch.	56 83	Oregon, Ill., Ebenezer Ch.	20 00
Newkirk, Ia., W. M. S.	14 00	Overisel, Mich., W. M. S.	45 00
Newton, Ill., Ch.	13 15	Oyster Bay, N. Y., Ch.	3 65
Niskayuna, N. Y., Ch.	23 28	Palmyra, N. Y., L. A. Soc.	8 00
North Blendon, Mich., Ch.	4 00	Parkersburg, Ia., Ch.	30 00
North Branch, N. J., Ch.	14 00		
North Branch, N. J., Jr. C. E. S.	10 00		
North Hempstead, L. I., Ch.	10 00		
North Holland, Mich., S. S.	25 00		
North Marletown, N. Y., Ch.	8 52		
North Marion, N. D., Ch.	6 65		
North Sibley, Ia., Ch.	10 55		

Pascack, N. J., Ch.....	\$ 5 00	Baritan, Ill., S. S.....	\$ 6 75
Passaic, N. J., 1st H. E. A. M. B.	20 00	Bensselaer, N. Y., 1st Aux.....	8 00
Passaic, N. J., 1st L. M. S.....	50 00	Richboro, Pa., Addisville Ch....	6 65
Passaic, N. J., 1st Holl. Ch., W.		Ridgefield, N. J., Ch.....	5 55
M. S.	13 00	Ridgewood, N. J., 1st S. S.....	40 00
Passaic, N. J., 1st Holl. Ch. S. S.	25 00	Ridgewood, N. J., 1st C. E. S.	10 00
Passaic, N. J., North Ch.....	37 53	Rochester, N. Y., 1st C. E. S....	5 00
Paterson, N. Y., 2nd W. M. S....	10 00	Rochester, N. Y., 1st, A Friend	5 00
Paterson, N. Y., Peoples Park		Rochester, N. Y., 1st, A Friend	10 00
Holl. Ch.	25 00	Rochester, N. Y., 2nd Ch.....	6 00
Paterson, N. Y., Union S. S.....	18 29	Rochester, N. Y., 2nd W. M. S.	5 00
Peekskill, N. Y., Aux.....	5 00	Rock Valley, Ia., 1st Ch.....	16 64
Pella, Ia., 1st A. & D. Soc.....	20 00	Rock Valley, Ia., 1st S. S.....	10 00
Pella, Ia., 1st Ch.....	98 58	Rock Valley, Ia., 1st W. M. S..	17 00
Pella, Ia., 1st S. S.....	15 00	Rocky Hill, N. J., Aux, Miss	
Pella, Ia., 1st Bible Cl.....	16 16	Abrams	5 00
Pella, Ia., 2nd C. E. S.....	45 00	Roseland, Minn., Ch.....	14 30
Pella, Ia., 3rd S. S.....	25 00	Rosendale Plains, N. Y., Ch....	2 98
Pella, Ia., 3rd Martha Soc.....	20 00	Rosendale, N. Y., M. Soc.....	7 00
Pella, Ia., 3rd L. M. S.....	10 00	Rosendale, N. Y., S. S.....	3 60
Pella, Ia., Bethel Ch.....	6 47	Rotterdam, Kans., Ch.....	9 50
Pella, Neb., Ch.....	8 04	Rotterdam, N. Y., 2nd L. M. S..	10 00
Pella, Neb., Aux.....	5 00	Sandstone, Minn., Ch.....	7 25
Pella, Neb., S. S.....	4 31	Saugerties, N. Y., Ch.....	10 00
Peoria, Ill., Ch.....	5 46	Sayville, N. Y., Ch.....	10 05
Peoria, Ill., M. Bd.....	9 00	Schenectady, N. Y., 1st Griffis M.	
Perth Amboy, N. J., St. Paul's		Soc.	20 00
Ger. Ch.	1 00	Schenectady, N. Y., 2nd S. S....	24 00
Philadelphia, Pa., 1st Ch.....	5 00	Schenectady, N. Y., Bellevue S. S.	6 12
Philadelphia, Pa., 4th S. S.....	10 00	Schenectady, N. Y., Hope Chapel	10 00
Philadelphia, 5th Ch.....	5 00	Schenectady, N. Y., Mont Pleasant	15 30
Philadelphia, Pa., Talmage Meml.		Schodack, N. Y., Aux.....	2 05
S. S.	60 00	Schodack, N. Y., Ch.....	5 00
Philmont, N. Y., Ch.....	63 61	Schodack Landing, N. Y., Ch....	5 00
Piermont, N. Y., S. S.....	5 00	Schoharie, N. Y., Ch.....	12 57
Pine Bush, New Prospect Aux..	10 00	Schuylerville, N. Y., Ch.....	16 10
Pompton Plains, N. J., Harvest		Scotia, N. Y., Ch.....	10 00
Home	27 00	Scotland, S. D., Ebenezer Ch....	11 17
Portage, Mich., W. M. S.....	5 00	Shawangunk, N. Y., Ch.....	7 90
Port Ewen, N. Y., Ch.....	3 00	Sheboygan, Wis., Hope Ch.....	8 21
Port Jervis, N. Y., Deer Park Ch.	25 00	Sheboygan Co., Wis., Mission	
Port Jervis, N. Y., 2nd, W. M. S.	10 00	Feast	41 15
Port Richmond, N. Y., Aux.....	7 50	Sheboygan Falls, Wis., L. M. S.	5 00
Pottersville, N. J., C. E. S.....	5 00	Sibley Mission, Ia.....	7 06
Poughkeepsie, N. Y., 2nd Aux...	10 00	Silver Creek, Minn., Ch.....	23 10
Prairie View, Kans., Ch.....	13 20	Sioux Center, Ia., 1st L. M. S.	12 81
Prattville, N. Y., Ch.....	2 50	Sioux Center, Ia., 1st Y. M. S.	22 65
Princeton, N. Y., Ch., Rev. J.		Sioux Centre, Ia., Central Ch...	38 20
L. Stillwell	10 00	Sioux Falls, S. D., Ch.....	1 75
Princeton, N. Y., Y. L. M. C..	5 00	Somerville, N. J., 2nd Ch.....	57 78
Pultneyville, N. Y., W. M. S....	10 00	South Blendon, Mich., S. S.....	10 00
Queens, N. Y., Ch.....	10 00	South Branch, N. J., Ch.....	8 00
Queens, N. Y., Aux.....	15 00	South Holland, Ill., Ch.....	58 13
Randolph, Wis., 2nd Ch.....	1 93	South Holland, Ill., S. S.....	92 83
Randolph Center, Wis., Ch.....	20 00	Springfield, S. D., Immanuel Ch.	16 50
Raritan, Ill., Ch.....	2 50	Spring Lake, Mich., Ch.....	33 10

Stanton, N. J., W. M. S.....	\$ 3 00	Zeeland, Mich., 2nd Y. L. M. S. \$	45 00
Stone Ridge, N. Y., Marbletown		Miss E. B. Andrews.....	25 00
Ch.	15 26	Miss Bertha Bachman.....	3 00
Stone Ridge, N. Y., W. M. S....	25 00	Rev. P. G. M. Bahler.....	2 50
Stout, Ia., Ch.....	18 00	Mrs. Anna H. Baldwin.....	5 00
St. Johnsville, N. Y., Aux.....	10 00	Mr. A. J. Bazuin.....	5 00
Stuyvesant, N. Y., Ch. & C. E. S.	7 70	Rev. and Mrs. Geo. M. S. Blauvelt	25 00
Sully, Ia., 1st Ch.....	8 46	Mrs. D. J. Blauvelt.....	5 00
Sully, Ia., Bethany Ch.....	11 50	Miss Sarah Bussing.....	5 00
Summit, Ill., Union Mission.....	35 00	Cash.....	11 22
Summit, Ill., S. S.....	15 00	Rev. E. E. Calverley.....	30 00
Summit, Ill., C. E. S.....	10 00	Miss Carrie M. Campbell.....	5 00
Syracuse, N. Y., 1st L. M. S....	10 00	Three Children.....	1 00
Syracuse, N. Y., 1st S. S. & M.		Class of Mothers.....	2 00
Soc.	15 00	Classes of Grand River, Holland	
Tappan, N. Y., Ch.....	2 83	and Michigan, W. M. S.....	45 00
Tappan, N. Y., S. S.....	1 14	Classis of Pella, Mission Fest..	23 39
Tarrytown, N. Y., 1st Aux.....	10 00	Classis of Pella, W. M. U.....	10 00
Tarrytown, N. Y., 2nd Aux.....	30 00	Classis of Westchester, W. M. U.	14 07
Titonka, Ia., Ramsay Ch.....	5 00	Junior Crystal Society.....	3 00
Twin Lakes, Mich., Ch.....	5 00	Mrs. P. M. Doolittle.....	20 00
Ustick, Ill., Ch.....	5 74	Miss Jennie Dubbink.....	5 00
Utica, N. Y., Christ Aux.....	11 00	Mr. John Dykstra.....	25 00
Volga, S. D., Ch.....	8 36	A Friend.....	5 00
Vriesland, Mich., C. E. S.....	5 00	A Friend.....	41 66
Vriesland, Mich., L. A. S.....	15 00	A Friend.....	10 00
Vriesland, Mich., Mr. Peter		A Friend.....	8 00
Semelink.....	20 00	A Friend.....	5 00
Walden, N. Y., Ch.....	12 62	A Friend, Trenton, N. J.....	100 00
Walden, N. Y., L. M. Circle....	10 00	Two Friends.....	1,100 00
Walden, N. Y., Aux.....	10 00	A Friend.....	2 00
Walkill, N. Y., Ch.....	5 10	Unknown Friend.....	380 00
Warwick, N. Y., Ch.....	55 50	Mr. G. Greverstuk.....	100 00
Watervliet, N. Y., North Ch....	12 00	Mrs. C. E. Halg.....	24 24
Waupun, Wis., Ch.....	36 26	Miss Julia C. Harmon.....	10 00
Waupun, Wis., L. M. S.....	16 00	Miss M. L. B. Hasbrouck.....	5 00
Waupun, Wis., C. E. S.....	5 79	Estate of Peter Heeres.....	5 00
Wellsburg, Ia., Ch.....	28 72	Miss D. Hoff.....	50 00
Westfield, N. D., L. M. S.....	10 00	Mr. and Mrs. D. Hopper.....	10 00
West Hoboken, N. J., 1st W. M. S.	10 00	Mr. Peter Iversen.....	5 00
West Hoboken, N. J., C. E. S....	10 00	Mrs. E. Jenny.....	1 00
West Leyden, N. Y., Ch.....	4 82	Mr. S. Joldersma.....	10 00
West New York, N. J., TrinityCh.	50 00	Mrs. M. Kolkner.....	5 00
Westwood, N. J., S. S.....	5 00	Mrs. J. C. Labaree.....	5 25
Whitehouse, N. J., Rockaway Ch.	10 00	Rev. P. Lepeltak.....	5 00
Yonkers, N. Y., 1st Aux.....	7 00	Miss S. J. Monteath.....	35 00
Yonkers, N. Y., Mile Square Ch.	25 00	Moody Bible Institute, M. S. &	
Yonkers, N. Y., Park Hill Ch..	22 00	P. Union.....	50 00
Yonkers, N. Y., Park Hill Aux...	15 00	E. A. MacN.....	10 00
Zeeland, Mich., 1st Ch.....	63 94	Miss Ethel L. Mackenzie.....	2 43
Zeeland, Mich., 1st C. E. S.....	15 00	Miss Elizabeth D. Manning.....	1 00
Zeeland, Mich., 1st W. M. S....	15 00	Rev. A. D. W. Mason, D. D....	50 00
Zeeland, Mich., 2nd C. E. S....	20 00	Dr. L. D. Mason.....	50 00
Zeeland, Mich., 2nd L. M. S....	30 00	Mrs. P. A. MacLean.....	90 00
Zeeland, Mich., 2nd Aux., Mrs.		In Memory of C. B. L.....	50 00
H. Vaneklassen.....	10 00		

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In Memoriam Mrs. Margaret J. Winans	\$ 25 00	Mrs. Simon Toussaint.....	\$ 35 00
Mrs. T. Miersma	5 00	Miss A. W. Van Houten and friends	8 00
Newark Bible Class.....	80 00	Miss E. von Mayer.....	5 00
Mr. and Mrs. M. Redeker.....	5 00	Miss Sarah Welling.....	40 00
Mr. Thomas Russell.....	25 00	Mr. C. Walvoord.....	5 00
Mr. Geo. A. Sanford.....	15 00	Miss S. R. Ward.....	25 00
Miss Gertrude Schafheitlin.....	5 00	Mrs. W. L. Watson.....	25 00
Miss M. L. Schleffelin.....	5 00	Mrs. S. A. Woodruff and Miss L. N. Pearson	90 00
Miss Bertha Simpson.....	20 00	G. R. W.	6 00
Mrs. C. E. B. Smock.....	450 00		
Mr. Simon Toussaint.....	40 00		
			\$18,404 53

RECEIPTS ON THE FIELD.

British and Foreign Bible Society.....	Rs. 1644"3"10
Gray MacKenzie	250"0" 0
Mrs. L. Mackinnon.....	32"8" 0
Mr. D. M. Gray.....	74"4" 0
	Rs. 2000"15"10

THE ARABIAN MISSION, STATEMENT OF RECEIPTS AND DISBURSEMENTS

FOR YEAR ENDING APRIL 30, 1911.

RECEIPTS.

Balance of Cash—May 1, 1910:

General Cash	\$ 5,906 18	
Special Deposits	6,250 00	
		<u>\$12,156 18</u>

General Mission Fund to cover Appropriations:

Syndicate Gifts	\$10,540 68	
Non-Syndicate Gifts	17,453 67	
Legacies	595 00	
Medical Work Fund Income—Interest.....	9 46	
Bahrein Hospital Endowment Income—Interest.....	227 18	
		<u>28,825 99</u>

Gifts:

Endowment of Bed in Busrah Hospital.....	\$ 1,000 00	
New Building—Busrah Hospital.....	2,000 00	
Objects outside Appropriations.....	1,420 85	
		<u>4,420 85</u>

Students' Christian Association—University of Michigan..... 809 23

Loans 1,000 00

\$47,012 25

DISBURSEMENTS.

Appropriations under General Mission Fund:

Remittances to Arabia for Regular Work.....	\$17,819 15
Individual Accounts of Missionaries.....	9,936 07

Administrative Expenses:

Interest	\$ 26 37	
Rent and Care of Office.....	180 57	
Salaries	1,364 38	
Stationery	41 74	
Stenographers	240 25	
Postage	87 98	
Furniture Renewals	2 56	
Exchange	18 49	
Messenger Service	1 34	
Incidentals	87 78	
Pamphlets, etc.	172 33	
Audit	30 00	
Telephone	9 35	
Mission Field and Neglected Arabia.....	196 22	
Printing Annual Report.....	126 84	
Travelling	459 86	
Miscellaneous Printing	60 46	
Department of Young Peoples Work.....	92 87	
		<u>\$3,153 39</u>

JUNE, 1911.

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Remittances for Special Work—Outside Regular Appropriations:

Remittances to Arabia.....	\$ 1,289 49	
New Building—Busrah Hospital.....	2,080 54	
		<u>3,370 03</u>

Cash Balance—April 30, 1911:

General Cash	\$ 5,983 61	
Special Deposits	7,250 00	
		<u>13,233 61</u>
		<u>\$47,012 25</u>

STATEMENT OF ASSETS AND LIABILITIES—APRIL 30, 1911.

ASSETS.

Cash:

Bank of the Metropolis.....	\$ 5,983 61	
Bankers Trust Company—Certificates of Deposit..	7,250 00	
		<u>\$13,233 61</u>

LIABILITIES.

Funds:

Medical Work Fund.....	\$ 250 00	
Bahrein Hospital Endowment Fund.....	6,000 00	
Busrah Hospital Endowment Fund.....	1,000 00	
		<u>\$ 7,250 00</u>

Mission Residence Building Fund..... 3,700 00

Loans 1,000 00

Unexpended Special Donations:

Gifts for objects outside appropriations.....	\$ 610 85	
Students Christian Association—University of Michigan	609 23	
		<u>1,220 08</u>

Surplus—Excess of Receipts over Disbursements..... 63 53

\$13,233 61

May 16, 1911.

W. H. Van Steenberg, Treasurer,
Arabian Mission,
Reformed Church in America,
New York City.

DEAR SIR:—We have completed our audit of the Arabian Mission for the year ending April 30, 1911. 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, 1911, and have found it correct.

We submit herewith statements showing the Receipts and Disbursements for the year and the Assets and Liabilities as of April 30, 1911.

Respectfully yours,

(Signed) SUFFERN & SON,
Certified Public Accountants.

Approved:

JOHN BINGHAM,
E. E. OLCOTT,
Finance Committee.

MISSIONARIES OF THE BOARD

The following list presents 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 Mary E. Talmage.....	1874
Miss Katharine M. Talmage.....	1874
Rev. Philip W. Pitcher.....	1885
Mrs. Annie F. Pitcher.....	1885
Mrs. Frances C. Otte, Grand Rapids, Mich.....	1887
Miss Nellie Zwemer.....	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.....	1903
*Miss Alice Duryee.....	1903
Rev. Henry J. Voskuil.....	1907
Rev. Henry P. De Pree.....	1907
Mrs. Kate E. De Pree.....	1907
Miss Katharine R. Green.....	1907
Miss Mary W. Shepard.....	1908

* Died Jan. 26, 1911.

Rev. D. J. Steward Day.....	1908
Mrs. Rachel S. Day.....	1908
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

ARCOT MISSION.

General Address—Madras Presidency, India.

*Rev. Jared W. Scudder, M. D., D. D., Palmaner.....	1855
Mrs. Julia C. Scudder, Palmaner.....	1855
Mrs. Charlotte B. Chamberlain, Grand Rapids, Mich.....	1859
Mrs. Sophia W. Scudder, Vellore.....	1861
Rev. J. H. Wyckoff, D. D., Vellore.....	1874
Mrs. Gertrude Chandler Wyckoff, Vellore.....	1892
Miss Julia C. Scudder, Palmaner.....	1879
Rev. Ezekiel C. Scudder, Vellore.....	1882
Mrs. Mabel J. Scudder, Vellore.....	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, 25 E. 22nd St., N. Y. City.....	1891
Mrs. Julia Anable Chamberlain, 25 E. 22nd St., N. Y. City..	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, Punganur (1890-1894).....	1897
Mrs. Margaret B. Scudder, Punganur.....	1897
Mr. William H. Farrar, Arni.....	1897
Mrs. Elizabeth W. Farrar, Arni.....	1897
Rev. Walter T. Scudder, Tindivanam.....	1899

* Died Oct. 17, 1910.

Mrs. Ellen B. Scudder, M. D., Tindivanam.....	1899
Miss Ida S. Scudder, M. D., Vellore.....	1899
Miss Annie E. Hancock, Vellore.....	1899
Miss Alice V. Van Doren, 25 East 22nd St., N. Y.....	1903
Mr. Arthur C. Cole, M. A., Vellore.....	1905
Mrs. Anna M. Cole, Vellore.....	1905
Miss Henrietta Wynkoop Drury, Madanapalle.....	1906
Rev. Henry Honegger, Ranipettai.....	1907
Mrs. Lavina M. Honegger, Ranipettai.....	1910
Miss Delia M. Houghton, Vellore.....	1908
Rev. Bernard Rottschäfer, Madanapalle.....	1909
Mrs. Bernice M. Rottschäfer, Madanapalle.....	1910
Miss Margaret Rottschäfer, Arni.....	1909
Miss Sarella Te Winkel, Chittoor.....	1909
Miss Josephine V. Te Winkel, Madanapalle.....	1909
Bert W. Roy, M. D., Ranipettai.....	1909
Mrs. Nellie M. Roy, Ranipettai.....	1909
* Rev. John R. Duffield, Vellore.....	1910
Mrs. Litta C. Duffield, Vellore.....	1910
Rev. Joseph R. Sizoo, Vellore.....	1910
Mrs. Dorothy A. Sizoo.....	1910

NORTH JAPAN MISSION.

General Address—Japan.

Rev. James H. Ballagh, D. D., Yokohama.....	1861
Rev. E. Rothesay Miller, Kojimachi, Tokyo.....	1875
*Mrs. Mary E. Miller, Kojimachi, Tokyo.....	1869
Rev. Eugene S. Booth, 178 Bluff, Yokohama.....	1879
Mrs. Emily S. Booth, 178 Bluff, Yokohama.....	1879
†Prof. Martin N. Wyckoff, D. Sc., Meiji Gakuin, Tokyo...	1881
Mrs. Anna C. Wyckoff, Meiji Gakuin, Tokyo.....	1881
Miss M. Leila Winn, Morioka, Iwate Ken.....	1882
Rev. Albert Oltmans, D. D., Meiji Gakuin, Tokyo.....	1886
Mrs. Alice V. Oltmans, Holland, Mich.....	1886

* Died June 25, 1910.

† Died Jan. 27, 1911.

Miss Anna deF. Thompson, 178 Bluff, Yokohama.....	1886
Miss Julia Moulton, 178 Bluff, Yokohama.....	1889
Rev. D. C. Ruigh, Tokyo.....	1901
Mrs. Christine C. Ruigh, Tokyo.....	1904
Miss Jennie M. Kuyper, Pella, Ia.....	1905
Mr. Walter E. Hoffsommer, Meiji Gakuin, Tokyo.....	1907
Mrs. Grace P. Hoffsommer, Meiji Gakuin, Tokyo.....	1907
Rev. Hubert Kuyper, under appointment.....	1911

SOUTH JAPAN MISSION.

General Address—Japan.

Rev. Albertus Pieters, Nagasaki.....	1891
Mrs. Emma T. Pieters, Nagasaki.....	1891
Miss Sara M. Couch, Nagasaki.....	1892
Rev. Harman V. S. Peeke, Fukuoka (1882-1892).....	1893
Mrs. Vesta O. Peeke, Fukuoka.....	1893
Miss Harriet M. Lansing, Kagoshima.....	1893
Miss Grace Thomasma, Nagasaki.....	1904
Miss Jennie A. Pieters, Holland, Mich.....	1904
Mr. Anthony Walvoord, Nagasaki.....	1905
Mrs. Edith Walvoord, Nagasaki.....	1905
Rev. Willis G. Hoekje, Oita.....	1907
Miss Jennie Buys, Kagoshima.....	1909
Miss Jeane Noordhoff, under appointment.....	1911

ARABIAN MISSION.

General Address—Via Bombay.

Rev. James Cantine, D. D., Busrah, Persian Gulf.....	1889
Mrs. Elizabeth G. Cantine, Busrah, Persian Gulf.....	1902
Rev. Samuel W. Zwemer, D. D., Bahrein, Persian Gulf....	1890
Mrs. Amy W. Zwemer, Bahrein, Persian Gulf.....	1896
Rev. H. R. L. Worrall, M. D., Busrah, Persian Gulf.....	1894
Mrs. Emma H. Worrall, M. D., Busrah, Persian Gulf....	1901
Rev. Fred J. Barny, Muscat, Arabia.....	1897
Mrs. Margaret R. Barny, Muscat, Arabia.....	1898
Sharon, J. Thoms, M. D., Muscat, Arabia.....	1898

Mrs. May De Pree Thoms, Muscat, Arabia.....	1906
Rev. James E. Moerdyk, Busrah, Persian Gulf.....	1900
Rev. John Van Ess, Busrah, Persian Gulf.....	1902
Miss Jennie A. Scardefield, Busrah, Persian Gulf.....	1903
Miss Fanny Lutton, Muscat, Arabia.....	1904
Arthur K. Bennett, M. D., Busrah, Persian Gulf.....	1904
Mrs. Martha C. Vogel, Busrah, Persian Gulf.....	1905
Mr. Dirk Dykstra, Bahrein, Persian Gulf.....	1906
Mrs. Minnie W. Dykstra, Bahrein, Persian Gulf.....	1907
C. Stanley G. Mylrea, M. D., Bahrein, Persian Gulf.....	1906
Mrs. Bessie London Mylrea, Bahrein, Persian Gulf.....	1906
Rev. Gerrit J. Pennings, Busrah, Persian Gulf.....	1908
Rev. Edwin E. Calverley, Busrah, Persian Gulf.....	1909
Mrs. Eleanor J. Calverley, M. D., Busrah, Persian Gulf....	1909
Paul W. Harrison, M. D., Matiah, Persian Gulf.....	1909
Miss Dorothy Firman, Bahrein, Persian Gulf.....	1909
Miss A. Christine Iverson, M. D., Bahrein, Persian Gulf..	1909
Rev. Gerrit D. Van Peurse, Bahrein, Persian Gulf.....	1910
Miss Josephine E. Spaeth, Bahrein, Persian Gulf.....	1910